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ABSTRACT

The manual contains ethnic studies units on the Indians of North Carolina and information for developing materials on other ethnic groups in North Carolina. Intended for intermediate grade students and teachers, the guide contains three major sections: background information, student manual, and information on ethnic groups other than American Indians. The background section discusses concepts of ethnic studies, methods for constructing dioramas, and presents a bibliography of books, periodicals, and filmstrips, and addresses of resource persons, museums and film distributors. Also, brief histories of the Southeastern Indians, Coastal Algonkians, Cherokees, Catawba, North Carolina Commission on Indian Affairs, Coharie, Haliwa, Lumbees, Waccamaw Siouan, Guilford Native American Association, and Metrolina Native American Association are provided. The student manual contains brief readings followed by answer questions. The major portion of the manual presents directions for learning activities such as an Indian cultural awareness quiz, language activities, dramatization of myths and legends, crossword puzzles, games, identification of plants used by Native Americans, Indian recipes, and weaving. A chart relates the activities to learning concepts and subject areas. The final section presents activities, readings, and bibliographies for Asian Americans, blacks, English, and Greek, Hispanic, Mexican, Puerto Rican, Italian, and Jewish Americans. The activities include directions for origami, a slave trade game, German recipes, and construction of a Mexican "Ojo de Dios." (KC)

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AN ETHNIC STUDIES GUIDE AND RESOURCES MANUAL FOR THE CAROLINAS

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2

FORWARD

This manual contains an ethnic studies curriculum unit model on the Indians of North Carolina and additional information for developing ethnic studies materials on other ethnic groups in North Carolina, either mono-ethnic or multi-ethnic.

This manual was made possible by a grant from Title IX, Ethnic Heritage Studies Branch, of the Department of Heath, Education and Welfare, awarded to the University of North Carolina at Charlotte, Department of Sociology and Anthropology. The materials were developed by educators, undergraduate anthropology students, and representatives of the ethnic groups included, with assistance from an Advisory Council composed of educators at the elementary, secondary and college level, museum directors, and members of the ethnic communities, especially the Indian community. The actual curriculum materials were developed by students enrolled in an anthropology course at UNCC, North Carolina Ethnic Studies and the Project Director. Several of the teachers—graduate students—developed their Master's Degree Projects from these curriculum materials and tested them in their classrooms.

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TABLE OF CONTENTS

Why Study Ethnic Groups ... 1
    *Learning Activities ... 7
    *Bibliography and Resources ... 15
Southeastern Indians ... 23
Coastal Algonkians ... 25
Cherokees ... 28
Catawba ... 39
N.C. Commission of Indian Affairs ... 44
Coharie ... 45
Haliwa ... 47
Lumbees ... 48
Waccamaw Siouan ... 51
Guilford Native American Association ... 52
Metrolina Native American Association ... 52
Indian-White Historical Summary ... 54
    Bibliography and Resources ... 56
Teacher's Key to Student Manual ... 69
Student's Manual on Indians ... 76
Indian Learning Activities ... 89
Asian Americans ... 170
    Chinese Americans ... 175
    Japanese Americans ... 179
Black Americans ... 221
English ... 254
Americans from the Far East (India, Pakistan) ... 276
German Americans ... 288
Greek Americans ... 308
Hispano Americans ... 314
Mexican Americans ... 314
Puerto-Rico ... 332
Italian Americans ... 339
Jewish Americans ... 348
N.C. American Indian Resources ... 365
Catawba History ... 368

*Each ethnic group unit contains a section on learning activities and resources.

WHY STUDY ETHNIC GROUPS?

North Carolina, like the rest of the nation, is multi-ethnic in its population composition and culture. There is a need for an increased awareness and appreciation of this multi-ethnic heritage, and there is a related need for teaching the multi-ethnic heritage in the schools to develop a better understanding of the state, its people, and its history.

For these reasons, this handbook and resource guide has been developed for teachers of the third, fourth, and fifth grades. The general objectives of the handbook are to present a generally applicable framework for ethnic heritage studies which can be used for either mono-ethnic or multi-ethnic studies; to demonstrate the use of this general framework for ethnic heritage studies with a North Carolina Indians curriculum unit; and to provide a guide and resource manual on other ethnic groups of North Carolina for teachers, based on the model and the general framework.

This involves incorporating certain social scientific and humanistic concepts, theories and methodologies into the framework for studying ethnicity and incorporating principles and strategies for intercultural learning into a model for intercultural learning.

Immigration

The United States is an immigrant nation. The only "true" or "native" Americans are the American Indians. The rest of the Americans are relative newcomers, either immigrants themselves, or the descendants of immigrants. The movement of people to the United States has been different from other world migrations, for immigrants to America have come from all races, cultures, and religious beliefs. The migration, which began in the early 1600's, became the greatest mass movement of people in history. Although most immigrants were common people looking for a better life, the immigrants also included great leaders, artists, engineers, inventors, musicians, and champions of human liberty who have made significant contributions to the development of America.

Early English settlements were established in the northeast -- the Jamestown and Plymouth colonies had about 100 persons each -- and land grant or charter colonies in coastal Virginia and the Carolinas. New Amsterdam was settled by a small band of Dutch, and the French settled in Louisiana after establishing a few outposts along the Mississippi River. Fort Christian, Delaware, was settled by a group of Swedes, and Spanish colonies were established in Florida and the Southwest.

The number of migrants coming to the New World grew, increasing the colonial population to 275,000 by 1700. Of these early immigrants, the largest numbers came from England. The 1790 census showed that over 75 percent of the population was of British descent, while Germans were second with eight percent. Smaller numbers of immigrants had come from the Netherlands, France, Sweden, and Spain.

During the early stages of colonization, each colony was autonomous, and the standards or rules set for immigrants varied according to the colony. Any newcomer who could help protect life and property was usually welcome.

Even then there were individuals who felt that it was necessary to control immigration, particularly the "Founding Fathers" of the young American nation. Benjamin Franklin, commenting on the large numbers of Germans in Pennsylvania, pondered the possibility of the need for interpreters in the State Assembly. Thomas Jefferson opposed immigration from countries with a royal government, and George Washington felt it was unwise to allow unlimited immigration. In 1819 Secretary of State John Quincy Adams said that since the Government had not officially encouraged immigration, immigrants should not expect special favors. However, immigrants who became citizens were entitled to the same rights as citizens born in America.

Despite some anti-immigration sentiment, for about 100 years after the founding of the United States there was no immigration legislation. in 1798 the Alien Act gave the President the power and authority to order "dangerous" aliens to leave the country. The law expired after two years.

In 1819 an act was passed requiring that the government be given ship passenger lists. These old passenger lists form the basis of the early immigration statistics and the first immigration records of 1820.

Of the million immigrants who came to the United States between 1820 and 1881, the majority came from northern and western Europe. Political unrest and unfavorable trade and industrial prospects in Germany caused many Germans to emigrate between 1840 and 1850. Thousands of Irish were driven to emigrate by the potato crop failure in Ireland during 1845-1847. Other large groups emigrating during this period were the British, French, Norwegians, and Swedes.

Shipboard conditions for immigrants were unpleasant. The journeys of three to four months were made on overcrowded ships where food and water supplies were often used up before the journey ended. Poor sanitary conditions and facilities contributed to the large numbers of deaths due to smallpox and other diseases. Laws passed in 1819, 1847, 1848, and 1855 required improvements in passenger ships. The 1848 legislation required passenger ships to carry adequate food supplies and to provide cookstoves for poorer passengers.

During the mid- to late 1800's the steamship replaced the sailing vessels. In 1856 96 percent of all the passengers to New York came in sailing ships, but by 1873 96 percent of the new arrivals came on the steamships, which could make the trip in about two weeks.

Immigrants were attracted to America for several reasons: land and industrial interests, friends and relatives already in the States, and recruiting in Europe by steamship agents.

By the 1830's anti-immigration sentiments began to emerge. A group known as the "Nativists" was opposed to immigration and attempted to stop it. The nativist "American" political party, known as the "Know Northings," was the center of feelings against immigrants and foreign-born citizens. They were short-lived, however, existing from 1850 to 1856.

Anti-immigration sentiment led to immigration legislation. In 1875 Congress passed a law denying entry to convicts and prostitutes. The first general immigration law, passed in 1882, provided for a tax of 50 cents per person and barred entry to convicts and other undesirables. The "Chinese Exclusion Act" was also passed in 1882. There had been virtually no Chinese immigration before 1850, but the need for laborers in California after the discovery of gold, a famine in China, and shipping companies encouraging immigration, caused approximately 200,000 Chinese to come to the States. They were first employed as laborers in gold mining camps and later in railroad construction. Anti-Chinese feeling increased with the increasing numbers of Chinese immigrants, forcing the Chinese to look for employment in agriculture, domestic service, and small business.

Immigration patterns were also affected by conditions in the United States. By 1880, little public land for agriculture remained, and from 1881 to 1920 there was great industrial growth in the United States. Industrial expansion increased the need for labor, which became a positive force favoring immigration. Industry also could use untrained and unskilled workers with the simplified work created by industrialization.

In 1891 a second general immigration law required that all arriving immigrants have a medical examination and barred persons suffering from certain diseases. It also called for deportation of all aliens who had entered the country illegally. Another general immigration law passed in 1903 excluded the insane, professional beggars, and political rebels. This law was broadened in 1907 to deny entry to the feeble-minded, persons suffering from mental or physical handicaps which might affect their ability to earn a living, and persons who had committed certain crimes. It also required that children under 16 be accompanied by their parents.

Because public opinion appeared to favor passing more laws to control immigration, in 1907 a commission was appointed to study immigration. The report of the commission, the "Dillingham Report" was published in 1911.

There were no selective immigration laws until 1917, when all previous limitations on immigrants were extended, and any persons coming from an area called the "Asiatic Barred Zone (most of Asia and the Pacific Islands) were denied immigration rights. The act also required that immigrants be literate.

Between 1921 and 1940 almost 5 million immigrants came to the United States, more than 4 million of them during the 1920's. The first law to place a limit on the number of immigrants to be admitted to the States was passed in 1921. The quota, intended to be temporary, was based on the 1910 census and allowed about 35,000 persons to immigrate each year.

A permanent quota law was passed by Congress in 1924. Like the 1921 Act, the 1924 Act had a "national origins" provision, which meant that the number of any nationality to be admitted was a percentage of the number of foreign-born persons of that nationality in the United States. The Act favored immigration from western and northern Europe, since these were the largest groups in the United States. The quota for the 1924 Act did not include people from countries in the western Hemisphere, and immigration from 1925 to 1940 remained about the same as from other countries. The average number of immigrants from the Western Hemisphere between 1925 and 1929 was 125,000 a year; this decreased to a yearly average of 18,000 in the 1930's.

The number of immigrants decreased all over the world during World War II. During the entire period from 1941 to 1945, there were only 170,952 immigrants in the United States. In 1943, there were only 23,725 immigrants, the smallest number since 1831, except for 1933.

In 1943 Congress passed the first act to remove racial barriers to immigration and overturned previous acts which had excluded the Chinese. A Chinese quota was set up, and Chinese immigrants were permitted to become citizens. In 1946 Congress passed additional legislation in which people from India and the Phillipines could become citizens — prior to that only Filipinos who had served in the United States military service were eligible. In 1952 all racial barriers to citizenship were removed.

After World War II, immigration increased from 1946, reaching a peak in 1957. The kinds of persons who immigrated had changed from the period of the 1880's to 1920's. Due to conditions in other parts of the world, immigration laws allowed groups like war brides, refugees and orphans to enter. About 700,000 of the immigrants coming to the United States between 1946 and 1959 were displaced persons and refugees.

Refugees fleeing from Communist or Communist-dominated countries represented a variety of religious faiths and cultural backgrounds. About 75 percent came from Poland, Germany, Latvia, the USSR and Yugoslavia. They often came in large family groups, and many of them applied for United States citizenship soon after their arrival.

In 1953 Congress passed the Refugee Relief Act, which required sponsorship of the immigrants by American citizens. Beginning in 1954, 189,021 persons were sponsored by citizens who guaranteed housing and jobs for the immigrants. This total included 6,130 Hungarians who had fled Hungary via Austria after the October, 1956, Hungarian revolution. Portuguese nationals displaced from their homes in the Azores by earthquakes and floods were admitted under a law that also admitted Netherlands nationals, who were displaced from their homes in Indonesia.

Following World War II and the Korean conflict, Congress included thousands of abandoned or orphaned children (about 20,000 between 1948 and 1957) in the refugee acts. About 75 percent of these children came from Germany, Greece, Italy, Japan, and Korea. In September 1961, Congress passed the first permanent law about orphan immigration.

The principle of national origin in setting immigration limits was abolished in the 1960's. The Immigration and Nationality Act was amended and became effective in 1965. Although the Act does limit immigration to some extent, allowing 170,000 immigrants each year from the Eastern Hemisphere and 120,000 from the Western Hemisphere, it has abolished national quotas.

Immigration continued during the 1960's and 1970's, as over 3 million immigrants came in the 1960's alone. Among the several refugee acts that were passed, the 1965 Act permits entry of 10,200 refugees annually. In the late 1950's and 1960's the mass flight of Cuban refugees to the United States began. In 1961 Cuban refugees were arriving in the United States at a rate of 1,600 to 1,700 per week. In December, 1965, an airlift from Cuba to Miami began to bring in 3,000 to 4,000 refugees a month.

The most recent wave of immigration and legislation by Congress has been with the Vietnamese refugees. Vietnamese refugees must have American Sponsors before their entry to the United States is permitted.

The Concept of the "Melting Pot"

Millions of immigrants have come to the United States in what has been described as the greatest mass movement of people the world has ever known. The immigrants presented a great challenge to their new country in making them full-fledged members of American society, of assimilating them. In the early 1900's the notion of the great "melting pot" was popular, the idea that this wide variety of individuals, with different languages and customs, blend to create a new and unique "American."

The most obvious problem found by the newcomers was usually the fact that they could not speak English . . . in 1909, for example, over half the students in a given classroom in the largest cities could not speak English. The job, then, of "tending" the melting pot became the responsibility of education.

Additional complications emerged with the increasing dislike and suspicion of the foreign ways and poverty of the newcomers. Many of the very poor immigrants were regarded as a blight on society, particularly as the areas of emigration shifted from northern and western Europe to southern and eastern Europe. The Catholic and Jewish immigrants who were entering in large numbers were considered by some Americans to be evil and dangerous.

The Italians, Poles, Portuguese, and Russian immigrants also tended to settle in urban areas, forming ethnic neighborhoods in the slum areas of crowded cities as they looked for jobs in mining and factory towns or in the cities. There was no more farmland or frontierland to be settled, as there had been when Scots, English, German and Scandinavian immigrants were coming to the States, and the United States had shifted from a rural to an industrial society.

The "Americanization" effort did not proceed particularly well, since most of the immigrants who needed to learn English were not school age children but adults who were either working or looking for jobs. They could not attend school during the day, or they were in locations where there were no schools, such as mining and logging camps or in railroad construction camps. Additionally, most of the immigrants into the cities came during the summer, when schools were not in session.

This led to changes in the educational system, some of which have had a permanent impact on American education. Local school systems and individual companies co-sponsored classes in factories and mills. "Camp" schools were established for men working in areas at a distance from regular schools. Summer school sessions and night schools were established by many school systems, and the night school has become a standard feature of American education.

"Americanization" efforts were not confined to the public educational systems. Although some of the special schools or programs started by religious philanthropic, patriotic, fraternal, political, and private groups were not effective, most served a valuable purpose, especially in the slums, where gangs of street children attended the schools. However, these schools began to disappear as laws were passed abolishing child labor and making school attendance mandatory. From then on, most children were in public schools or their counterparts run by the Catholic, Protestant, and Jewish religious denominations.

With the passage of time and fewer immigrants coming to the United States, the idea of the melting pot and the cry for Americanization began to die away. The melting pot was really only a figure of speech, since ethnic groups do not assimilate . . . individuals do. Ethnic groups persist for a number of reasons, and the feeling began to grow that perhaps the idea of the melting pot was neither necessary or desirable. People began to perceive the United States as a new kind of nation in which the unity of its citizens was not based on common race and religion but on devotion to common purposes and ideals. It was possible for people in such a Nation to be different but still unified.

In actuality, the melting pot theory of a completely new indigenous American type resulting from the biological and cultural merging of Anglo-Saxon peoples with other immigrant groups was not a realistic appraisal of the situation. The United States was and is a society characterized by cultural pluralism, where different ethnic groups live together, ideally in mutual harmony and respect, with each group retaining its cultural heritage and many of its traditions. There may be some degree of assimilation or acculturation which accompanies cultural pluralism.

The notion of the value of ethnic identity and ethnic awareness was increased by civil rights legislation in the 1960's. The Black Revolt of the 1960's was an effort to shape a new identity and to destroy the negative stereotypes about the Black culture and contributions to American life and culture. It particularly stressed school history books and demanded that these be rewritten to portray more accurately their role in American history and to represent fairly the civil rights movement. This movement spread to other ethnic minority groups . . . Asian-Americans, Mexican-Americans, Native Americans, and Puerto-Rican Americans. Their argument was that history books were written from a White Anglo-Saxon Protestant perspective which perpetuated stereotypes or neglected the groups.

School districts and publishers responded by instituting Black Studies, Mexican American/Chicano Studies and Native American Studies programs and by offering an array of new publications and audio-visual materials relating to ethnic studies. Federal legislation passed the Ethnic Heritage Studies Act Title IX of HEW, making possible mono-ethnic or multi-ethnic studies programs and the development of ethnic studies curricula.

All students, not just members of one ethnic group, need to study ethnicity and ethnic content to better understand themselves and the social world around them. Ethnic studies (including anthropology, economics, geography, history, political science, psychology and sociology) should be based on key concepts of the social sciences and the humanities to fully understand what ethnicity means and involves.

The rationale for mono-ethnic or multi-ethnic studies is perhaps best stated by anthropologist Clyde Kluckhohn in his book *Mirror for Man*[1]

> Studying (other cultures) enables us to see ourselves better. Ordinarily we are unaware of the specialized lens through which we look at life. . . Anthropology holds up a great mirror to man and lets him look at himself in his infinite variety.

The approach for ethnic studies presented here is based on anthropological concepts and on the development of an integrated ethnic studies curriculum. A model curriculum of a mono-ethnic studies unit on the Indians of North Carolina is presented as an example of an integrated unit at the third, fourth, and fifth grade level. Activities have been developed in all areas of the curriculum for this grade level: language arts, social studies, health, science, mathematics, art, music, and physical education and are centered around a Resource Unit available for loan from the Department of Sociology and Anthropology at UNCC. The Resource Unit includes teacher and student books, audio-visual material, a diorama of a coastal Algonkian village, two "suitcase display" units, artifacts, display materials, handbooks, and the learning activities. Additional materials on other ethnic groups are included: a cultural-historical summary of the ethnic group, sample learning activities, resource materials including teacher and student bibliographies, audio-visual materials and where they are available, and other resources such as organizations, guest speakers, museums, field trips, and where to write for additional information. These materials can be presented as a mono-ethnic studies unit, like the materials on the Indians of North Carolina, or as a multi-ethnic studies unit, using materials from each of the groups represented for comparison.

Although these materials are geared to grades 3 - 5, they can be modified for use by younger and older students. Time and space do not allow representation of all ethnic groups in North Carolina. Materials are presented on Asian-Americans (Chinese-Americans and Japanese-Americans), on Hispano-Americans (Mexican-Americans and Puerto Rican-Americans), Greek-Americans, Italian-Americans, Black-Americans, German-Americans, English-Americans, East Indian-Americans, and Jewish-Americans.

In order to teach ethnic studies materials, it is necessary to understand certain basic social science concepts and to have a working definition of ethnic groups and ethnicity.

Ethnic Groups and Ethnicity

For the purposes of this project, an ethnic group is defined as a social group whose membership may be based on race, religion, national origin or any combination of these. It is based on self-ascription and ascription by others; it maintains its social boundary by determining criteria for membership in and exclusion from the group and it shares a set of fundamental cultural values. According to the 1970 census, approximately 25 percent of the population of North Carolina identifies itself as belonging to one of 84 ethnic groups. English is not the mother-tongue for about seven percent of North Carolinians -- approximately 26 languages have been identified -- which strengthens ethnic group identification. North Carolina, like the nation as a whole, is multi-ethnic.

Factors which distinguish ethnic groups may be overt signs or signals such as language, style of clothing, house form, or general life-style, and basic value orientations or standards of morality and excellence.

These are not mutually exclusive or inclusive -- some may be present in one ethnic group and absent in others.

Ethnic groups persist because they maintain boundaries which distinguish them from other groups or from the dominant society. These are based on an identity system in which individuals believe in their personal affiliation with certain shared symbols. These symbols may be artifacts, words, role behaviors, or ritual acts. Boundaries are also maintained by sharing of a common cultural tradition and historical events.

Studying Culture

Anthropologists traditionally study "culture" and "people". There are probably numerous definitions of culture, but certain key concepts are universally included. Culture is shared behavior (members of a particular society think and act in a similar fashion and share a set of common goals and values.) And it is learned behavior (the process of internalizing one's own culture is called enculturation or socialization.) In some definitions it is considered as a set of mental rules which regulate people's behavior and the products of that behavior. As such, culture makes behavior predictable in given situations.

Anthropologists traditionally have studied "primitive cultures," using a holistic approach. The holistic approach is also appropriate for studying ethnic groups. In the following outline topics appropriate for studies of American ethnic groups are italicized.

- *Who are the people under consideration (racial origin, degree of intermarriage, size of population, increasing or decreasing numbers of numbers)*
- What is their physical environment *(what part of the world/state/nation do they live in?) (relationship to neighbors,* size, and shape of area, *demographic patterns;)* topography, soil conditions/productiveness/quality; climate; availability and uses of minerals, natural resources, water, flora and fauna)
- *Subsistence or maintenance institutions/mechanisms* (availability and uses of resources; *exchange or trade systems; technology/tools* for food procurement, shelter, clothing, transportation, warfare, games)
- Distribution, control, and use of objects (*Economic system - division of labor, exchange, trade; property concepts.)*
- *Social organization and social interaction (community settlement patterns, political units, family and kinship groups, sex groups, age groups, work and economic groups, educational groups, class/caste).*
- *Values and World View* (what is most important in life, reasons for behaving as they do, relationship to physical environment, sacred and secular values, religious rituals, esthetics).
- *Socialization or enculturation*
- *Social control mechanisms*
- Integration or function of the norms into the social system *(stress on kinds of social interactions - competition, cooperation; relationship to world view and values)*
- Sociocultural change *(history, outside influences, changes in culture and lives, introduced how and by whom, reaction to change)*

Not all these topics are necessarily exclusively anthropological, since anthropology, a holistic discipline, is concerned with all aspects of human behavior. Some of the key concepts in studying ethnic groups are related to other disciplines:[2]

Economics: scarcity, poverty, production, consumption, capitalism, and economic exploitation.

Geography: ethnic enclave, region, ghetto, inner city, location.

History: immigration, migration, change.

Political Science: power, powerlessness, separatism, oppression, social protest, interest group, legitimacy, authority, power elite, colony, colonized, rebellion.

Psychology: identity, aggression, repression, displacement.

Sociology: discrimination, ethnic group, ethnic minority group, prejudice, racism, socialization, status, values.

Anthropology: culture, cultural diversity, forced acculturation, cultural assimilation, race, racial mixture, sub-culture, syncretism, melting pot, cultural genocide, and ethnocentrism.

Generalizations and Key Concepts in Ethnic Studies

Ethnicity. Human behavior is flexible; people often have developed different solutions to essentially similar problems. Activities of individuals and societies reflect what they value. Societies and individuals often differ in their values. Members of a group share certain norms of behavior. Through enculturation or socialization, individuals become members of a group. They learn role expectations and how to perform a wide variety of tasks. Some of the basic institutional activities of the larger society may become completely or partially ethnically enclosed.

Socialization/Enculturation. (The process of learning the roles and norms of one's own culture so that behavior becomes automatic and acceptable); Role. (The behavior associated with particular statuses or social positions. Roles are learned through enculturation); Cultural diversity; Cultural universals. (Elements of culture found in all societies in the world, although not necessarily in the same form family, socio-political organization, subsistence and economic activities, religious beliefs and ritual esthetics, etc.); Primary/Secondary Groups. (Primary groups are those the individual first encounters as a child — family and peers; secondary groups are those with whom contacts are later, less intense, and less constant — societies, public instituions — school, church, etc.; Institution; Norm; Value; Ethnic Group;

Migration. Conditions which stimulate migration, socio-economic conditions which affect migration, and factors which determine the selected destination in migration vary from group to group. New discoveries and technology have led to changes in settlement patterns and land uses. The *economic* reason for migration is only one among many reasons. Migrations are selective. In both internal and external migrations, it is usually the late adolescents and young adults who migrate. Ideas, societies, and individuals change as they come into contact with the ideas and achievements of other societies. Concepts about Migration: Migration; Land use; Settlement Pattern; Culture Change (Diffusion: The process of borrowing cultural traits or items when two different societies come into contact and Stimulus Diffusion: The idea of a cultural trait or object is borrowed but the process or technology of its production is re-invented. A classic example of stimulus diffusion is the invention of the Cherokee syllabary by Sequoyah. The syllabary uses a variety of symbols from the alphabet, but each stands for a syllable and there is no relationship to the sounds of the letters in the alphabet from which they were borrowed; Values.

Acculturation. Individuals brought up in one culture and thrust into contact with another face serious problems of adjustment to the new culture. Mental conflict and tension are part of the culture conflict which results. People attempt to maintain certain aspects of their way of life in any new situation. In doing so, they bring about change. Some cultural traits or patterns, such as religious beliefs and practices, ethnical values, a sense of a common past, and family relationships are more resistant to change than others, such as dress, manner, and economic behavior. Social mobility requires learning and adopting the values and behavior of the class and/or social group into which the person is moving. When two groups come together, the cultural exchange or borrowing is not always one-sided. Both societies will borrow from the other, but the acculturating group undergoes more change than the host group or society.

Concepts: Conflict; Socialization; Traditions; Social Mobility; Values; Primary/Secondary Groups; Acculturation (The process of internalizing or learning the appropriate behaviors of a culture other than the one into which one was born); Assimilation (Complete internalization of the values and norms, of another culture so that one identifies with that culture); Transculturation (Mutual cultural borrowing or exchange in a situation of acculturation or cultural contact. In ethnic studies, this would include customs of the ethnic group which are taken over by the dominant group or host group. In American ethnic studies, this would include the Thanksgiving feast, Indians and Christmas traditions — Germans).

Enclaves. Diverse populations are found in modern complex societies and in large cities. This diversity is evident in the variety of languages, religions, social structures, and occupational and residential patterns which often follow ethnic divisions. Re-establishment of parts of the traditional social organization (extended family, local political and religious allegiances) may aid immigrant groups in adjusting to new cultural environments. Some immigrant or ethnic groups have strong ties to certain occupations. Group members may be concentrated in geographic enclaves as a result of their own choice or of discrimination by other groups. Care and support for members of the community who cannot care for themselves (the aged, the sick) is facilitated by residential concentration.

Concepts: Cultural Diversity, Traditions, Settlement Pattern, Prejudice/discrimination, Values.

The Family. Families differ in norms and life styles. They differ in the ways they live and the rules by which their members are expected to live. Ways of living differ from one society to another and within the same society. Although the function of the family may vary somewhat, a few basic and significant functions are fulfilled by families everywhere: socialization of children; determination of descent, legitimacy, and social responsibility; and economic, religious, and affectional functions. Each type of family structure imposes different roles relationships and has unique consequences. Roles sometimes conflict. The socialization of children takes place within the family, the peer group, and educational and religious institutions. Institutions such as the family, religion, and education tend to change less rapidly than other elements of societies (economic, technological). Changes in the structure and functions of families occur in a number of ways and may lead to conflicts between 3 generations.

Concepts: Primary/Secondary Groups or Institutions (Primary institutions are the family and peer group; secondary are educational and religious institutions); Family Functions; Role/Status (status is a social position, and the role is the behavior which is appropriate for that position); Conflict; Culture Change; Socialization; Values; Norms;

Prejudice and Discrimination. The negative attitudes and beliefs applied to all members of a given group constitute prejudice. It is resistant to evidence which will contradict such beliefs. Large, powerful groups have attempted to dominate small, weaker groups in order to control the labor, wealth, and resources of those groups. Prejudiced attitudes and beliefs may result in a wide range of discriminatory behaviors. Prejudice contributes to mass conditions of underprivilege and frustration and thus to other social problems such as crime, juvenile delinquency, poor mental and/or physical health. Some members of ethnic or minority groups have learned to accept the majority group's perceptions of their own group and exhibit hatred or shame of their own group. Determined efforts to end discrimination are preceded or accompanied by the development of group pride, and a positive identification with one's group.

Concepts: Prejudice/discrimination; Stereotype; Scapegoat; Values; Primary/Secondary Groups; Self-Concept.

Power. There is variation in the amount of influence individuals and groups can exert in making and carrying out decisions which have a significant effect on peoples' lives. Factors which tend to be associated with power are wealth, social status, and prestige. Economic power, political power, and social status are usually held by the same people or groups. People sharing common interests or common problems frequently band together to pursue their interests or to solve the problem. Members of groups evaluate group roles differently. Each individual filling these roles has some position (status) in the group relative to all other members of the group. There is a role for every status. Groups may be represented by individuals in decision-making. People try to bring about change through different means: establishment of order, inspiration, educaction, retirement, reflection, worship, force.

Concepts: Decision-making, Primary/Secondary Groups; Culture Change; Power; Role/Status.

Curriculum development and learning activities in multi-ethnic or mono-ethnic studies can be organized around these basic concepts and generalizations in order to develop a better understanding of ethnicity, immigration, and the cultural pluralism of American society. In addition to having a basic understanding of these concepts, it is also necessary for teachers to be able to critically evaluate the materials that they are using in these studies: books and audio-visual materials in particular. There are certain criteria that developed as the various ethnic groups began to evaluate the materials available on their groups.

In evaluating the various forms of media materials for use in ethnic studies units, it is necessary to establish some criteria to serve as guidelines. It is also helpful to establish categories according to content. The categories included here in the term "media" may include books (for both teachers and students), magazines and articles, films, filmstrips, records, cassettes, and special study materials (i.e., posters, resource materials, etc.).

Suggested content categories, which have been relatively satisfactory in the past, could be:

1. General Information
    a. History—Immigration
    b. Social Science
    c. Arts and Crafts
    d. Music
    e. Religion
2. Biography-Autobiography
3. Folk Tales/Legends/Myths
4. Fiction (books, films)
    a. Historical
    b. Realistic

These are not mutually exclusive categories but may appear in any number of combinations. Categories may be expanded or refined, but in the end it will be necessary to establish common categories and criteria for all groups. Many media materials, particularly those prior to about 1960, are not particularly recommended for use in ethnic studies unless they are used to point out changes in approaches, values, or negative stereotyping.

Certain criteria in evaluation of media materials are helpful in determining the merit of books, films, etc..

1. ACCURACY
    1. Is it up to date?
    2. What are the qualifications of the author or producer?
    3. Are the facts presented with accuracy? Could some facts be misleading or easily misinterpreted? Are there factual errors?
    4. Do text illustrations or examples avoid stereotypes of the particular ethnic group? Where applicable, is diversity ignored?
    5. Is the approach realistic?
    6. Are important details missing? Have groups been omitted or over-emphasized?
    7. Is the difference between fact and opinion clear?
    8. Can inaccuracies be used in a positive, meaningful and educational way?

2. CONTENT
    1. Does the medium express the values of the ethnic group?
    2. Does it foster a positive or negative image of the ethnic group?
    3. Is it sensitive to prejudice and stereotypes?
    4. Could the material be offensive to any group?
    5. Are contributions of the ethnic group to American culture or Western civilization given rightful representation and interpretation?
    6. From whose point of view is the subject matter presented? Is it ethnocentric?
    7. Is coverage adequate for the expressed purpose?
    8. Is it one-sided; does it present the positions of both or all groups?
    9. Are there any activities that are suggested? Are they feasible? Does it offer a good starting point for discussion?
    10. Does it use "loaded" words or expressions?

3. STYLE
    1. Is the writing/narrative style clear and interesting?
    2. Does the medium consider the stage of development/reading level of the children?
    3. How is information given (narrative, story, poetry, etc.)?

4. FORMAT AND ORGANIZATION
    1. Are there study aids (index, study questions, suggested activities, directions)?
    2. Are illustrations/examples attractive and clear?
    3. Is there a good balance between text and illustrations/narrative and illustrations?
    4. Is the organization logical and appealing to children?

5. USE
    1. Where and how might this medium be used in a school curriculum to increase awareness and understanding of the particular ethnic group?
    2. How much guidance is needed for children to effectively use this medium?
    3. Would the medium help a member of this ethnic group identify with and be proud of his heritage?
    4. For what grade/age level would this be appropriate?

Notes

1. Clyde Kluckhohn, *Mirror for Man*, Fawcett Publications, Greenwich, Connecticut, 1965. p. 19.

2. James A. Banks, *Ethnic Studies: Strategies of Teaching*, Allyn and Bacon, Boston, 1975.

"One Hundred Percent American"

This activity is based on the article, "One-hundred Percent American," by Ralph Linton, *The American Mercury*, Vol. 40, pp. 427-429, 1937.

1. Have the students make a list of things that they think are completely American in origin — from clothing, to furnishings, foods, entertainment, — things in their home and school and every day life.
2. Put this list on the chalkboard as they name the items. When it is considered complete, go over it item by item and discuss with them the origins of each item or custom.
3. Ask them why they thought each item was American.

One-hundred Percent American

Clothing

Pajamas	East India
Tailored Clothing	skin clothing, ancient nomads of Asian steppes
Trousers	American Indians
Buttons	Europe, Upper Paleolithic (Old Stone Age)
Shoes-tanned leather	Ancient Egypt
pattern	Ancient Greece
polishing	Ancient Greece
Necktie	17th century Croat shoulder shawl
Felt hat	felting, nomads of Asia Minor
Rubbers	Ancient Mexico
Raincoat (Sou'wester)	Ancient Mexico
Parka	Eskimo
Moccasins	American Indians

Cloth

Weaving	Southwest Asia
Cotton	East India
Linen (flax)	Near East
Silk	China
Wool (sheep)	Southwest Asia

Foods

Beef (cattle)	Near East
Pork (hogs)	Near East
Chickens-eggs	Southwest Asia
Cured bacon	Northern Europe
Butter	Near East (cosmetic)
Cream - (milking of cattle)	Southwest Asia
Bread - wheat, rye	Near East
Cereal	Near East
Corn Flakes	American Indian
Sugar	India
Coffee	Arabs
Tea	Asia
Chocolate	Ancient Mexico
Cocoa	Ancient Mexico
Root Beer	American Indians
Ginger Ale	American Indians
Fermented drinks (ales)	Near East
Distilled drinks	Medieval Europe
Waffles	Scandinavia
Orange	Mediterranean
Cantaloupe	Persia
Grapes	Asia Minor
Corn	American Indians
Beans	American Indians
Peaches	China
Apples	China
Tomatoes	American Indians

Cosmetics

Soap	Ancient Gauls
Toothbrushing	Europe
Shaving	Ancient Egypt and Sumer

Transportation

Canoe	Carib Indians
Steel	iron-carbon alloy, India or Turkestan
Trains	England
Steamship	England and America
Automobile	America
Airplane	first to try — Ancient Greeks; Italy (da Vinci); America

Communications

Paper	China
Ink	China
Alphabet	Ancient Semites
Printing Press	Germany
Telephone	America
Telegraph	America
language	Indo-European - England

Coins — Ancient Lydia
God — Hebrew
Decimal System — Greece
"American" — Americus Vespucci, Italian geographer

Furnishings

Bed	Persia or Asia Minor
Chair	Near East
Mirror	Ancient Mediterranean
Sofa, Divan	Turkey
Table	
Eiderdown Quilt	Scandinavia
Turkish Towels	Turkey
Clock	Medieval Europe

Glazed tiles (floor, wall) — Near East
Bathtub — Rome
Toilet — Rome
Enameling on metal — Bronze Age Mediterranean
Glass — Ancient Egypt
Pottery/China — China
Hammock — Carib Indians
Fork — Medieval Italy
Spoon — Rome
Porcelain — China
Radiator — America
Gunpowder — China
Wheelbarrow — China
Kites — China, Japan
Compass — China

Games

Basketball — Ancient Mexico
Baseball — America

Musical Instruments

Guitar — Spain
Piano — Europe

FAMILY TREE

Tracing down information about people from whom you are descended can be both interesting and fun. Your genealogy can reveal fascinating facts about your ancestors, where they came from and lived, their occupations, and their children. You may be pleased or even startled to find out to whom you are related. Family and friends should also be interested in your ancestry.

BEGIN WITH TODAY

Begin with what you know about yourself and your parents. Fill in names, dates of birth, death, and marriage, plus place of residence. Then, trace your ancestry back in time. Talk with your parents and take notes on their lineages.

It's also a good idea to talk to older members of your family to gather information. Each person you talk to should be able to give information on some portion of your ancestry. Combining their facts could lead to a fairly complete picture of your family tree for three or four generations.

CHECK THE RECORDS

If you plan to chart your family tree back more than four generations, it will probably be necessary to check the records, and you will need help from your parents.

PERSONAL: Certificates of birth and death, marriage licenses.

LEGAL: Wills, adoption records, name changes.

GOVERNMENTAL: Social Security, military, census, passports, tax rolls, voter registration, immigration and naturalization, homestead, pension applications, divorce, foreclosures.

LAND: Mortgages, leases, deeds, maps and plats.

BANK, SAVINGS AND LOAN, CREDITORS: Savings and checking accounts, loans, mortgages, charge accounts.

CHURCH AND SCHOOL: Transcripts, rosters, rolls, membership lists, baptisms, marriages, funerals.

LIBRARIES: Family genealogies, local histories, census records, directories.

FAMILY: Photograph albums, old documents, diaries letters, engraved jewelry, news clippings, wills, insurance papers, employment records, family Bible, organizational records.

Multi-ethnic Activity: Proverbs and Values

Introduction: The students analyze proverbs from different groups in this activity. The proverbs reflect the values of different groups. They are especially effective in demonstrating that although groups may differ in many specific ways, they often share many common values.

Objectives: At the conclusion of this activity, the students will be better able to:

1. make inferences about the values of a group of people from that group's proverbs;
2. identify values which appear to be common to many different groups; and
3. compare and contrast the values of some ethnic groups with some basic American values.

Materials: Evidence Cards: Proverbs of different groups.

Guidelines: Have the students work in small groups of three or four during this activity. Explain to the students that they will be analyzing proverbs from different ethnic heritages and that these proverbs reflect some basic values which are part of these heritages.

Give each group the five evidence cards containing proverbs from Ireland, Germany, Sweden, Africa, and Finland and the sixth evidence card — "More Proverbs."

Their task is to add two additional proverbs to each ethnic group's evidence card. These proverbs may be taken from the "More Proverbs" card. Students should try to decide which proverbs belong with which group on the basis of style, values illustrated, or on any other basis. This is not an easy task and it may frustrate some of the students. It is recommended that you put a time limit on this part of the activity; ten minutes should be sufficient time. For your information the correct answers are:

— African proverbs are numbers 4 and 9.

— Finnish proverbs are numbers 1 and 8.

— German proverbs are numbers 1 and 8.

— Irish proverbs are numbers 3 and 7.

— Swedish proverbs are numbers 6 and 10.

Learning Concepts	Learning Skills	Activities and Projects
The United States is a nation with an immigrant background and composition. Its population is characterized by ethnic diversity.	Map Skills	1. Put a world map on the bulletin board. Write each student's name on a slip of paper. Have the students pin their name on the map in the country (countries) where their ancestors came from. Place another pin on the location of your town. Run strings from each pin in places of origin to the pin for your community.
	Art	2. Take or get photographs of all the students in your class. Have them make a large poster or collage with their pictures. Print their ethnic backgrounds below each student's picture.
	Research Social Studies	3. Have each student make a family tree showing their ethnic background.
	Social Studies	4. Do the "One-hundred Percent American" activity.
Certain crafts, celebrations, holidays, styles of clothing distinguish members of different ethnic groups.	Arts and Crafts	1. Have the students discuss what they think are ethnic group markers for the ethnic groups in your community. Find pictures of these things and make a collage for each ethnic group. These could include clothing, dances, architecture, art forms, musical instruments. Ask the students what kinds of ethnic materials they can see in their neighborhood.
	Arts and Crafts	2. Have the students make a bulletin board display of ethnic arts and crafts from their own neighborhood.
	Arts and Crafts	3. Have the students take part in making an ethnic craft item. Instructions in the book include God's Eyes (Mexican-American); origami (Japanese); silk painting (Chinese-American); dreidl (Jewish-Americans); and others.
Factors which distinguish ethnic groups include religion, values, celebrations, language, racial background, shared history of experiences in America.	Language Arts Inference	1. Have the students do the "proverbs and values" activity to see how proverbs reflect the values of different groups.

Have each group tell which proverbs they added to each ethnic group's card and explain why they chose those particular proverbs. Then give them the correct answers. Ask the students if they thought it was difficult to match the right proverbs with the right group, and if so, why it was difficult. Students should point out that the values expressed in the proverbs were not very different from each other.

Now, list the following values on the board and ask the students to identify proverbs that express each of these values. The answers are provided for your information.

Learning through experience
(Swedish proverb A).

Humility (Should not boast)
(Finnish proverb B and German proverb B).

Fairplay
(Swedish proverb B and African proverb B).

Family and Home
(African proverb C and Swedish proverb C).

Hard work
("More Proverbs" — 2).

Now ask the students to compare these values with basic "American" values. Are they different or similar? Ask them what other American values seem to be reflected in the proverbs used in this activity.

To summarize the activity, ask the students to list some values that they think are shared by almost all ethnic groups in our society.

Irish Proverbs

A. Handsome is as handsome does.

B. Better the fighting than the loneliness.

C. Death is the poor man's doctor.

D.

E.

Finnish Proverbs

A. Sharp is the knife of the able man, dull the knife of the fool.

B. A man is known by his deeds, not by big words.

C. Better to turn out of the road a mile than go straight ahead into danger.

D.

E.

German Proverbs

A. There are just as good fish in the sea as ever were caught.

B. A barking dog seldom bites.

C. Who lives on hunting and fishing must wear torn clothes.

D.

Swedish Proverbs

A. A burnt child shuns the fire.

B. He who does evil fares evil.

C. A hearth of one's own is golden.

D.

E.

African Proverbs

A. Hold a true friend with both hands.

B. A man falls into the trap he sets for others.

C. There is no wealth without children.

D.

E.

More Proverbs

1. It is easier to fall than to get up.
2. He who sleeps in a calm must row during a storm.
3. A wise woman is better than a foolish doctor.
4. It is better to be poor and live long than rich and die young.
5. Is the egg wiser than the hen?
6. One gains wisdom through suffering.
7. The devil is good to his own in this world and bad to them in the next.
8. A bad ride is better than walking.
9. There is no medicine for hate.
10. Being away is fine, but being at home is best.

16

Dioramas

Dioramas are usually three-dimensional displays that can be either life-sized or small-scale. Simple dioramas can be made by children to stimulate interest in the subject of the diorama or as unit projects, or the teacher can make a more elaborate diorama to spark interest in a new unit.

Not all dioramas need to be elaborate, nor does one have to be an artist to create them. Nothing more than a shoe box, glue, coloring book pictures or pictures from magazines, post cards, etc., scissors, and glue are necessary for the simplest diorama (Figure a, "Shoe Box Diorama.") More elaborate dioramas can be made using cigar boxes or small cartons.

SHOEBOX DIORAMA

Materials:

1 shoe box for each diorama or for each student

Scissors

White craft glue

Pictures from coloring books relating to the subject, post cards, pictures from magazines, calendars, etc.

Crayons

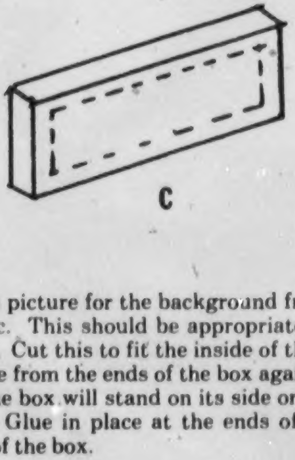
Ruler

Pencil

Poster paints or spray paints

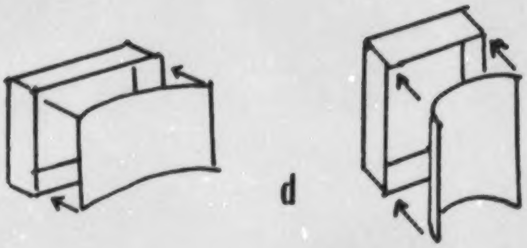
DIRECTIONS:

1. Spray paint or paint with poster paints the outside surface of the shoe box and the lid.
2. With the ruler and pencil, mark off a line for the frame of the diorama on the TOP of the box lid. (Fig. c). With scissors or Xacto knife (the teacher should use the Xacto knife), cut along this line and remove the rectangle for the opening for the diorama.



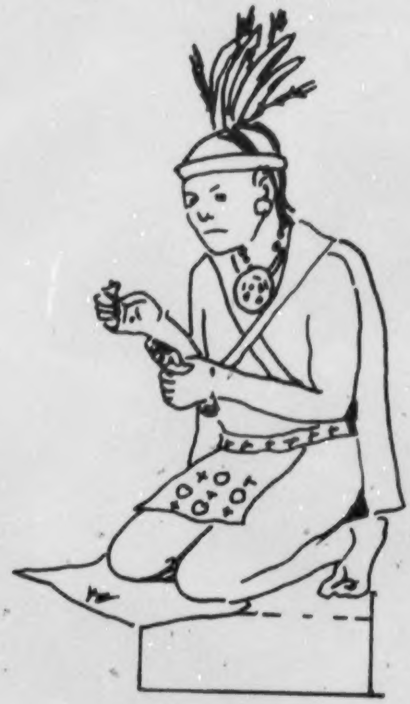
c

3. Choose a picture for the background from postcards, magazines, etc. This should be appropriate for the topic of the diorama. Cut this to fit the inside of the shoe box so that it will curve from the ends of the box against the bottom of the box. (The box will stand on its side or end when complete). (Fig. d) Glue in place at the ends of the box and on the bottom of the box.



d

4. Choose pictures or drawings of figures, houses, animals, or whatever is appropriate for the topic of the diorama. If these are from a coloring book, color them with crayons before cutting them out. Cut out the figures carefully, leaving a tab at the base (Fig. e).



e

5. Fold the tab to the back of the figure. Determine the placement of the figures in the scene, and glue in place.
6. Put the lid with the opening over the top of the box and turn the box back on its side. The diorama is complete.

Cigar box or carton diorama[1]

MATERIALS:

Cigar boxes or small cartons

Styrofoam blocks from florist or ten-cent stores

White glue

Pliobond cement

Spray cans of paint

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[1] Adapted from Arminta Neal, *Cigar Box Dioramas* publ. by author, Denver, Colo., 1958.

Assorted twigs, dried weeds collected in the fall (this can be a class project)

Sawdust sifted into fine, medium, or coarse grades OR colored grasses and gravels available from hobby shops

Rit or Tintex dyes — greens and browns

Lichen (available from hobby and model railroad shops in greens and colors of autumn foliage)

Gravel, fine sand

Tools: nutpicks, leather modeling tools, dental tools

Paper mache mix (available at hobby and model railroad shops)

Model kits, miniatures, novelties, souveniers, post cards, pictures from magazines, calendars, etc.

Black construction paper

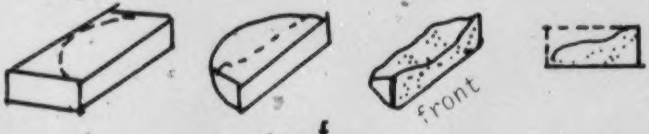
Index cards or poster paper

DIRECTIONS:

1. Plan which way the box will be used — with the lid opening up, down, or to the side. Paint the outside of the box with spray paints. . . flat black is preferable.

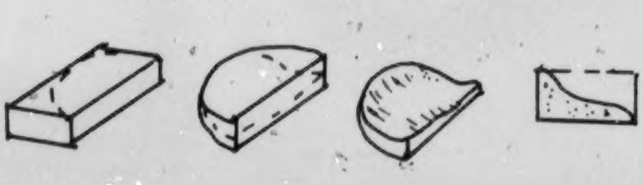
2. Cut a piece of black construction paper to fit the box interior so that it curves from one end to the other (Fig. d). Paste the magazine, calendar, or post card picture for the background on the construction paper. Paste this curved paper to the box.

3. The foreground can be made to blend in with the background picture by using a block of styrofoam. Carve the material making any surface contours necessary.
   a. If you are showing a mountain or hilly scene, carve the block so that it slopes down towards the back of the box. (Fig. f).



f

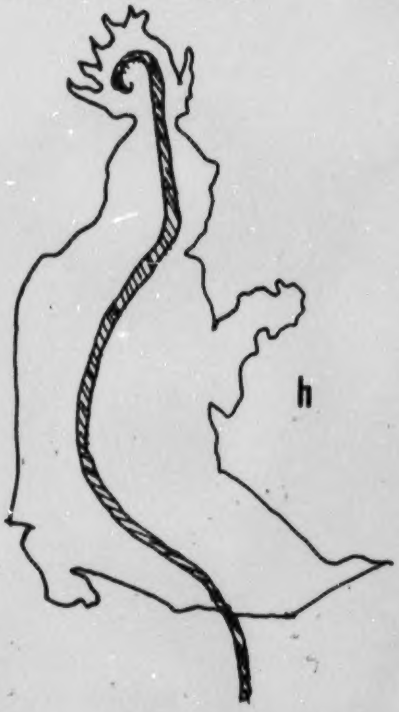
   b. If the background is low, or flat, the foreground block should be carved so that it slopes up at the back (Fig. g).



g

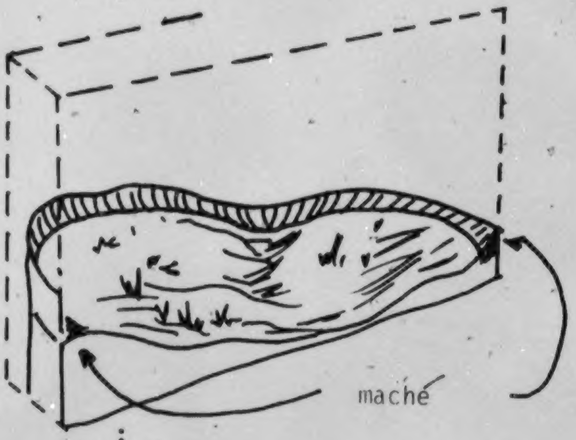
   c. If no contoured foreground is needed, brush white glue on the bottom inside of the box and sprinkle sand, gravel, dyed sawdust, or texture on, after gluing the figures in place.

4. Foreground figures can be made from magazine or post card pictures or from miniatures purchased in hobby and toy shops.
   a. Paste the pictures to index cards or cardboard of that weight. Smooth down from the center out by rolling with a rolling pin. Allow the glue to dry before cutting out the picture. Use an Xacto knife to cut the pictures, cutting against glass to produce a clean edge.
   If the foreground has a flat surface, leave tabs on the bottoms of the trimmed figures as in figure e; fold the tabs back and glue in place.
   b. For contoured foregrounds, glue the figures to pieces of wire, which should extend about 1/2 inch below the bottom of the figure. To fasten the figure, force the wire into the base block. (Fig. h).



h

5. It is necessary to give the *ground texture*. This may be done using paper mache (you can purchase mixes at hobby and school supply stores). Do not build up great thicknesses at one time. . .build up in thin layers of about 1/16 inch, letting each layer dry before adding the next. Spread the mache over the base with a palette knife or flexible spatula. Use the mache to make a smooth curved seam or joint between the foreground block and the picture background. (Fig. i)



i

6. *Rocks* and *cliff faces* can be carved from pieces of styrofoam and fastened together with wooden toothpicks and white glue. Cover the entire foreground with a layer of paper mache to hide the artificial texture. When this has set, brush on white glue and texture the rocks with sand or sawdust.

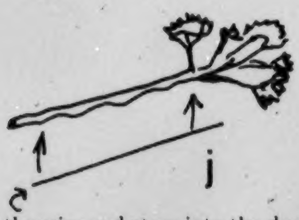
7. *Grasses, weeds,* or *plants* can be made of hemp rope cut and pushed into the wet mache mix. Dye green before using. No glue is necessary, since the mache acts as an adhesive. For grass, paint the dried mache surface with a thick coat of white glue and sprinkle with a generous layer of different textures and colors. . .dyed sawdust, ground texture materials from hobby and model railroad shops, sand, etc. To spread this evenly, take an empty, clean, and dry plastic bottle (like those white glue comes in), fill it with an assortment of the texture materials, place the cap on, cut a large hole in the point, and squeeze gently to blow out the texture.

Coarser textures should go to the front of the scene, finer textures to the back. When putting in dirt and grass coverings, be sure to notice how they occur in nature — see how patches of vegetation grow, coverage of slopes, etc. (This can be a science activity for the students).

8. *Bushes* and *Shrubs* can be made with lichen from model railroad shops, dried weeds, twigs, air fern, and hemp. Do not use sponges . . . they always look like sponges.
   a. Tear the lichen into small clumps and glue in place with white glue.
   b. Dip dried weeds and twigs in white glue, sprinkle with or dip into texturing materials for different bushy textures.

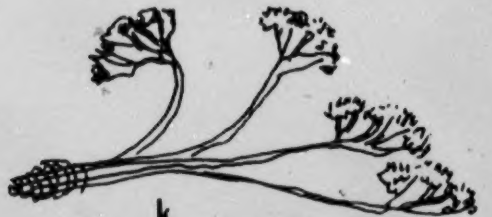
9. Trees can be made with twigs and lichen. Glue pieces of lichen on to form the foliage of trees. Be sure to study the actual appearance of trees. Autumn and winter trees are made from twigs and weeds.

10. Evergreens can be made from evergreen kits available at hobby and model railroad shops, or from golden yarrow gathered in fall and winter.
    a. Dye stalks dark green and allow to dry. Use contact cement to glue a small diameter wire to the underside of the twig. Put glue on both the wire and the twig and allow to set for about 15 minutes before pressing the wire to the underside of the twig. (Fig. j)



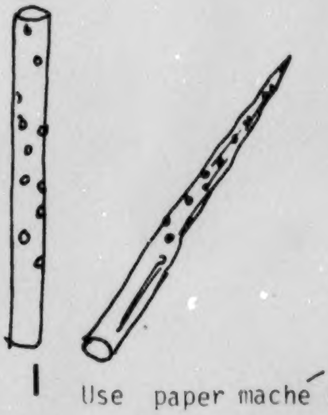
j

    b. Bend the wire and stem into the desired position. Fasten several twigs together with fine wire to make branches. (Fig. k)



k

    c. Drill small holes through a 1/4 inch wooden dowel from different angles. Taper the dowel by whittling or sanding. (Fig. i) Poke the wire-wrapped branches into the holes and cement in place. When the glue has dried, trim excess branch lengths from the opposite side of the trunk. Cover the dowel with paper mache mix to shape and thicken the branches and the trunk, and make branch joints. Paint with water color, poster colors, or acrylics. (Fig. m)



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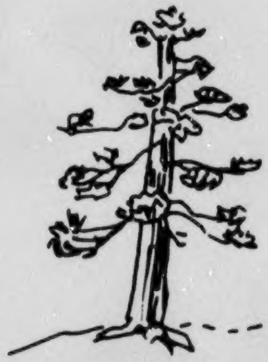


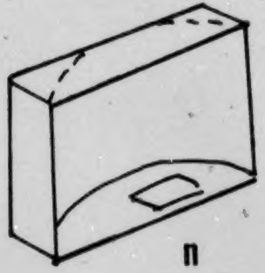
Use paper mache to model roots.

m

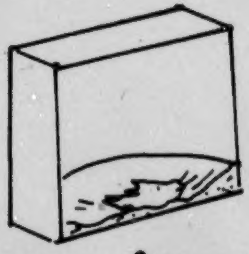
11. SMOKE can be made by spraying a wisp of cotton with a clear acrylic spray, after drawing the cotton into a smoke-shaped wisp. Spray gently to set shape, then again for strength. It may be drawn out more after the spray has set.

12. Snow can be shown by using uncoated styrofoam or by spraying Christmas spray-can "snow" over the modelled papier mache base. Add sparkle by glueing specks of salt in place. For covering trees with snow, use the spray can snow.

13. To make a quiet *pond*, glue a mirror in place before putting anything else in. (Fig. n) Then glue in the background, and carve the chunks of styrofoam for the rest of the foreground. (Fig. o)



n



o

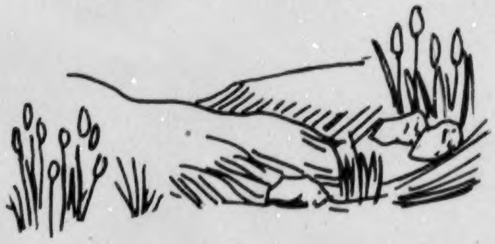
    a. The shores should slope down to the pond, and the edges of the styrofoam should cover the edges of the mirror so that the pond is not perfectly round.
    b. Add ripples to the pond surface by using clear varnish and a small amount of Prussian or "Thalo" blue. . .just enough to tint the varnish. Before the varnish has dried completely, use an empty "Flit" gun to pump air over the surface, forming ripples which will remain on the surface after the varnish has dried. This may have to be repeated several times before the varnish hardens completely.

14. STREAMS can be made using broken light blue glass and Duco or model airplane cement. Place the glass in a paper

00 19

sack, and place that paper sack inside two more. Put the sacks on a solid surface and hit with a hammer to break the glass.

a. Make the foreground with styrofoam chunks, cover with papier mache, and work out the stream bed by modelling the mix. Allow the mache to harden.
b. While the mache is still soft, push in weeds, cattails, streamside plants made from hemp rope or other materials. (For cattails, dip rope strands in glue or plaster, and paint when dry).
c. When the mache is dry, paint the bottom of the stream bed blue, lightening it as you move from the bottom to the sides. Paint a light brown color along the banks of the stream. Let the paint dry completely.
d. Squirt a small amount of Duco or Testor's glue along the stream bottom and sprinkle pieces of glass thickly before the glue sets, pushing into the glue to anchor them firmly.
e. Squirt more cement over the top of the glass until it looks like the surface of a stream. Be sure to follow nature. . .base stream direction, flow, eddies, ripples, etc., on observed knowledge.
f. For rapids or places where the water would be bubbly or frothy, mix a little talcum powder in some glue, stir quickly and hard to get a froth.
g. For water breaking over boulders in a stream bed. use pea-size gravel pebbles, putting them in place at the same time the glass fragments are set in. (Fig. p)



p

Rocks placed in dry streambed

h. Finish the stream by spreading white glue along the banks and shores, to cover the edge of the water area. Sprinkle with sand or texture materials, and complete the vegetation, as described above. (Fig. p)

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Cashamn, Marc, ed.
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Gollinick, Donna M., Frank H. Klassen, Joost Yff
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1970 *Multi-ethnic books for young children: an annotated bibliography for parents and teachers.* Washington, D. C. National Association for the Education of Young Children.

Books available up to 1970 for minority, nonmiddle-class children, as well as adult books for parents and teachers. Annotations.

Johnson, Harry A.
1976 *Ethnic American minorities.* R. R. Bowker Co., N.Y.

A guide to media and materials with annotations, sources, time, color / BW, cost for rental and purchase. Included are films, filmstrips, cassettes (AV), transparencies, records, prints and graphics. Units are included on Blacks, Asians, Spanish speakers, American Indians, and miscellaneous minorities. Excellent source.
North Carolina State University Library.

Keating, Charlotte M.
1971 *Building bridges of understanding between cultures.* Palo Verde Publishing Co., Tucson, Az. 233 pp.

Primary through high school levels. Materials under annotated headings, subject matter, and grade levels.

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1973 *Bibliography of ethnicity and ethnic groups.* National Institute of Mental Health Center for Studies of Metropolitan Problems.

General collection with limited annotation. Good source because it includes a wide range of ethnic groups.

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1970 *The literature of minorities.* Los Angeles, 70 pp.

Annotated bibliography on literature, folktales, essays for junior and senior high school levels.

MacCann, Donnarae, and Gloria Woodard, eds.
1972 *The Black American in books for children: readings in racism.* Scarecrow Press, Metuchen, N. J.

Informative articles dealing with minority issues in children's books.

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1972 *The emerging minorities in America: a resource guide for teachers.* American Bibliographic Center – Clio Press, Santa Barbara, Cal.

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1976 *Encyclopedic directory of ethnic newspapers and periodicals in the United States.* Libraries Unlimited, Inc., Littleton, Colo.

Divided alphabetically by group. Each entry contains: name of publication, English translation, address, phone number, editor, sponsor, language(s), circulation, frequency, subscription, and statistics.
UNCC Library.

Wynar, Lubomyr R.
1975 *Encyclopedic directory of ethnic organizations in the United States.* Libraries Unlimited, Inc., Littleton, Colo.

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UNCC Library.

Wolfe, Ann G.
1972 *About 100 books. . .a gateway to better intergroup understanding.* American Jewish Committee, Institute of Human Relations, N.Y.

Several hundred books published between 1969 and 1972 examined; one hundred chosen about several minorities. Brief, but useful annotations.

TEACHERS

Alderman, Pat
1978 *Nancy Ward, Cherokee, chieftainess, and Dragging Canoe, Cherokee-Chickamauga War Chief.* The Overmountain Press, Johnson City, Tennessee.
An account of several 18th-century Cherokee leaders, including Nancy Ward, Beloved Woman, and Dragging Canoe, a military and diplomatic leader. Historical.

Banks, James A.
1973 *Teaching ethnic studies.* National Council for Social Studies, Washington, D.C. 297 pp.

An excellent book for planning a study of one or more ethnic groups. The book is designed primarily to help equip classroom teachers with the information, strategies, and materials needed to help students to become more ethnically literate, and consequently more tolerant of cultural differences. Banks divides the materials into sections on the different ethnic groups for activities to be used in specific study on all grade levels.

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19699 *Here I am!* Dutton, New York. (Ages 6-up)

Anthology of poetry written by children in minority groups collected from all over the United States.

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1973 *Minorities in fiction for young children.* Integrated Education, Vol. 11, No. 3 (May-June), 34-37.

Ninety-eight stories with school settings analyzed to see the portrayal of minority group members. Trend toward multiethnic portrayals. Bibliography (not annotated).

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A brief history of the Cherokee and their territory in North Carolina and a listing of the several tribal rolls of the Eastern Band, beginning with the 1835 Henderson Roll and ending with the 1924 Baker Roll.

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1967 *Toward a theory of minority-group relations.* John Wiley and Sons, New York. 227 pp.

Minority group relationships seen as power struggles between the dominant group and minority group.

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History, accomplishments, and present problems of U. S. racial and national minorities with selected bibliography for each group. Reprint of 1945 edition.

Carlson, Ruth Kearney, Illus. Louise Noack Gray and Ernest Jaco
1972 *Emerging humanity, multi-ethnic literature for children and adolescents.* William C. Brown, Dubuque, Iowa.

Reference with discussions, bibliographies, and practical suggestions for minority groups activities.

Dunfee, Maxine
1974 *Eliminating ethnic bias in instructional materials: comment and bibliography.* Association for Supervision and Curriculum Development, Washington, D.C. 53 pp.

A brief booklet with multi-ethnic emphasis in evaluating materials. Comments on cultural pluralism evidence of ethnic bias, with evaluative criteria for books. Bibliography with each section.

Dunn, Marion Herndon
1971 *Tenase brave.* Aurora Publishers, Inc., Nashville, Tenn.
The adventure of an 11-year old pre-Columbian Cherokee boy who wishes to receive a real name by performing a brave act and to become a man. Ages 9-12.

Ethnic Cultural Center, Minneapolis Public Schools
1978 *Multi-ethnic role-playing activities.* Minneapolis Public Schools, Minneapolis.

Eight multi-ethnic role-playing activities for secondary school students designed to illustrate major concepts of the social sciences: conflict, ethnic diversity, group interaction, decision making, and cultural change.

Fiorotta, Phyllis, and Noel Fiarotta
1976 *The you and me heritage tree: ethnic crafts for children.* Workman Publishing Co., Inc., New York.

Excellent for crafts handed down from many ethnic groups. Some stereotyping. Can be purchased directly from company, 231 East 51st St., New York 10022, for $4.95 plus postage.

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Personal statement calling for a multi-cultural approach to education. Revision of 1968 edition.

Heath, G. Louis.
1972 *Red, brown, and black demands for better education.* Westminster Press, Philadelphia. 216 pp.

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Presents political problems of Blacks, Chicanos, and American Indians in documents and excerpts from tracts, poems, writings, and legal materials.

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Goals of a multi-ethnic literature program and recommendations for setting one up.

Kane, Michael B.
1970 *Minorities in textbooks: a study of their treatment in social studies texts.* Quadrangle Books in cooperation with the Anti-Defamation League of the B'nai B'rith, Chicago. 148 pp.

45 social studies texts examined for balance, concreteness, validity, inclusiveness, comprehensibility, unity and realism.

National Council for the Social Studies
1973 *Teaching ethnic studies; concepts and strategies.* National Council for the Social Studies, Washington, D.C. 297 pp.

How to teach cultural pluralism: Afro-American, Black, Chicano, American Indian, Puerto Rican, and White ethnic experiences.

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1970 *The American equation: literature in a multi-ethnic group.* Allyn and Bacon, Boston. 380 pp.

The basic American equation insists that everyone is equal but not alike in a selection of writings that shows the multi-ethnic influence present in American literature.

Reid, Virginia M., ed.
1972 *Reading ladders for human relations.* 5th edition. American Council on Education, Washington, D.C.

Discussion of need for positive self-image. Reviews books considered to be helpful in this area; includes multi-ethnic literature.

Secoli, Rudolph J., and Anthony V. Codianni
1977 *Primses: primary sources in ethnic studies: a training model.* Immigration History Research Center, University of Minnesota, Minneapolis.

Project for teacher training developed under HEW Title IX, Ethnic Heritage Studies. Contains "data packets" on Finns, Italians, Poles, South Slavs, and Ukranians with basic themes: family, religion, work, arts, migration, and political activity. Data come from documents, photographs, letters, maps, charts, diaries, etc.

Wright, Kathleen
1969 *The other Americans; minorities in American history.* Fawcett Publications, Greenwich, Connecticut. 256 pp.

Discusses the contributions of America's minority groups to the creation of our cultural heritage and the development of America. Contrasts the ideals and aspirations of the Declaration of Independence and the Constitution to the reality encountered by many immigrants—minorities.

PERIODICALS

THE JOURNAL OF ETHNIC STUDIES.

College of Ethnic Studies
Western Washington State College
Bellingham, Washington

Interdisciplinary journal founded in 1973. Includes articles, book reviews, and creative writing.

FILMSTRIPS

CHILDREN OF COURAGE: FIVE ORIGINAL AMERICAN ETHNIC TALES. MMS 5 sound filmstrips, teachers guide.

Children from the following ethnic groups are the heroes and heroines of these stories: Black, Puerto Rican, New Mexico, Indian, Japanese.

FOLKTALES OF ETHNIC AMERICA. MMS Primary-Intermed. 6 filmstrips with cassettes.

Dramatizations of folktales from Japan, Kenya, Mexico, Puerto Rico, East Indian, and Alaska — folktales that are now part of America's ethnic literature.

FORERUNNERS OF EQUALITY: THE POWER THAT BULT AMERICA. MMS Intermediate 8 filmstrips, 8 cassettes.

Contributions of various members of different ethnic groups that make up American history.

MINORITIES HAVE MADE AMERICA GREAT. MMS 13 min. programs teacher's guide. Intermed-jr. hi.

Part I. American Indians, Puerto Ricans, Orientals, and Mexican Americans. 6 sound filmstrips.

Part II. Blacks, Jews, Italians, Germans, and Irish. 6 sound filmstrips.

THE OTHER AMERICAN MINORITIES. Parts I and II MMS 4 sound filmstrips each. Intermed-Adult.

Looks at problems and goals of American minority groups and activitism.

Part I. American Indians, Mexican Americans, Puerto Ricans and Cubans, Oriental Americans.

Part II. Irish Americans, Jewish Americans, Italian Americans, German Americans.

OUR ETHNIC HERITAGE: IMMIGRATION, MIGRATION, AND URBANIZATION. Multicultural Multimedia Services. 6 sound filmstrips. Jr.-Hi to adult.

Illustration of how each group of immigrants added to the design, shape and character of American cities and suburbs.

OUT OF THE MAINSTREAM. Multicultural Multimedia Services. 6 sound filmstrips and a program guide. Each filmstrip averages 15 min. 120 frames.

Looks at poverty areas and members of ethnic minorities: American Indians, Puerto Ricans, Mexican Americans, and Black migrant workers.

THE PEOPLE OF AMERICA SERIES. Multicultural Multimedia Services. 4 filmstrips, 14 cassette tapes, Int. to adult.

Multi-ethnic materials: Filmstrips Include: What is an ethnic group? The Great Immigration, Ethnic Holidays, and Ethnic Foods; Tape cassettes related to specific ethnic groups.

ADDITIONAL SOURCES OF INFORMATION

MULTI-ETHNIC

WHERE TO WRITE FOR MORE INFORMATION

Children's Museum
The Jamaica Way
Boston, Massachusetts 02130

Interculture Associates
Box 277
Thompson, Connecticut 06277

Social Studies School Services
10,000 Culver Boulevard
Culver City, California 90230

U. S. Committee for UNICEF
331 East 38th Street
New York, New York 10016

RESOURCE PERSONS

International Studies Program
Dr. Earl Backman, Director
University of North Carolina at Charlotte
UNCC Station
Charlotte, North Carolina 28223
Phone (704) 597-2407

Ms. Marian Bean
Foreign Student Advisor
University of North Carolina at Charlotte
UNCC Station
Charlotte, North Carolina 28223
Phone (704) 597-2375

Tony Boone
Davidson College
Davidson, North Carolina
Phone (704) 892-2000

He has students from the various countries each year and is very willing to arrange to have them talk to different classes.

Zelda Souza DePaula, Program Director
International Cultural Department
Central Piedmont Community College
P. O. Box 4009
Charlotte, N. C. 28204
Phone (704) 373-6434

William DePaula
Foreign Student Counselor
Central Piedmont Community College
P. O. Box 4009
Charlotte, North Carolina 28204
Phone (704) 373-6433

Very willing to arrange for foreign students to talk with classes in the schools.

MUSEUMS

Charlotte Nature Museum
1658 Sterling Road
Charlotte, North Carolina 28209
Phone (704) 333-0506

Hours: Daily 9 a.m. — 5 p.m.

Admission: Free

Planetarium, motion picture showings, and special classes and programs.

Mint Museum of Art
501 Hempstead Place
Charlotte, North Carolina
Phone (704) 334-9723

Hours: Tuesday — Saturday 9 a.m. — 5 p.m.
Sunday 1 — 5 p.m.
Monday Closed

Admission: Free

A branch of the U.S. Mint from 1837-1913. Permanent collection of paintings, sculpture, contemporary and historical exhibits.

North Carolina Museum of Art
170 East Morgan Street
Raleigh, North Carolina

Hours: Daily except Monday

Admission: Free

First art gallery for the blind.

North Carolina Museum of History
109 East Jones Street
Raleigh, North Carolina

Hours:

Admission:

Artifacts, clothing, documents, tools, weaponry of colonial and revolutionary North Carolina, Civil War.

North Carolina Museum of Life and Science
Murray Avenue
Durham, North Carolina

Hours:

Admission:

Popular children's museum with collection of prehistoric exhibits, nature library, zoo, and aviary.

North Carolina Museum of Natural History
Halifax and Salisbury Streets
Raleigh, North Carolina

Hours: Open daily

Admission:

The Schiele Museum of Natural History
1500 Garrison Boulevard
Gastonia, North Carolina

Hours: Tuesday — Friday 9 a.m. — 5 p.m.

CELEBRATIONS

All nations Festival
Charlotte Civic Center
Charlotte, North Carolina
(October)

Highland Games (Scots)
Grandfather Mountain, N. C.
(July)

International Festival
University of North Carolina at Charlotte
Charlotte, North Carolina
(September)

Film and Filmstrip Distributors and Producers

Alden Films
7820 20th Avenue
Brooklyn, New York 11214

Anti-Defamation League of B'nai B'rith
315 Lexington Avenue
New York, New York 10016

Association-Sterling, Distributor (A-S)
5797 New Peachtree Road
Atlanta, Georgia 30340

BFA Educational Media (BFA EDU)
CBS Educational Publishing
A Division of CBS, Inc.
2211 Michigan Avenue
P. O. Box 1795
Santa Monica, California 90406

Audio-Visual Department
Bureau of Jewish Education
590 North Vermont Avenue
Los Angeles, California 90004

Coronet Films
65 East South Water Street
Chicago, Illinois 60601

Folkways Scholastic Records
906 Sylvan Avenue
Englewood Cliffs, N. J. 07632

German Information Center (GIC)
410 Park Avenue
New York, New York 10022

Hubbard Scientific Company
P. O. Box 105
North Brook, Illinois 60062

Indiana University Audio-Visual Center
Bloomington, Indiana 47401

International Film Bureau, Inc. (IFB)
332 South Michigan Avenue
Chicago, Illinois 60604

Listening Library
1 Park Avenue
Old Greenwich, Connecticut 06870

McGraw-Hill Book Company (MGH)
Text Film Division
330 West 42nd Street
New York, New York 10036

Motivation Films
420 East 51st Street
New York, New York 10022

Multicultural Multimedia Services (MMS)
P. O. Box 669
South Pasadena, California 91030

North Carolina State Library
Audio-Visual Center
Box 27727
Raleigh, North Carolina 27611

The Penn State University
Audio-Visual Services
7 Willard Building
University Park, Pa 16802

University of Pittsburgh
Communication Center
G-20 Hillman Library
Pittsburgh, Pa. 15260

Instructional Services Center
University of South Carolina
Columbia, South Carolina 29208

Audio-Visual Department
Stratz College
1000 West Tabor Road
Philadelphia, Pa. 19141

Texture Films, Inc. (TEXF)
1600 Broadway
New York, New York 10019

Urban Media Materials, Inc.
212 Mineola Avenue
Roslyn Heights, New York 11577

Warren Schloat Productions
Pleasantville, New York 10570

Wibel Language Institute
24 South Eighth Street
Allentown, Pennsylvania 18105

Audio-Visual Materials

Immigration

FILMS

THE HUDDLED MASSES. Macmillan, New York.

THE IMMIGRANT. 1917 Macmillan, New York.

THE IMMIGRANT EXPERIENCE. 1973 Learning Corp. of America, New York.

IMMIGRATION IN THE 19th CENTURY. WOLPER FL. 1967 12 min. sd. b/w

> Waves of migration to the U. S. in 19th century and contributions made by immigrants to development of the U. S. uses period drawings and photographs to document the treatment and stereotyped attitudes towards immigrants. Considers reasons for immigration: wars, famine, tyranny.
> Ind. Univ. CS-2324 6.75

IMMIGRATION IN THE 20th CENTURY. WOLPER FL. 1967 13 min. sd. b/w

> History of immigration to the U. S. in the 20th century — looks at causes of smaller number of immigrants, national origins, quota system. Shows problems facing persons wishing to immigrate in the 1900's due to mood of isolationism and prejudice against "foreigners", and the changes in attitude that ended the quota system in 1965.
> Ind. univ. CS-2323 6.75

A NATION OF IMMIGRANTS. Guidance Associates, 23 Washington Ave., Pleasantville, New York 10570

FILMSTRIPS

IMMIGRATION: THE DREAM AND THE REALITY. Warren Schloat, Pleasantville 1970

Books

Immigration

Abbott, Edith
1924 *Immigration: selected documents and case records.* Chicago.

1926 *Historical aspects of the immigration problem: select documents.* Chicago

Arranged according to subject and in chronological order.

Berkson, Isaac B.
1920 *Theories of Americanization: a critical study.*

Early case for cultural pluralism.

Boody, Bertha M.
1926 *A psychological study of immigrant children at Ellis Island.* Baltimore.

Testing immigrant children — testing charge of innate inferiority of immigrants.

Bromwell, William J.
1856 *History of immigration to the United States, exhibiting the number, sex, age, occupation, and country of birth, of passengers arriving in the U. S. by sea from foreign countries, from Sept. 30, 1819, to December 31, 1855;* compiled entirely from official data.

Brown, Lawrence Guy
1933 *Immigration: cultural conflicts and social adjustments.* N. Y., London, Toronto.

History of immigration from the colonial period to closing of gates.

Carpenter, Frederick A.
1927 *Immigrants and their children, 1920: a study based on census statistics relative to the foreign-born and the native white of foreign or mixed parentage.* Washington, D.C.

27

Claghorn, Kate Holladay
1923 *The immigrant's day in court.* New York and London.

Colton, Calvin
1832 *Manual for emigrants to America.* London.

Early pocket manual used by emigrants — climate, employment, opportunities, recommended places to settle.

Dinnerstein, Leonard, and David M. Reimers
1975 *Ethnic Americans: a history of immigration and assimilation.* Dodd, Mead.

A stimulating volume, especially Chapter Eight: "Whither Ethnic America? Assimilation into American Life". Recommended for teachers.

Eaton, Allen H.
1932 *Immigrant gifts to American life: some experiments in appreciation of the contributions of our foreign-born citizens to American culture.* New York.

Franklin, Frank George
1906 *The legislative history of naturalization in the United States: from the Revolutionary War to 1861.* Chicago

Good bibliography.

Handlin, Oscar
A pictorial history of immigration. Crown.

Hansen, Marcus Lee
1940 *The immigrant in American history.* Harper, New York.

An excellent book for teachers.

Hill, Peter J.
1975 *The economic impact of immigration into the United States.* Arno Press, New York.

Hourwich, isaac A.
1912 *Immigration and labor: the economic aspects of European immigration to the United States.* New York and London.

Refutation of restriction of European immigration in interest of American laboring class.

Jones, Maldwyn Allen
1960 *American immigration.* University of Chicago Press.

A valuable book for teachers.

Levy, Eugene, and John Renaldo
1975 *America's people.* Scott, Foresman, New York.

Tells about all the major ethnic groups who have come to make up the United States.

Mann, Arthur
1974 *Immigrants in American life: selected readings.* Houghton Mifflin, New York.

A useful collection of primary sources with some illustrations, and questions for study and discussion. Students.

Novotny, Ann
1974 *Strangers at the door.* Bantam Books, New York.

Abridged, well-illustrated pocket book on immigration — includes other ethnic groups.

Shapiro, Rebecca
1962 *Wide world cookbook.* Little, Brown & Co., Boston.

Tripp, Eleanor B.
1969 *To America.* Harcourt, New York.

Tells the reasons why nine groups of people immigrated to the United States.

Wheeler, Thomas C., ed.
1972 *The immigrant experience: the anguish of becoming American.* Penguin.

A paperback edition of a collection of autobiographical essays. A very useful book for teachers.

Wittke, Carl F.
We who built America: the saga of the immigrant. Western Reserve Press.

Southeastern Indians

In terms of both culture and natural environment, North Carolina is a part of the Southeastern Woodland pattern. The Southeastern Woodlands area extends from the Gulf of Mexico north to a line drawn through southern Virginia west to southern Missouri and from the Atlantic coast to eastern Texas. It is an area rich in both flora and fauna. Heavily forested in pre-Columbian times, at least 130 species of deciduous trees could be found in the northern and southern woodlands. In the south magnolia, cypress, sweet gum, live oak, and pines were found. Rich fertile soil, a long growing season, and heavy precipitation (approximately 40 inches per year) evenly distributed throughout the year made this area attractive to both pre-Columbian and European farmers. Plentiful fauna supplied food and raw materials for tools and clothing. Large game animals included the elk, woodland bison, white-tailed deer, and black bear, while smaller animals were the timber or gray wolf, cougar, raccoon, and fox. Turkey, passenger pigeons, and Carolina parakeets were common, and both fresh and salt water fish and shell fish were available.

At the time of European contact there existed in the Southeastern Woodlands a generalized cultural pattern typical of all tribes in the area, despite regional or tribal variations. This pattern evolved from a prehistoric sequence lasting 10,000 or more years, beginning with the Big Game Hunters about 10,000 B.C.

Paleo-Indian Big Game Hunters, 10,000-8000 B.C.

The first human inhabitation in North America coincided with the Pleistocene geological period or the ice age. Using only spears tipped with characteristic stemless lanceolate stone blades, these Indians hunted large Pleistocene herd animals. They left little in the way of material culture beyond the stone points and scrapers. Social groups were small and continuously on the move following the animals they hunted, so material possessions were scanty and directly related to survival. Homes were simple temporary lean-to shelters, although some sites served as seasonal base camps and were returned to in successive years.

Archaic, 8000-1000 B.C.

The melting of the glaciers at the end of the Pleistocene and the warming climatic trend resulted in a shift in food resources. Large Pleistocene animals became extinct and were replaced by smaller animals. In the Southeast hunting remained an important economic activity, but wild plant foods (hickorynuts, chestnuts, berries, roots, and bark) and shellfish (clams) were gathered as a dietary supplement.

Grinding and polishing as stone-working techniques were added to the technological repertoire and indicate a shift to a forest environment, as seen in tools like the axe and adze. Mortars and pestles for grinding food plants and soapstone pots also were ground stone innovations of the Archaic.

Hunting efficiency was increased by the use of the *atlatl* or spear thrower, a stick about 20 inches long with a hook at one end where the butt end of the spear rested. The *atlatl* was held in one hand, with the butt of the spear placed against the hook. A spear thrown from an *atlatl* was thrown with greater force since the *atlatl* served as an extension of the hunter's arm. Sometimes stone weights were used to balance the *atlatl*, pieces of polished and drilled stone often called "bannerstones" in archaeological literature. Spear points also underwent a change, shifting from stemless blades to points with stems.

Woodland, 1000 B.C.-A.D. 700

The Woodland period marks the transition from a hunting and gathering economy to an agricultural life style. It is characterized by the appearance of domesticated plants (corn, beans, squash, and tobacco), fabric-impressed pottery, villages located in the bottomlands of rivers and streams, dome-shaped permanent houses made of pole framework covered with bark or skins, the bow and arrow and small stemmed or triangular points (so-called "bird points"), tapered axes or celts, and pipes.

Mississippian, A.D. 500-1600

At the time of the arrival of the Europeans, the cultural tradition of the Southeast was the Mississippian pattern, with a number of similarities to Mesoamerican civilization. Basically, the Mississippian was characterized by sedentary agriculture, fortified towns and sometimes cities, elaborate ceremonial centers, and a complex socio-political and religious structure, sometimes including an elaborate social hierarchy or class system.

The settlement pattern was one of permanent sedentary towns located near streams or rivers, since most transportation and communication was via the waterways. Because of the prevalence of warfare, towns often were fortified by earthworks or timbered stockades or palisades and occasionally by moats. Rectangular or oval houses were 10 to 25 feet in length or diameter and had conical or gabled roofs covered with thatch. The construction was a pole framework lashed together and covered with bark, earth, or thatch. Fields were either located around the houses or outside the palisade, the latter being most common. Most towns had plazas where the chiefs' houses, council houses, and ceremonial grounds were located. Temples were built on earth mounds located in the centers of the towns. Towns frequently joined in political or military confederations; in such cases there were ceremonial centers where the political and ceremonial leaders lived and where ritual and political activities took place.

Agriculture was the basis of Southeastern Indian life, with emphasis upon the three basic crops of North American agriculture; corn, beans and squash (including pumpkins). Tobacco, sunflowers, pigweed, and gourds were grown. Although men assisted in the clearing of the fields and in the harvests, agricultural chores were the responsibility of the women. However, all villagers participated in clearing and planting the public plots and fields of the priest-chiefs before beginning work on their own fields. The basic agricultural tools were the digging stick and the hoe.

Cultivated foods were supplemented by wild foods (grapes, plums, persimmons, raspberries, mulberries, pecans, walnuts, hickorynuts, and roots) gathered by the women and by meat provided by male hunting (deer, bison, bear, turkey, wild fowl) and fishing. Hunting technology included the use of the bow and arrow, the spear, and the blow gun. Fish were caught by hook, traps, weirs, and the use of root poison to stun them.

With the exception of the priest-chiefs, there were usually no full-time specialists, although it was recognized that some persons were more skilled in certain crafts than others. Usually, however, each person made his or her own tools and utensils. Woodworking was a male activity; items made of wood included mortars and pestles for grinding corn and other plant foods, digging sticks, hoes, ceremonial items, and dugout canoes. Men also made their own bows and arrows and stone tools, while women were the basketmakers, weavers, and potters (the elaborate Mississippian pottery shares many similarities with the Mesoamerican ceramics).

The family was the important social unit in Southeastern culture. Descent was usually matrilineal (descent and inheritance were reckoned through the female line and children belonged to their mothers' families). Matrilineal clans were usually named after animals or plants, and clan membership cross-cut town lines. Clan membership determined social position, political roles, place of residence, and choice of marriage partners.

Political leadership usually was based upon membership in a particular clan or family, and there were usually two chiefs: a peace chief and a war chief. There was also a council composed of males who participated in the decision-making processes of governing the town. Towns often were allied in confederacies for purposes of mutual aid and defense, since warfare, which was highly ritualized and the source of male prestige, was important and frequent. Towns and confederacies were divided into moieties, or halves. The Red moieties or towns were associated with warfare and war-related activities, while the White moieties or towns were associated with peace and places of sanctuary. Moiety members lived in the same part of town, fought together as a unit in war, and played together as a team in the Indian ball game.

Religion played an integral part in virtually all aspects of life, from individual prayers to the spirits of animals killed in the hunt to the elaborate group rituals. One of the most important rituals ws the annual "Green Corn" or "Busk" ceremony held in July or August, sometimes equated with a harvest ceremony. Actually, the Busk was more than this—it was a renewal of the world and of life, a beginning of a new year, and a ritual cleansing and purification of self and home. Houses were cleaned out, utensils were replaced, a new fire was started from the central sacred fire, all offenses but murder were forgiven, and individuals were cleansed inside (by taking an emetic known as the "black drink") and out. Prayers, singing, dancing, and feasting were all part of the ritual, which lasted several days.

The best known of the Southeastern tribes are the "Five Civilized Tribes," the Cherokee, Choctaw, Chickasaw, Creek, and Seminole (an off-shoot of the Creek). Other less well-known tribes include the Timucua and Calusa of Florida; the Hitchiti of Alabama; the Yuchi of Tennessee, the Catawba and Algonkians and Tuscarora of North Carolina; the Mobile, Alabama, and Koasati of Alabama; the Biloxi Mississippi; the Chitimacha, Atakapa, Natchez, Tunica, and Caddo of Louisiana; and the Quapaw of Arkansas.

North Carolina and the Southeast

The pre-contact tribes of North Carolina fit into this Southeastern cultural pattern, with minor regional and tribal variations, some of which may be due to geographical factors. Geographically, North Carolina may be divided into four regions, the tidewater region, the coastal plain, the piedmont, and the mountains.

The tidewater area, typified by the Outer Banks, extends inland from the coast 30 to 80 miles and is mostly a low-lying marshy area along the sounds. The coastal plain, a rich farm land 100 to 150 miles wide and less than 500 feet in elevation, is a flat land crossed by the major rivers and their tributaries: the Chowan, Roanoke, Tar-Pamlico, Neuse, and Cape Fear.

The dividing line between the coastal plain and the piedmont is the "fall line," where the rivers drop to the coastal plain in waterfalls and rapids. The piedmont extends from the fall line to the Blue Ridge mountains in the west, and it ranges in elevation from 400 to 1500 feet above sea level. In the east it is characterized by gently rolling hills, while in the west small isolated mountain chains and peaks are typical.

The mountain region consists of the southern portion of the Appalachian range of mountains, the Blue Ridge mountains in the east and a second main range that forms the boundary between North Carolina and Tennessee.

Because of the differences in elevation, flora and fauna range from subtropic to subarctic as one moves from east to west. Temperature ranges are also wide, although generally the climate is mild with about 50 inches of annual precipitation.

At the time of the first European contacts, North Carolina was inhabited by a number of tribes (Fig.1) sharing some cultural traits but also distinguished by regional and linguistic variations. Three major language families were represented in North Carolina: Iroquoian, Siouan, and Algonkian. The Iroquoian tribes, the Cherokee, Tuscarora, and Nottoway, were related linguistically and culturally to the Iroquois tribes to the north. The Cherokee were located on the western boundaries of the state, in the mountains, and the Tuscarora and Nottoway were on the coastal plains. The Siouan tribes were located primarily in the piedmont area or central portion of the state: the Cape Fear, Catawba, Cheraw, Eno, Keyauwee, Occaneechi, Saponi, Shakori, Sissipahaw, Sugaree, Tutelo, Waccamaw, Wateree, Waxhaw, and Woccon. The Algonkian speakers represent the southernmost extension of predominantly northeastern woodlands tribes. Located entirely in the tidewater area of the state were the Bear River, Chowan, Hatteras, Machapunga, Moratoic, Pamlico, Secotan, and Weapemeoc.

Since most historical accounts of travelers and settlers dealt with either the Cherokees or the Algonkians, little is known about the Siouan peoples and their pre-contact cultures. Descriptions will deal with the Cherokee as representative of the Iroquoians, with the Catawba as representative of the Siouan-speakers and the piedmont, and the coastal Algonkians.

30

Coastal Algonkians

At the time of the first contact of Europeans with the Indians, the Algonkian tribes occupied the tidewater areas of the Atlantic Coast from Canada as far south as the Neuse River in North Carolina. Relative newcomers to the Southeast, there were about 7,000 Algonkians in North Carolina in 1584, having come in a series of migrations. To some extent, they retained cultural elements from their Northeastern Algonkian traditions, but there was also a great deal of cultural borrowing from their southern neighbors as they adapted to the geographical and climatic conditions of the area. They were more water-oriented and placed more emphasis upon hunting, fishing, and gathering than did most of their neighbors.

Much of what is known about the lives and culture of the Algonkian peoples comes from the reports of the English in Sir Walter Raleigh's expedition to establish a colony on Roanoke Island, particularly from the writings of scientist Thomas Hariot and the drawings of artist John White. White's drawings are especially valuable since he did not attempt to make his Indian subjects look European, a characteristic of most contemporary European artists. Additional supportive data on the Algonkians come from archaeological excavations.

Settlement Pattern

An agricultural people like all Southeastern tribes, the Algonkians lived in small towns or villages located near a source of fresh water. Towns were encircled by palisades or stockades for protection. An average town was composed of between ten and twenty houses, while the largest had no more than thirty. Towns apparently were ceremonial and political centers occupied by the ruling class of the tribe. In the center of the town was an area for celebrations and feasts, usually circular with carved and painted posts setting off the enclosure. Houses were located around this central ceremonial area, often in an orderly street-like pattern. Commoners or members of the lower classes lived in scattered homesteads, actually communal farms, in arable areas near fresh water, usually along a stream or river. Houses were in the middle of small gardens or fields.

The houses themselves were longhouses occupied by extended families. Oblong in outline, they ranged from 36 to 72 feet in length by 18 to 36 feet in width, twice as long as they were wide. Houses were used for storage, sleeping, and eating, and some had more than one room. They were made of a framework of small poles bent and lashed into a dome or arch which was then covered with bark or with mats that could be rolled up to let in air and light.

Other structures in a town might include the chief's house, which had matted walls that could be rolled up; a windowless temple; storage structures; open air shelters for relaxation; elevated huts in the fields; and what may have been sweathouses.

Furniture in the house was sparse. Beds consisted of a framework of poles or canes supported by forked sticks, which were placed around the walls and covered with skins or mats. There were no chairs or tables; people sat on mats on the ground.

Subsistence

The Algonkians depended upon agriculture for much of their food. The primary crop was corn, both flint and dent, and other cultigens included peas, beans, gourds (used for containers and ladles), squash, including pumpkins, and sunflowers. Fields were communal, owned by the town, and allocated annually to families on the basis of need. Fields were cleared by the "slash-and-burn" method of cutting down vegetation and burning the brush from the clearing. Both men and women worked in the communal fields, but the small garden patches in the towns were the women's responsibility. The commoners also were responsible for planting and tending the principal chief's gardens.

The only agricultural implements were the digging stick and the hoe, which was made of wood, stone, or conch shells. No fertilizer was used; as fields lost their fertility, new fields were cleared. Planting was done successively from May to July, and the crops were harvested by the women from July to September. Each family got what it had raised on its plot, and much of the food was dried for storage and use in the winter months.

Tobacco also was grown in separate plots. It was a sacred plant smoked only ceremonially or used as offerings to the gods.

The tidewater area also was rich in wild foods, and gathering these was another task of the women. Berries, fruits, and nuts were gathered in season from April to November. These included acorns, hickorynuts, chestnuts, and walnuts used in broth or breads; grapes, persimmons, mulberries, cherries, blackberries, huckleberries, and elderberries; and sassafras root, used as a beverage ("root beer"). Edible roots, including the potato, were gathered all year, while oysters, clams, fresh water mussels and terrapin were also collected.

Hunting was a year-round male activity. Winter camps often were located two to three days travel from the towns. The most important animal hunted was the deer, which was stalked and shot with the bow and arrow. Deer provided not only food, but skins for clothing, antler tips for glue, sinew (tendons) from the legs for sewing thread and cordage, and antlers and bones for tools, among other uses. The black bear was hunted during the late fall, when it was fatter. The meat was eaten, and the fat or grease was saved for cooking, medicinal and decorative uses. Bear hunting was not just an economic activity, but was also regarded as a sport.

Smaller animals, like raccoons, rabbits, squirrels, skunks, muskrats, marsh rats, field mice, snakes, turtles, and lizards also were hunted, and birds that were utilized included waterfowl (ducks and geese), turkeys, stockdoves, partridges, cranes, herons, and swans. The bow and arrow were used for hunting small game, and the use of decoys also was known.

Algonkians also utilized fish as a source of protein, especially trout and sturgeon. There were approximately 41 varieties of saltwater fish, 21 varieties of fresh water fish, 18 varieties of saltwater shellfish, and two varieties of fresh water shellfish available to them. The shellfish used most often were cockles and oysters. For immediate consumption on the coast, fish were usually broiled; when caught to be taken to the interior for trade purposes, they were smoked and dried.

Crafts and Technology

The Algonkians utilized the natural resources of their environment for all of their material needs, and many crafts were well developed. Men carved wooden utensils, such as mortars, pestles, dishes, ladles, and spoons from the tupelo gum tree wood.

Many of these items were traded with tribes to the west or inland. Shells, turtle carapace, and deer horn were also used to make dishes and spoons.

Women were the potters, making semi-globular pots, conoidal pots (pointed bases that could be set into the coals of the fire for cooking), and a gravy-boat-shaped shallow bowl. Pottery was made from local clays, was tempered with grit or shell, and the surface treatment was cord net impressions made while the clay was still plastic or damp. All pottery was made by coiling. Pipes for the ritual smoking of tobacco were also made of clay.

Bone and antler were used to make flakers, fishhooks, fishing spear points, chisels, needles, pins and awls. Very sharp knives were also made from splinters of cane. Bows were made from the wood of the black locust tree, and the arrow shafts were made of reeds. Some of the arrows had detachable foreshafts with different types of tips for different purposes. Points could be made of stone, bird beaks, antler tines, or turkey spears. Arrows were fletched or feathered with split turkey feathers held in place by glue made from boiling tips of deer antlers into jelly. Antler tines also were used for flaking stone tools; flakers were worn on skin wristguards by all men for making immediate repairs to stone tools. Arrow quivers were made of skin and occasionally rushes or bark.

Basketry was made by the women, usually during the winter months, from corn husks, tree bark, wicker, native hemp, and silk grass. Basket forms included open-work sieves for sifting pounded corn; baskets for gathering corn; larger storage baskets for corn; and probably also conical-based and flat-based baskets as well. Apparently some fabrics were woven by finger-weaving, using deer and opossum hair, the inner bark of the mulberry tree, sinew, bark, and grass for the fibers.

Musical instruments were drums, rattles, and flutes. Drums were made of wood or of clay pots with a tightly-drawn skin cover or head. Rattles made from dried courds or pumpkins were filled with gravel or fruit pits to give them different tone qualities or pitch. Some rattles were made of box turtle shells. Flutes were made of reeds.

Water transportation was by dugout canoes made from cypress trees. Trees were felled, and the canoe was hollowed out of the log by burning and scraping away the charred wood with stone tools. Wet clay was used to prevent the fire from spreading or burning too fast.

Clothing

Clothing was generally made of deer skins, and during the summer months it was minimal. Men wore skin breech-clouts, sometimes leaving the head and tail of the animal attached. Skins worn in the summer had the hair removed and were fringed and decorated with painted or bead designs of birds and animals. The hair was left on skins used for winter clothing. A fringed deerskin shirt was worn by the chiefs and great men. The upper classes also wore capes of turkey feathers on occasion. All males carried a fringed skin purse or bag to hold personal property like tobacco, knives, flakers, and pipes. This was fastened to the belt and worn at the right side.

Women wore deerskin skirts attached at the waist and hanging to the knees in the front, folding the upper part over at the waist, and leaving the back uncovered. Some women also wore skin capes. Both men and women wore leggings during the winter or as protection from briars and brush.

Ornaments worn by both men and women included beads made of shell, bone, copper, stone, clay, and both freshwater and saltwater pearls. Copper was obtained by trade, using shells as the medium of exchange. Shell beads, called *roanoke* or *roanoak*, were used as currency in the tidewater area before the coming of the Europeans. Additional ornamentation was accomplished by tattooing elaborate designs of flowers, fruits, snakes, and animals. It was usually the women who were tattooed; men painted their bodies in preparation for war or games. Both men and women used red colored ointments, made by mixing earth (probably ochers) with the juices of roots, for both ornamental purposes and as an insect repellent. Bear grease or walnut oil was mixed with powdered puccon root (bloodroot) and was used to paint the heads and shoulders red as protection against the heat of summer and the cold of winter.

Socio-political Organization

The nature of family relationships and kinship obligations was not as obvious to English observers as were aspects of technology and economy, so less is known about the social organization than other aspects of Algonkian culture.

Apparently the Algonkians were matrilineal, since inheritance of political positions was through the sisters' sons. There also were class distinctions made between the ruling and working classes; the commoners seem to have been little more than slaves. Men of wealth and the chiefs were allowed to have more than one wife. Although individuals chose their own marriage partners, actual marriage arrangements were made by the two kinship groups. Courtship involved presenting the girl and her family with gifts of game, fish, fowl, fruits, and berries to show the man's ability to care for a family. The man was required to provide the bride price and a house and furnishings before the marriage could take place.

Towns usually had jurisdiction over certain territories and the small farming settlements within those territories. The political leadership was in the hands of a principal chief or *werowance* (called a "king" by the English) and his advisors or council. The council was concerned with matters of war, peace, trade, and hunting, and all decisions had to be unanimous. In domestic affairs the power of the *werowance* was total, as seen in the fact that the council members were chosen by the *werowance* himself. Usually the council was composed of older men who had proved themselves in warfare and hunting, but occasionally younger men were admitted to the council.

The *werowance* inherited his position through the female line. His own sons might become great chiefs, but the position of *werowance* would go to his eldest sister's eldest son. Certain status markers were reserved for the *werowance:* he wore his hair long, tied in knots behind the ears, with a Mohawk-style roach or brush extending from the forehead to the back of the neck.

It was not uncommon for towns to ally themselves in confederacies for purposes of mutual aid and protection against common enemies. Although the Powhatan Confederacy of Tidewater Virginia was probably the largest and the best known, North Carolina Algonkians were allied into the Chowanoc, Weapemeoc, Secotan, and Moratoc confederacies.

Religion

According to Algonkian belief, all natural laws, gods, and the universe were the creation of the supreme creator god. There were lesser gods who were concerned with daily living: *Quera* was a benevolent spirit who designed the natural laws creating fish and game and things helpful to the people. An evil spirit, *Okeus Orokee*, was responsible for everything harmful, destructive, malignant, for sickness, disappointment, losses, hunger, and misfortune. Other supernatural beings included the sun, moon, stars, and spirits related to natural forces, such as the gods of the four winds, lightening, and storms. Tutelar spirits with limited powers to bring good luck were represented as wooden idols or carvings.

The Algonkians believed that there were three worlds; an upper world where the gods (*Mantoac*) and spirits resided in human form; the natural world of man; and the lower world, which was similar to the upper world. In the sequence of creation, first there were only primordial waters. From these, land emerged as a great barren island surrounded by the waters. The land was made fruitful by forests and a great diversity of living creatures. Mankind was created last; woman was created, mated with a god, and gave birth to children.

Rituals tended to be directed toward the pacification of the evil spirits rather than the benevolent spirits. Prayers, which took place in special prayer circles around a fire, gave thanks to the evil spirits that had permitted them to accomplish things in safety. Rituals were characterized by singing, dancing, and sacrifices, particularly of tobacco, which was burned, thrown on water or on anything that they wanted blessed. Dances were held in a special dance area located in an open area within a circle of posts with carved and painted human-like heads. Dancing was done around a fire and was accompanied by prayers, singing, and shaking gourd rattles.

A great annual feast was held at the time of the corn harvest. Lasting several days, it was characterized by feasting, socializing, and story-telling during the day and by singing and dancing within the dance circle at night. Several of the small farming communities within the town's territory joined together at the ceremonial town for the celebration.

The Algonkians believed in an afterworld, or Land of the Souls, which was located far off in the world toward the sunset. It was to this land, an embodiment of earthly pleasures, that the souls of great warriors, hunters, and the great servants of their people would go after death. For those who were lazy, thieves, poor warriors and hunters, life after death was spent in *popogusso*, a "great pit" or "hole" filled with torments. Deceased *werowances* received special burial treatment. They were placed on platforms in special charnal houses in the towns and were guarded by *Kewas*, a four foot tall wooden idol, painted and richly dressed.

The Algonkian calendar was based on recurring cycles of time. Years were equated with winters, months with the moon, and days with the three stages of the sun. The annual cycle consisted of five seasons: the budding or blossoming (spring); earing of corn or roasting ear time; highest sun (summer); corn gathering or fall of leaf; and *cohonks* or winter, named after the sound of the wild geese, which arrived at that time. The moons were also named; for example, the Moon of Stags, Corn Moon, and Strawberry Moon. Winds were named and equated with climatic or weather conditions peculiar to that direction: the northwest wind was equated with cold, northeast with wet, and south with warmth. The passage of time was indicated on strings tied with knots or by carving notches on a stick.

Curing was also related to religion and ritual; and priests also acted as medical practitioners. Illness was believed to be caused by evil spirits which had to be placated with rituals and tobacco smoke. Other curing techniques included magical incantations, sweat baths, and many herbal cures which today are common folk remedies.

Warfare

Because of the frequency of warfare and the fact that unallied towns were often at war with each other, military confederacies were common, and towns were always protected by palisades or stockades. Military tactics involved stealth, ambushes or surprise attacks at dawn or in the moonlight. The primary weapons were the bow and arrow (with shell or fish tooth points that were barbed or serrated and could not be pulled out), wooden swords, and clubs with animal horns attached to them. Warriors painted themselves elaborately to present a fearsome appearance to their enemies. Taking of war trophies was common: scalps were taken, human teeth were strung into necklaces, and often entire villages would be burned.

Early Contact Relationships

Some of the first Europeans to encounter the southern Algonkians were the members of Sir Walter Raleigh's exploratory expedition seeking a secluded harbor for colonization, led by Captains Philip Amadas and Arthur Barlow. In July 1584, four days after their arrival on Roanoke Island, they engaged in trade with Granganimeo, the brother of the chief of the Roanoke Island Indians, Wingina. They also visited Wingina's village on the north part of the island, where they were received with warmth and hospitality. On the return voyage to England to report their findings to Raleigh, the English were accompanied by the Indians Wanchese and Manteo.

Satisfied with the reports of his captains, in 1585 Raleigh sent out 108 colonists in seven ships under the leadership of Sir Richard Grenville to establish a colony actually intended to stop Spain's expansion and growth of power in the New World. The settlement, located on Roanoke Island, was composed of artisans, gentlemen, and soldiers and bore more resemblance to a military settlement than a colony. Because the colonists refused to grow or gather their own food, they were dependant upon both England and the Indians for supplies and food. Although initial relations were friendly, and the Indians made fishtraps and planted for the English, by summer, when food became scarce before the harvest, the relationships became strained. In keeping with the philosophy of the period, when the Indians refused to provide any more food, the English responded with force: one village was burned, and fish traps were robbed or destroyed.

By summer 1586, the colonists and the Indians were at war. In June, when expected supply ships failed to arrive, the colonists returned to England with Francis Drake—one week before Grenville returned with provisions. Unwilling to surrender the settlement and area, he left 15 men on Roanoke Island with supplies sufficient for two years, until a second colony could be established.

In 1587 a second colony arrived at Roanoke Island looking for the 15 men left there the previous year. They could find no trace of them. Because Simon Ferdinando, the pilot, wanted to prey upon Spanish ships in the West Indies, he forced the colonists, with John White, their governor, to stay on Roanoke Island, despite Raleigh's instructions to establish the colony in the area around Chesapeake Bay. Among the colonists were 17 women and nine children, including the members of White's family. The Indians were hostile to the settlers, except for the Croatoan. Friendly relations were established with them through the intercession of

Manteo, even after they were attacked by the settlers, who had mistaken them for the hostile Roanoke Indians.

In order for the colony to survive, it was necessary for John White to return to England seeking help, and in August 1587, he departed. An early return was prevented by the eruption of war with Spain, and it was two and a half years later, August 1590, before John White could return to Roanoke Island. When he reached the settlement site, there was no trace of the houses or colonists except for the word CROATOAN carved on a post, without the distress signal that had been agreed upon. Circumstances made it impossible for White to try to locate the colonists, and their fate is still unclear. The oral traditions of the Lumbee, however, trace their ancestry to the lost colonists who had intermarried with the friendly Croatoan Indians.

These kinds of events were typical of the relationships between the early English settlers and the Indians and were repeated at Jamestown with the Powhatan Confederacy and elsewhere. Initial friendly relationships were replaced by growing hostility and suspicion as the Indians' hunting lands were transformed into tobacco fields and their survival was threatened. Indian efforts to drive out the white intruders and protect their lands and lives - so-called "uprisings" - led to severe reprisals by the English. The English policy of retaliation for Indian raids and attacks was one of extermination of the Indians—villages were burned, and crops, canoes, and weirs were destroyed. A drastic Indian population decline of more than 80% was the result of starvation, war, liquor, disease, and loss of morale. Within 100 years, from 1600 to 1700, the Algonkian Indians had disappeared completely or undergone cultural disintegration to the extent that there were only a few scattered tribal remnants left.

Cherokees

At the time of the first European contacts with the Cherokees, in the mid-sixteenth century, they lived in the isolated hills and valleys of the highest portions of the Southern Appalachians. Related linguistically to the Iroquis to the north, it is believed by some scholars that successive groups of Cherokees were driven southwards in pre-Columbian times until they settled in the Southern Appalachians.

By the beginning of the eighteenth century, the Cherokee territory had expanded to include lands extending from the Ohio River to the southern areas of the Tennessee River and west and north along the river valley, and extending east from the Great Kanawha to the headwaters of the Savannah River. An area abundant in natural resources provided over 800 species of plants used for food, medicines, and crafts. A wide variety of trees in the dense forests was available for houses - framework and coverings - for fuel, weaving fibers, twine, and medicinal barks, while plentiful animals provided food, clothing, shelter, and medicine.

Settlement Patterns.

The pre-contact Cherokees lived in sedentary farming villages on or near streams or water courses. The average village had a population of about 200 persons, although some villages may have been larger, with populations up to 1,000. Because the Cherokees were frequently at war with other tribes or villages, their villages were enclosed by large stockades, some of them built of tree trunks as large as 12 to 18 inches in diameter. Defending warriors fought from parapets built behind the stockades, and some villages had defensive ditches with sharpened stakes in front of the walls so that anyone attempting to storm the walls could be pushed back upon the stakes. Entrances through the stockade were narrow so that no more than one man carrying a weapon could enter at a time, making it impossible for entire war parties to get into the villages.

The communal gardens of the agricultural Cherokees were located outside the village walls. In larger villages, however, small gardens might be located inside the stockades. Food was stored in communal granaries inside the stockades.

The Cherokees lived in rectangular or square houses of "wattle-and-daub" construction. Poles were placed vertically in the ground, and cane or branches were woven between them, basketry-style, until the walls were completed. Mud was then plastered over both sides, forming a fairly thick wall, which was sometimes whitewashed with a paint made from crushed shells and water. Roofs were either flat or gabled; windows were few; and doors were low to conserve heat. Although houses had fireplaces, most cooking was done outdoors. Beds were made of branches or woven cane, placed along the walls, and covered with skins.

Most of the activities of daily living were accomplished outside. Houses were small, poorly lighted, and smoky. Tools and items used in various tasks could be seen outside the houses, such as baskets used to store or carry food, tools used in making pottery, and arrows, and other items. Although most houses had a single room only, additional rooms were occasionally added on for married children living at home.

The homes of warriors or hunters usually had a trophy pole in front of the house. The pole might display the scalps of enemies, a trophy of some animal hunted and caught, or trophies won at gambling, a favorite pastime among Cherokee men.

Each family also had a small round house adjacent to the big house. These were called "o-sis" or "hot houses" and were the sleeping quarters during the winter months. During the day a fire was built in the *o-si*; and the coals were removed at night and the entrances were blocked with skins, keeping the inhabitants warm all night.

Council houses generally were built near the centers of the villages. Sometimes they were built on natural mounds, or mounds may have been specially constructed so that the council houses were closest to the heavens where the Great Spirit lived. Doors were small and opened to the East, symbolically greeting the rising sun, which represented the Great Spirit. The shape of the Council Houses varied according to village: some were rectangular, some were square, some round, and some seven-sided to give each clan its own place. Benches arranged in amphitheater fashion provided seating for those admitted to the council house: warriors, councilors, leading men, and occasionally Beloved Women. Ritual paraphernalia was stored in the council house - masks, feather capes, and skins, and shell dippers - decorating the interior.

Each village also had a "square ground" or "dance ground," which was the location of tribal ceremonies, ritual dances, torture ceremonies of war captives, and the victory celebrations of the warriors. These were square in shape with a ritual fire in the center fed by logs placed to the four cardinal directions. A small ridge of earth marked off the sacred portion of the square ground. Shelters and arbors were placed around the dance ground to protect spectators from the sun; each arbor belonged to one of the seven matrilineal clans.

Subsistence

The Cherokees, like the other Southeastern tribes, were primarily a farming people. The three most important food crops were corn, beans, and squash, all New World domesticants. Of these, corn, called *selu* in Cherokee, was the most important and was the focal point of a number of religious ceremonies. Other crops included squashes, pumpkins, sunflowers (used for oil and meal), tobacco (used ceremonially), and gourds (for making utensils like dippers and ladles). Sugar was obtained from maple sap, honey, and honey-locust pods, while salt came from salt licks in Kentucky and salt springs in Tennessee. Farming was mainly the women's task, although men helped prepare the fields and helped with the harvest. The basic agricultural implements were the digging stick and a stone hoe with a wooden shaft.

Agricultural foods were supplemented with wild plant foods gathered in season by the women, including greens, fruits, and roots. Fruits included persimmons, plums, grapes, blackberries, huckleberries, strawberries, and honey locust pods; nuts included chestnuts, hickory nuts, and walnuts; while other gathered foods included wild potatoes, smilax roots, mushrooms, greens, wild onions, other roots, and herbs.

The favorite nut food was the hickory nut, which was made into a food called *connuche*. This was made by placing large pieces of the nut in a dish-shaped depression on a short log standing on end. A large pole pestle was used to pound the nuts, the larger end being held at the top to give the pestle more weight as it landed in the mortar. Once the nut oils had worked into the mixture thoroughly, it became doughy and could be shaped into baseball-sized balls, which could be stored until they were needed. For cooking, they were placed in rawhide mesh bags and put in boiling water to release the oils. The oily water was used as a soup or gruel mixed with "skin corn." Skin corn was prepared by soaking regular corn kernels in a solution of water and wood ashes so that the skin would loosen and come away from the kernel. Today it is called hominy.

The most important food to the Cherokee was corn or maize. Corn was prepared by cracking and grinding the kernels between two rocks or in a wooden mortar with a wooden pestle. When the corn was ground fine enough, it was sifted through basket sieves, mixed with water, and dropped on a flat rock to bake. It could also be "french fried" by dropping it in hot bear grease. It would take a woman about 45 minutes to grind enough corn to feed her family for one meal.

Men also contributed to the Cherokee diet by hunting and fishing. The Cherokees were conservationists and utilized all possible parts of the animal that could be used: meat, hides, bones, claws, and antlers all had some use.

Wild game that was hunted included deer - probably the most important animal as it provided meat, skin for clothing, sinew for sewing thread, antlers for stone-working tools, hooves and antlers for glue, brains for tanning the hides, and bones for tools. Other game included the bear, wild turkey, bison, groundhog, rabbit, squirrel, elk, wolf (hunted only for hides), and birds. Other protein came from crayfish, frogs, cicadas, yellow-jacket grubs, and birds' eggs.

Fish, particularly trout, catfish, and redhorse, were plentiful in the mountain streams and rivers. These were caught with bone fishhooks, and threads made from animal hair or bark fibers; weirs or stone walls with an opening through which the fish were driven and caught in a pool behind it; white oak fish traps or baskets with a broad opening where the fish entered through a channel made of sharp spikes that prevented it from getting out; by poisions made from roots, bark, chestnuts, walnuts, or other materials that stunned the fish so that they could be caught by hand. Hand fishing was also possible by fishermen wading in shallow water.

Crafts and Technology

Craft items and tools were all made from materials provided by the natural environment: plants, minerals, clays, and animals. As with subsistence activities, there was a division of labor by sex for different crafts. Women made pottery, baskets, clothing, some ornaments, while men made their hunting tools, wooden items, and some of the women's tools.

Pottery was made of native clays or earths found in the area. The clay was first dried, ground into a fine powder, sifted to remove small pieces of stone, and soaked until it absorbed as much water as possible. The clay was then "worked" by squeezing it with the hands, kneading it like bread dough, and beating it with a wooden paddle until it was ready to use. Sometimes a small amount of sand was added to "temper" it — to keep it from cracking and breaking while the pot was drying or being fired. The clay was then squeezed into ropes or coils. Beginning at the bottom, the coils were wound around to the size and shape of pot desired. Each layer was squeezed tightly to the layer below to join them firmly and to remove any air that might be trapped between the coils. The potter's wheel was not used by any of the Native American tribes; all pottery was built by hand.

After the pot was shaped, it was smoothed with a flat stick or polishing stone until the surfaces were hard and shiny. Sometimes designs were made in the clay by a sharp stick or by a carved wooden paddle that stamped the design in the moist clay. After drying in the sun for several days, the pot was "fired" in the fireplace. Pots were made waterproof by filling them with burning corncobs or bark and burying them in a firepit under hardwood coals.

The tradition of basketry dates back to prehistoric times. Baskets served a number of purposes: pack baskets, storage, sifters or sieves, for winnowing seeds, as fish traps, as dishes, bowls, and jars, and for games. Traditionally baskets were made of two materials; river cane splints, which are shiny and versatile, but hard to work, and white oak splits from straight-grained young trees.

Traditionally there were two techniques of making Cherokee baskets, checkerwork, or plaiting, and twilling. Plaiting involves warp and weft fibers of equal thickness and pliability. Each weft fiber is passed over and under alternate warp fibers to produce a checkerboard effect that looks like simple weaving. This technique is used to make mats. Twilling produces a diagonal design, diamonds, and zigzags. It is made by passing weft fibers over two or more warps.

Basketry fibers were dyed with vegetable dyes so that the patterns would show up against the natural tans of the materials: Brown - Black walnut roots, Black - Butternut roots, Red - Bloodroot (root), Maize yellow - Yellowroot (bark or twigs), Burnt Orange - Broom-sedge. Designs usually produced on Cherokee basketry by these methods of manufacture were geometric figures like squares, diamonds, rectangles, triangles, diagonals, zigzags, crosses, lines, and chain patterns. There were often names for certain patterns.

Another female activity was weaving. Before the introduction of spinning wheels and modern looms, Cherokee women wove on simple looms or by the technique known as "finger-weaving," in which no loom is used. Wild hemp was woven into mats or carpets, and buffalo hair and other natural fibers were used to make small blankets, nets, bags, clothing, sashes, hats and belts.

Tools used in hunting included bows and arrows, masks and decoys, blowguns, spears, and traps. Most men made their own tools, although occasionally there were experts who made tools for other people for compensation. Arrowpoints were made from flint or chert, with the best materials coming from Tennessee. Arrow shafts were made from river cane, smoothed on a stone to remove the joints; the point was tied on with sinew and glued on with a glue made of fish scales or hooves. Turkey feathers were glued to the end as fletching to give the arrow more accuracy in flight. Blowguns, used in hunting small animals and sometimes in warfare, were also made of river cane, after smoothing the inside so darts' passage would be unobstructed. Blowguns were from three to eight feet long and were very accurate for targets at close range. The darts were made from the wood of the locust tree with the tips sharpened into a point. A fluff of thistle-down was tied to the rear end of the dart to center it in the blowgun so that it would move through the blowgun barrel at an accelerating rate.

In addition to the tools used in hunting and warfare, Cherokee men traditionally were the woodcarvers. Wood was used for many household utensils ("dough bowls", spoons, ladles, and pottery stamps), dugout canoes, and ceremonial items (ball sticks, masks, and drums). Dugout canoes were made of large straight poplar logs, 30 to 40 feet long, two or more feet wide, one foot deep, with walls one to two inches thick. The trees were cut and shaped by packing wet clay around the area to be worked on, burning it, and then scraping and chipping away the charred wood.

Masks were carved of soft woods such as buckeye or poplar. Masks often depicted animals such as the bear or snake, as well as humans, and were trimmed with fur or horns. They were used in ceremonial dances and for treating illness.

Utensils such as dough bowls, spoons, and other cooking items were carved from cherry, walnut, holly, and native woods, by first removing the wood by gouging and then carving the final shape. Small decorative animal figures representing forest creatures were carved from native woods such as walnut, cherry and holly.

Clothing was basically from animal skins, although there may also have been some fabric used for clothing as well. Men wore deerskin shirts in the summer and in the winter fur shirts of panther, bear, beaver, otter, and buckskin, with the fur against the skin for warmth. Leggings were made of deerskin, as were breech clouts. Footwear was either high boots of deerskin or moccasins. Short feather cloaks - usually turkey feathers - or mantles belted at the waist completed their clothing. Men usually wore their hair shaved or plucked out except for a small patch left on top. Warriors dressed the same except that they wore bands of otter skin on their heads, arms, and legs with red feathers tucked into the headband.

The primary women's garment was a wrap-around skirt of deerskin (buffalo calfskin in the winter, with the hair against the skin.) There was a skin drape that covered the torso, draped over the left shoulder. Both were decorated with feathers and other kinds of ornaments. Cherokee women wore their hair long.

The clothing of the Cherokee chief was distinctive, with colors distinguishing the peace chief from the war chief. The peace chief always wore white except for his installation, when he wore yellow. The war chief wore red and wore a raven's skin around his neck. Chiefs also wore garters, a cap of otter skin with a leather band covered with feathers of the white crane. Moccasins were decorated with small bells, and strings of deer hooves were worn around the ankles. Chiefs also wore long cloaks fastened at both shoulders, and carried skin tobacco pouches and wands of crane or swan wings.

Ornaments worn by both sexes included beads, bracelets, stone pendants, bone ornaments, rings, ear bobs, feathers, and animal hair. Beads were made of natural materials found around the villages, such as bone, teeth, stone, seeds, berries, nuts, or conch shells. Turtle and turkey bones were preferred. Conch shells traded from the coastal tribes were costly: one large conch shell bead used in ceremonial headdresses cost four deer skins.

Socio-political Organization

Cherokee villages were essentially autonomous and were the most significant governmental units. Seven mother towns had most authority: Tennassie, Kituwah, Ustenary, Tellico, Estoetowie, Keowee, and Noyohee. The Principal or Peace Chief was elected by the village council and presided over the sessions of the council. His functions were entirely civil and internal; another chief, a Great War Chief chosen by the leading warriors, was in control during times of war. He sat beside the Peace Chief during the regular council sessions. Each Chief wore a symbolic color: white for peace and red for war, and each represented the dual social organization of the Cherokees: the Red (War) and White (Peace) groups. Theoretically, the entire tribe recognized a White civil chief and he resided at the principal town of the Cherokee as the peace authority. He had several officials under his control: a deputy chief; seven male counselors representing the seven clans; the council composed of the elder men of the tribe or region; a "talking chief"; messengers; and other persons responsible for religious and political rituals. A national council composed of the local chiefs and the seven clan leaders was supposed to convene in times of emergency. The Principal Chief or *Uku* inherited his position through the female line.

In times of war, the Red group took command. The Great Red War Chief also had a staff composed of an assistant; a group of seven Counselors who made the decisions for declarations of war and concerning military action; several women - "Pretty Women" or "War Women" — who determined the fate of captives or directed strategy; a Chief Speaker to the warriors; a standard-bearer; a surgeon and his three assistants; messengers; and three scouts.

The Cherokees were matrilineal, tracing descent through the female line and belonging to the clans of their mothers. There were seven Cherokee clans: Wolf (Aniwahiya), Deer (Ani-kawi), Bird (Anidjiskwa), Red Paint (Aniwodi), Blue (Anisahoni), Wild Potatoes (Anigatigewi), and Twisters (Anigolohi). The Wolf Clan was the most important. Clans were exogamous, meaning that marriage partners had to come from another clan. In addition to regulation of marriage, clans also functioned as determinants of social position, as economic units, and as social control units. Clans were responsible for the behavior of their members, and grievances between clans were settled through blood revenge and could lead to feuds or war. Offenders or criminals, particularly murderers, could seek sanctuary in Chota, the town which was designated a place of refuge. There the offender was granted perpetual immunity and sometimes amnesty.

There is some indication that although there was no rigid class structure in traditional Cherokee society, the Cherokees had slaves, and their legends also tell of a priestly class, although this was not in existence at the time of European contact.

Religion

The Cherokee believed that the earth was formed by the creator god, Yowa, whose name was so sacred it was allowed to be spoken aloud only by certain priests. Actually, Yowa was a trinity of "The Elder Fires Above." After creating the world, he appointed the sun and moon to govern the world, and they appointed fire as the caretaker of mankind, using smoke as its messenger.

Cherokee religion involved belief in spirits and an afterlife, where a person's spirit went, although the spirit also was believed to retrace his path to all his places of residence during life. There was also a number of things that the Cherokee considered sacred: eagles and their feathers, the rattlesnake, fire, smoke, sun, moon, corn, the number seven, quartz crystals, and the ark. Eagle feathers and sour wood made the Cherokee peace symbol, the Eagle wand. Eagles could be killed only by professional Eagle Killers, only after appropriate ritual preparation. Quartz crystals were used in religious observances and during rituals, along with herbs, by specially trained religious practitioners chosen in childhood.

Cherokee rituals were interwoven into the entire fabric of life. Some were secular in nature, celebrations of successful hunts, battles, or friendship, while others were sacred, such as the spring cleansing ceremony held in March. At this time old fires were put out and new ones lit from the Eternal Fire in the Council House. Houses were purified by the Medicine Man, who blew ritual smoke in the four directions around each house to clean and purify it. Sprigs of cedar from trees struck by lightning were placed at house entrances as protection from storms and evil spirits.

In addition to the spring ceremony, the First New Moon of Spring, there were six other important festivals in the Cherokee year; the Green Corn Ceremony in August, the Ripe Corn Ceremony in September, the Great New Moon Ceremony in October, the Friendship Ceremony in October or November, the Bouncing Bush Feast in September, and, every seventh year, the Chief Dance.

Dances were an important part of the rituals, both secular and sacred. A dance leader would announce the dance and start the chant, which would be repeated by other male dancers. The "shell girls," women wearing turtle shell rattles tied to their legs, followed right behind the dance leader. The rattles, shaken to the beat of the dance leader's chant, the drum, and the human voices provided the only accompaniment to the dances. The dances were always circular in motion. The best known Cherokee dances were the Eagle Dance, the Green Corn Dance, the Warrior or Brave Dance, the Friendship Dance, and the Round Dance.

Games

Cherokee men spent a lot of time in warfare, hunting, gambling, and playing games such as stickball or chungke. Chungke or "chunkey" was played with wooden spears and stone disks. Soft-grained stones were shaped into stone disks about five to six inches in diameter and about two inches thick. They had concave sides and sometimes were pierced. Owned by the towns, they were highly valued. The game was played by two people at a time or by two teams with one team member from each team playing at a time. The disks were placed on a large smooth clay court. One player would roll the stone down the center of the court. Then both players would throw a wooden spear after the rolling stone. The player whose spear stopped nearest the stone when it stopped rolling won the contest.

The ballgame,[1] called "the companion of war", was closely connected with war, the dualities of war and peace, and with ritual. Towns would offer challenges to other towns for a game of stickball. The challenge usually was offered by one or two of the strongest men with two witnesses. They set the time, place and date, and the rules for the event: number of players allowed, hitting with ball sticks with both hands on the sticks, permissability of kneeing or choking, and getting the ball out of the ball sticks six inches above the ground. The rules were inflexible and never changed.

Preparations for the games were elaborate: stakes for gambling were readied, the medicine men or conjuremen, four in number, prepared the medicine for their team: "pick up" for speed, endurance, and plenty of wind was made from leaves of rhododendron, pine needles, and cornstalks. Other medicines were to make arms and legs strong, bodies slippery, hands sticky to hold on to the ball sticks, give the players sharp eyes, and to prepare the sticks so that they wouldn't miss the ball. Players had certain prohibitions which had to be observed: nothing could be picked up in the ball sticks except the ball; they could not sit on rocks; and they were not to touch women for seven days. A dance site was chosen four days prior to the game where the water ran in a certain direction. Two fires were built before sundown, one for the ballplayers and one for visitors and supporters. At the players' fire, two posts were set up with a bar, in the direction of the opponent's village. Seven pairs of ballsticks signifying the seven strongest men who were to dance all night were placed on the cross-bar. The dance was performed in seven sets or acts; after each set, the players went to the water, where each was worked on by the conjureman, as he gave the name of the opposing player, who was then worked on. The seventh part of the dance took place about 4 a.m. when pine branches were placed on the fire, and the scratching materials were brought: thorn, mud turtle claws, bear claws, and the right tooth of a rattlesnake. After the seventh dance, the dancers were scratched in a downward motion on the arms, legs, back, and chest while they stood on a particular flat rock. Medicine was rubbed downward, away from the heart. By this time, the conjuremen knew the outcome of the game—and the final score.

The players were now ready to go to the ball ground. Again there were certain ritual observances they had to follow. They could not eat before the game, they could not talk to women, they could not walk on public roads, and they had to make seven stops before reaching the ball ground, while the conjuremen did their conjuring. At the seventh stop, the managers picked out the drivers, scorekeepers, and the conjureman gave the command to "strip off." The only clothing worn by the players was a pair of specially-made trunks, decorated, brief, and tight. Positions were assigned the players, who wore feathers appropriate to these positions: raven for the fastest man with courage, eagle feathers for the four winds of the earth, and goose feathers for the forwards and guards. After a single challenge, they entered the field.

The playing field, marked off by one man from each village, was about 200 yards long. Goals consisted of two green branches about eight feet tall, and set about 10 feet apart. In order to win, a team had to score 12 points by running through or throwing the ball through the goals.

Both teams were accompanied on the field by a manager, two drivers, and the conjuremen. Men and women gave the materials they were betting to the players by putting them into the ball sticks. As the teams proceeded to the center of the field, four war whoops or challenges were made. As the teams met at the center of the field, each player called by name the opposing player he challenged. Drivers, one from each village, counted the players - numbers had to be even - and checked ball sticks. To begin play, the players were spread out into position, and a medicine man raised the ball between the two centers, lecturing the team on the rules and sportsmanship.

Once in play, the game was rough, with fighting, wrestling, scratching, kicking, gouging and hitting each other with the sticks permitted. There were no substitutions or time outs. If one player left the game, his opponent also had to leave. The first team to score 12 points was the winner. After shaking hands with the opposing team, both teams went to the river to wash off the medicine and witchcraft, after which the players and visitors feasted. Seven days after the game, the winning team took down the posts from the dance area, and a Friendship Dance was performed as a victory celebration.

Early Contact Relationships

According to tradition, the first Europeans to come into contact with the Cherokees were the Spanish *conquistadores* led by DeSoto in 1540. Little is known of that contact because few records were kept. In 1576 DeSoto was followed by another Spaniard, Captain Juan Pardo, who was seeking gold. For the next one hundred years, there was little European contact with the Cherokees; for this reason, little is known about Cherokee life during this period.

By the late seventeenth century, however, some trade contacts were being made with the Cherokee. In 1673 the first Englishmen to visit Cherokee came from Virginia, James Needham and Gabriel Arthur. By the eighteenth century, English and Cherokee contacts were becoming more common.

At the beginning of the eighteenth century, the Cherokee had expanded their territory through warfare with other tribes, particularly their most bitter enemies the Creeks, Tuscarora, and Iroquois. Fighting and rivalry also were common with the Shawnee, Savannahs, Congarees, Catawbas, Yamassees, Yuchi, Peedees, and Cheraws. Relationships with the Chickasaw were peaceful until later white expansion drove some Cherokees into Chickasaw territory.

Because of the constant warfare, leaders with military abilities and/or diplomatic skills were to play an important role in dealing with the English. They included Attakullakulla, "The Little Carpenter," a skilled orator and diplomat who visited England; Ostenaco, "Judd's Friend," a wise warrior who also visited England; Oconosto; and a number of leaders of less importance: Dangerous Man, Old Hopp, Caesar, Standing Turkey, Black Dog, Motoy, and Dragging Canoe.

Although generally the European policy in Indian affairs was to play one tribe against another on the "divide and conquer" basis, initially the British official policy was one of courtesy and generosity in their treatment of the Cherokee. No doubt this was fostered by their desire for military and diplomatic support from the Cherokee as well as a desire for exclusive trade contacts with them. Orders went from the Crown to the Lords Proprietors of Carolina to protect the Indians and befriend them.

By the time the English began to send traders to the Indian communities, there were four major Cherokee population centers. The Over Hill Settlements were located on the Tellico River below the Cumberland Mountains; the Middle Towns were on the Little Tennessee and Tuckasegee Rivers; the Lower Settlements were in the vicinity of the headwaters of the Savannah River; and the Valley Towns were west of the Middle Towns, near the Valley River. By the eighteenth century, Chota had become the principal town of the Cherokee.

The first English trader, Eleazar Wiggan, arrived in Cherokee country in 1711 and seems to have been well-received. It was not too long before other traders settled in other Cherokee communities, often marrying Cherokee women. Although there were traders in the communities, much trade took place in English cities, such as Charles Town, which was a hub of Indian trade. In 1715, trade items stocked for the Cherokee included cloth, blankets, hoes, axes, tools, guns, powder, bullets, knives, flints, tobacco, pipes, brass, kettles, salt, hatchets, and rum. The most sought-after items were cloth, guns and ammunition, and rum.

The initial friendly relations between the English and the Cherokee were cemented in 1730 by a visit of Attakullakulla and other Cherokee leaders to London, where they conferred with the King of England. At this time a treaty was signed in which the Cherokees agreed to be allies of England, to return any runaway slaves, to trade only with England, and they pledged their eternal friendship to the English. This resulted in friendly and peaceful relations that lasted for about 30 years.

In fact, between 1753 and 1755, delegates from Carolina and the Cherokee Nation met in treaty conferences in which the Cherokee asked for English forts to be built in Cherokee territory so that the war with the Creeks could be ended. As part of this treaty, they made their first land cession of a sparsely populated area in upper South Carolina. In 1753 Fort Prince George was built near Keowee and the Lower Towns, and Fort Loudon was built at Tellico and the Little Tennessee confluence. Fort Dobbs was built in 1756 near the present town of Salisbury, North Carolina.

Between 1760 and 1761 English and Cherokee relations deteriorated, due in part to diplomatic and military machinations in the French and Indian War. Raids and counter-attacks between the English and Cherokee led to a brief but devastating war. In retaliation for the Cherokee massacre of all the inhabitants of Fort Loudon, the English, led by Captain James Grant, in essence crippled the Cherokees for several years. The Lower and Middle Towns were especially hard-hit.

After 1761 there was a slow rebuilding of friendly ties as towns and communities rebuilt. British policy about 1763 was a division of Indian Territory into Northern and Southern divisions and the assignment of Indian Agents or Superintendants to each division. The first southern agent, Edmund Atkins, was shortly replaced by the sympathetic John Stuart, whose headquarters were at Mobile. Stuart sent two deputies to the Cherokee: Alexander Cameron, who went to Keowee and then the Over Hill communities, and who married an Indian woman; and John McDonald, who settled at Chickamuga Creek and married the half-breed daughter of a white interpreter. His grandson was John Ross.

The 1763 Proclamation also prohibited white settlements beyond the Appalachians, but this was soon and frequently violated as whites moved into Cherokee territory. Colonial officials had to seek land grants from the Indians to accommodate the settlers. Unfortunately, the settlers also were accompanied by unscrupulous traders who cheated the Indians.

In 1775 the Cherokees ceded more land, a large tract of land in central and western Kentucky, southwestern Virginia, parts of north and northwestern Tennessee, in the Henderson Purchase. For this cession they were paid 10,000 pounds in merchandise.

By 1776 the Cherokees made the fateful decision to side with the English during the American Revolution, with disastrous results for them. Because of defeats, in 1777 they were forced to cede lands in South Carolina and large tracts in North Carolina and Tennessee to the Americans. After the defeat of the British - and their Indian allies - steps toward peace were taken with the 1785 Treaty of Hopewell, and real peace was made in 1791 with the signing of the Treaty of Holston.

The Treaty of Hopewell was unique in that the Indians were not compelled to give up lands; it simply delineated the boundary of Cherokee territory, but it was broken immediately. Despite the efforts of the Congress of Confederation to supervise and control trade and keep whites out of Cherokee territory, the states refused to respect the rights of the Indians, and the treaties were never officially ratified.

The Treaty of Holston established a boundary line, and the Cherokees ceded a 100-mile wide tract of land in exchange for goods and an annuity of $1000 per year. It also provided for U.S. control of trade, an agreement that the Cherokee would make no contacts with other nations; and that they were to spy on their own villages and their neighbors. The annuity was later increased to $1500 a year. One article of that treaty was particularly important, since it called for the Cherokees to become herdsmen and farmers after the American pattern.

Immediately after the Revolution ended, Cherokee lands were invaded by white settlers, surveyors, land speculators, and hunters - even before the treaties were signed or ratified.

Contacts with the English during the eighteenth century resulted in cultural changes and innovations in Cherokee life outside the military realm although certain things did not change. Technological innovations usually came first, and this is visible in the changes in Cherokee settlement patterns, introduction of new tools and plants for agriculture. The old communal village pattern of wattle-and-daub houses gradually was replaced by individual homestead sites of log cabins. However, the "hot houses" continued in use in the winter months. There were no changes in the Council Houses, and towns continued to be palisaded until the homesteads became dispersed. White traders moved into many Indian towns and sometimes were more than traders. Some became trusted advisors in military, diplomatic, and government affairs. The trading posts in the towns became meccas for travelers and social centers for the Indians. Many traders married Cherokee women, and through the influences of their children, became an important influence in furthering acculturation.

Women's tools changed so that more European items were included in their tool kits. Needles were one of the first items accepted from the traders. Men traded for guns, ammunition, and knives, in particular. New plants were added - particularly apples and peaches. Livestock introduced by the English at first was only swine and horses. Because of the Cherokee habit of feeding the hogs nuts during the fall, Cherokee bacon was reputed to be better than that obtainable in English settlements. Before 1750, the Cherokee were opposed to adding cattle to their livestock. Cattle were unpopular because the nervious lowing of the animals could give them away on their raids, because they would have to fence in their fields, and because salt curing of beef was not as effective as with pork. Partial credit for the introduction of cattle as dairy stock goes to Nancy Ward, a Cherokee Beloved Woman.

There were no innovations in Cherokee clothing until late in the century, when White settlers' styles were copied. English came to be used as the primary language in political and economic negotiations; alcohol came into wide usage; and the Cherokees owned both Black and Indian slaves. The Blacks may have been booty from warfare, or they may have been captured runaways. However, they often worked alongside their masters, and intermarriage did occur.

A negative change was the population decline that resulted from the smallpox epidemic of 1738 and 1739, apparently introduced from South Carolina. The Indians had no natural immunities to smallpox, and the disease swept through their communities. Indian cures included a panacea of cold plunge, a traditional cure with tragic results for smallpox patients.

Cherokee-American Relations and Policies

The years between the Revolution and the Removal were important for the Cherokee, who, despite the disruptions of their lives due to border warfare between the British and the Americans, managed to develop a new unity unlike any of the other tribes of the Southeast.[3] By 1800 about 75 towns and villages were concentrated in south central Tennessee, northwestern Georgia, and northeastern Alabama. There was a large number of mixed bloods, due to the influx of settlers from Virginia, British Tories, and German peddlers during and after the war. Although Christian missionaries had had little impact before 1800, because of their role in Cherokee schools, they came more effective after 1800.

The period from 1800 to about 1830 is one marked by dramatic cultural change and cultural rebirth among the Cherokee. This developed during pressures and as a response to pressures, including the efforts of Georgia to get the Creeks and Cherokees out of the state to open it up for white settlement. In this, she was aided by the federal government, and federal agents' efforts to get land cession were successful until 1819. Land cessions in 1804-05, 1816-17, and 1818 forced the Cherokees further south and west.

Although some of the changes such as those in the Cherokee economy (the introduction of weaving as a home industry, using spinning wheels and looms introduced in the late eighteenth century, and agricultural innovations) were introduced by the U.S. agent, most of the cultural changes were introduced by the Cherokee themselves and were political and educational in nature.

One of the pressures toward change was the effort of the other Indian tribes to fight with Tecumseh in his efforts to drive the whites out of all Indian land west of the Appalachians. The Cherokee actually fought on the side of the Americans to put down the Red Stick Creek faction of Tecumseh's rebellion, beginning in 1812. In 1814 they helped Andrew Jackson in his defeat of the Creek at Horseshoe Bend, where one Cherokee leader saved Jackson's life. Another factor was the land cessions made by a minority of their leaders, mentioned above, in conjunction with Georgia's efforts to rid the state of Indians by moving them to the west.

In 1817 land was ceded in exchange for land on the Arkansas River by a small group of headmen, and about 2,000 Cherokees moved west at that time, but the majority refused to go. The Cherokee then deliberately sought a new way of life in which they could control their people who ceded their lands without the permission of the majority of the Cherokee.

The Cherokee took their first steps to develop a new political structure which would enable them to survive on the remnants of their ancestral lands in 1802. This was a movement of both the older and younger men, and the changes were introduced gradually. Some of the elders included Path Killer, an old experienced "most beloved man," who had led the negotiations with the British and the Americans in the border warfare of the late 1700's; Charles Hicks, second "most beloved man," who had been converted to Christianity by the Moravians in 1813; The Ridge, a speaker for the Council, a man with no formal Education; and John Ross, a young man with some education of Scots and Cherokee ancestry. There was also some assistance by women in the political innovations. Through a series of constitutional conventions, a new government was developed.

In 1808 legislation of the Cherokee National Council, a law code was developed and "regulating companies," later called "Light Horse Guards," were established to maintain law and order in Cherokee country. The ancient tradition of clan revenge as a mechanism of social control was abolished in 1810. In 1817 a bicameral legislature was established, composed of a new National Committee in charge of handling external affairs such as treaty negotiations and regulating the payment of annuities for earlier cessions, and the traditional National Council.

In 1820 the outline of judicial administration was drawn up and established. Cherokee territory was divided into eight districts, each with a Council House where a district judge transacted court business. Circuit judges linked pairs of districts together. Representation on the National Council was made geographical at this time: there were to be four elected representatives from each district to serve one year terms. The judicial organization was completed in 1822 with the establishment of a National Supreme Court. At the same time the national political structure was formally defined with the establishment of two "beloved men" at the top, serving as President of the National Committee and Speaker of the Council.

A new national capitol was established at New Echota in 1825, and a national printing press was established in 1926. A National Constitutional Convention attended by elected representatives wrote a new constitution in 1827, and after some dispute, the constitution was approved in 1828.

A second area of deliberate change was in education, which was to be a formal educational system like the American system. Schools were to be conducted by the missionaries from six Protestant denominations: the Baptists, Methodists, Moravian, Dutch Reformed, Presbyterians, and Congregationalists. Although the missionaries probably were equally concerned with conversions, they responded to the Council pressures to emphasize education. By 1825 about 13 schools had been established, all of which were better attended than the churches. The Council also arranged for graduates of these schools to go to Connecticut for more advanced work. Among the ten who completed that advanced school was Elias Boudinot, who was to play an important role later.

A third innovation was not sought or planned but also had an impact on the Cherokee: this was the syllabary of Sequoyah or Charles Gist, developed between 1809 and 1821. Sequoyah had no formal education but recognized the importance of the "talking leaves" of the white man. Drawing upon the alphabet for most of his symbols but assigning them totally different meanings, he developed 85 symbols for the basic Cherokee syllables. This system was accepted by the Council in 1821, and a primer of Cherokee was prepared, and the New Testament was translated and printed in Cherokee. In 1828 the *Cherokee Phoenix*, a newspaper printed in Cherokee and English and edited by Elias Boudinot, published its first edition. The regular publication of the newspaper in their own language had much to do with the rapid increase in literacy of the Cherokee.

By 1829 the Cherokees had become the most influential Indians in the Southeast, and in 1829, the entire system began to break down under the pressure of Georgia's effort to get the Cherokees moved out so that Cherokee territory could be opened for white settlement. The Cherokee resisted removal by using tactics of the white man: a suit was filed against Georgia in the United States Supreme Court, challenging the right of Georgia to move them. In 1831 the Cherokees won the historic case of Worcester v. Georgia - on paper. In actuality, the case was already lost. In 1830, President Andrew Jackson had successfully passed legislation called the Indian Removal Act, which authorized the federal government to sign treaties with individual tribes to move them to the newly-acquired Indian Territory west of the Mississippi River. After the Cherokee were first ordered to move in 1832 a delegation spent several years in Washington, D.C., but their efforts failed. Jackson's undercover campaign of bribery and persuasion to sign a Removal treaty had worked so that a minority of tribal leaders (like The Ridge and Elias Boudinot) signed the treaty in 1835. Finally, in 1838-39, 16,000 Cherokees began the long walk westward known as "Trail of Tears," because of the suffering and deaths experienced on that poorly-planned and ill-prepared journey directed by the army.

Not all the Cherokees went on the Trail of Tears,[4] however. Some, probably about 1,100 to 1,200, remained in North Carolina under the terms of the 1835 Treaty of New Echota. This treaty called for a surrender of all rights to North Carolina lands, and an agreement to move to Indian Territory for payment of money and land in that territory. Those wishing to remain and take individual allotments, could stay behind if they were qualified to take care of themselves and their property. By 1849, the number of Cherokees in North Carolina had increased to over 2,000.

In many ways those who remained behind were disenfranchised. In addition to the loss of lands, they were denied the right to tribal self government until 1889; they were subject to the laws of North Carolina but were denied any rights of citizenship. In 1848 the federal government passed an act which authorized a count of the number of Cherokees remaining in North Carolina to establish a fund, interest on which would be paid to them annually. The Cherokees gave this money and money derived from other sources to a sympathetic white man, Will Thomas, the adopted son of Chief Drowning Bear, to buy lands back for the Cherokee. He contracted to buy 50,000 acres, land which would become the Qualla Boundary.

At the end of the Civil War, Congress decided to cut off the annual monies appropriated in 1848 and to move the Cherokees west unless the North Carolina General Assembly granted them permission to remain permanently in North Carolina. A statute passed in 1866 granted this permission to the Cherokee, who by now had a territorial base again.

In 1886 the Constitutional Convention at Cheoah developed the Lloyd Welch Constitution for their tribal government, which they accepted in 1870. That same year Congress called for a new Cherokee census, and placed the Cherokee under the jurisdiction of the Commissioner of Indian Affairs. Shortly after this, the assistance of the federal government was necessary, when the Cherokee sought to get title to the land acquired for them by Will Thomas, who had become mentally ill before the lands could be transferred to the Cherokee after they were finally paid for. The struggle for title to their land was resolved in 1892, and the Eastern Band of Cherokee Indians, operating under a charter granted them by the North Carolina General Assembly in 1889, became a corporation to hold title to the lands. This charter was amended in 1897, and it is on the basis of the 1889 charter and its 1897 amendments that the Cherokee Tribal Government was developed and rests today.

Although the Cherokee gained title to the lands, confusion as to who had title led to the federal government taking over the Cherokee lands in 1925 on a trust basis, making the Cherokees wards of the government and entitling them to a variety of federal services, including health care delivery, education, and advisors in land management and development, social services, and other areas of concern. In 1935 the Eastern Band membership voted to come under the terms of the 1934 Indian Reorganization Act, which called for the establishment of tribal government or tribal corporations, among other things. However, no new constitution was drawn up, and the Cherokee continue to operate under the 1889 charter and 1897 amendments.

THE EASTERN BAND OF CHEROKEE INDIANS TODAY[5]

Today the Eastern Band of Cherokee Indians is situated on 56,000 acres in the western part of North Carolina in four counties. The largest tract of land is the Qualla Boundary, 45,413.57 acres in Swain (26,066.57 acres) and Jackson (19,347 acres) Counties. There is an additional single tract of 3,200 acres in Swain County, 23 tracts of 2,249 acres in Graham County, and 26 tracts of 5,571 acres in Cherokee County.

The land is picturesque mountainous land with small valleys along the rivers and streams with land suitable for farming and business and recreational sites. The elevation in Cherokee country ranges from 1,718 feet to over 5,000 feet above sea level. The climate is mild, with the first frost in mid-October and the last frost in April, 47 inches of annual rainfall, and an average temperature of 54°.

Although the Cherokee are the only "federal" Indians in North Carolina (meaning that they receive federal services through the Bureau of Indian Affairs) and one of three federal tribes of Indians in the Southeast (the Choctaw at Philadelphia, Mississippi, and the Florida Seminoles are the others), their status is unique among federal or reservation Indians. In actuality, the Qualla Boundary is not a reservation in the sense that the land was not "reserved" for exclusive Indian use by treaty with the United States or by presidential proclamation, but, as has been shown, is land that was bought by the Cherokees themselves with their own money and put in federal trust status in 1925 to resolve issues of title and possessory holdings. Although legally the Cherokee land has reservation status, the Cherokee generally do not refer to the land as a reservation but prefer the terms "Qualla Boundary" or simply the "Boundary."

The community of Cherokee is the center of Cherokee tribal government and the Bureau of Indian Affairs' Cherokee Agency location, but there are six Indian communities or settlements which compose the actual residential areas of Cherokee county: the Big Cove, Birdtown, Cheoah, Painttown, Wolfetown, and Yellowhill settlements. Cherokee is not only the site of the tribal and agency offices, it is also the location of the government schools and health service facilities, the Museum of the Cherokee Indian, Oconaluftee Indian Village, the Mountainside Theater, the Cherokee Boys Club, several industries, the Cherokee Festival Grounds, banks and a post office, and a wide range of tourist attractions.

Cherokee Tribal Government

The governing of Cherokee and the various communities and lands owned by the Eastern Band of Cherokee Indians is done by the Cherokee Tribal Government with the federal agency playing an advisory role. The Tribal Goverment is composed of the Tribal Council and the Executive Department, and a variety of committees, from the Council itself or appointed by the Council.

The Tribal Council is composed of 12 elected members, two from each reservation community, who serve two year terms of office. The Council appints its own officers: the Tribal Chairman, Vice Chairman, Indian and English clerks, Interpreter, Marshall, messenger, janitor and office manager. Although their primary duties are supposed to be legislative issues conducted at montly meetings held on the second Thursday, they also make judicial decisions related to land functions because one of the responsibilities is to manage and control all Band properties.

The Executive Department consists of the Principal Chief, the Vice Chief, and the Executive Advisor. The Principal Chief and Vice Chief are elected by enrolled Tribal members 18 years of age and above to serve four-year terms of office. The Principal Chief appoints the Executive Advisor, whose appointment must be approved by the Council. The Executive Department also acts as the Executive Committee under the direction of the Principal Chief to carry out the rules, regulations, and actions of the Tribal Council that are not assigned to specific committees and to keep the government functioning when the Tribal Council is not in session.

There are 13 tribal committees, including the Executive Committee. Tribal lands fall under the jurisdiction of the Lands Committee and the Business Committee. They work with the Cherokee Agency Branch of Real Property Management to insure clear definitions of possessory holdings, that land transactions and recordings of land transfers are done fairly and properly; make land development possible; look into testamentary matters of wills relating to land; and protect the individual and the Band in leases with non-Indians. Final actions concerning land are decisions of the Tribal Council, but the Lands Committee studies and makes recommendations concerning disputes over land or when possessory holdings are to be divided. The Business Committee considers and approves routine land transfers and leases. The amount of work relating to land issues is constantly increasing.

The Tribal Enrollment Committee is responsible for keeping the official enrollment records current, receiving and reviewing applications for enrollment, and making the decision to accept or reject such applications, for certifying those accepted, and making replies to inquiries about enrollment. In 1971 there were over 7,000 enrolled tribal members. To conform to the tribal requirements, an individual must be able to prove that he is at least 1/16 Cherokee.

The Community Services Committee directs all Tribal Community Services. Established in 1952, it oversees and funds the Police Department, Sanitation Department, and Fire Department. The police are appointed by the Community Services Committee and act as deputized sheriffs of both Swain and Jackson Counties. Small or minor offenses are thus handled in the County Court system, but serious crimes are referred to the F.B.I. to be tried in federal courts in accordance with federal legislation. The Sanitation Department provides free garbage pickup for rural areas and is in charge of the sanitary landfill operation. The Fire Department is a full-time paid fire department. The Community Services Committee directs but does not fund the Water and Sewer Enterprise and the Civic Center Recreation Program.

The Tribal Credit Committee is in charge of the Tribal enterprises: the Boundary Tree Lodge, Restaurant, and Service Station, Water and Sewer, the Fish Management Program, Mingo Falls Campground, and the Qualla Civic Center.

Other committees are the Qualla Housing Authority, the Planning Board, the Law and Order Commission, the Roads Committee, the One Feather Committee, the Health Board, and the Advisory School Board.

Tribal income is derived from several sources: direct from Cherokee lands in timber stumpage receipts or from land leases; the Tribal sales levy of 4% (first authorized in 1952), and from the United States Treasury, where Tribal Treasury Funds come from stumpage receipts, loan repayments, and accrued interest.

Cherokee Tribal Enterprises

The tribal enterprises include the Boundary Tree, the water and sewer enterprise, the Fish Management Project, Mingo Campground, and the Civic Center.

The Boundary Tree Enterprise began in 1946 with the construction of a motor court. Today there are 61 rental units with color TV and telephones in the rooms. The manager is employed by the Tribal Credit Committee, and all the employees are Cherokees. The Restaurant and Dining Room are leased out on three-year leases, as is the Boundary Tree Exxon Station.

The Water and Sewer Enterprise operates the water and sewer system in Soco, financed through funds from the Accelerated Public Works Grant, the Bureau of Indian Affairs, and the Tribal Treasury. It operates under contract the Cherokee Agency systems, which include the Mingus Creek Water Treatment Plant and the waste treatment plant on the Oconaluftee River below Cherokee. Problems facing efficient management of the enterprise are based on the fact that the large users with peak needs in the summer require a large capacity facility, but as they are closed in the winter they contribute minimal support to the facility, and the fact that there is a low density of users in relation to the number of miles of line that must be maintained.

The Fish Management Enterprise operates through a cooperative agreement with the United States Bureau of Fish and Wildlife, which provides, at no cost, legal size trout for stocking certain Enterprise waters. The Enterprise is responsible for stocking the waters with fish, collecting permit and license fees, enforcing regulations, preventing pollution, and cleaning up litter along the waterways. Side benefits from this arrangement for Eastern Band members include jobs, money, and fish to eat. Major problems inherent in this Enterprise include the high fees for North Carolina fishing licenses which out-of-state sportsmen must pay in addition to the Tribal permit fees, quality control of water, and the development of more fishing areas.

The Mingo Falls campground and picnic area is located across the Oconaluftee River from the post office. Built in the early 1960's under the Accelerated Public Works Program, by 1971 the facility had 75 units.

The Civic Center was completed in the fall of 1970, built under a 75% grant from the Department of Housing and Urban Development (HUD) matched by 25% local contributions from the Cherokee Historical Association, Boundary Tree profits, and in-kind and cash donations from Band members. Civic Center programs are operated by the Community Services Committee. The Civic Center is intended to serve as a multi-service neighborhood facility center and to provide reservation-wide recreational programs. Under the first function, the Civic Center houses the Community Action Program, Employment Security, the Community Library, the Senior Citizens Center, and the Agriculturation Extension Program. Recreational programs are aimed at both sexes of all ages, from teen-age activities, basketball teams, and softball leagues to adult education programs in the Cherokee language and Cherokee crafts. All programs and activities are conducted by the Civic Center Staff.

Community Development and Services

Under this category fall such things as public transportation, utilities, housing, social services, community clubs, extension services, recreation and churches.

Public transporation is a major problem in Cherokee. The major roads bringing tourist traffic into the community are narrow and winding and inadequate for the volume of traffic they carry. Roads for the reservation communities are usually unpaved and also inadequate. Although there has been some widening of roads and provision of off-street parking, the traffic flow is a major concern.

There is also no public transportation into Cherokee except for infrequent bus service. There is no air or rail service, and commercial bus transportation has decreased since the National Park Service prohibited bus traffic through the National Park. Many transportation services for the Cherokee communities are provided by the Boys Club buses.

Under public utilities are electrical power, which has been extended to most reservation communities, telephones, which still are unavailable in some of the more isolated areas, and improvements to the water and sewage systems.

Housing is under the jurisdiction of the Qualla Housing Authority, established in 1966. With new housing and home improvement loans becoming available through leasehold mortgages, 36 units of rental housing were completed in 1966. In 1967 the Bureau of Indian Affairs added a Housing staff position to the Agency services. Some funding for homes comes from HUD and from the BIA, while Mutual-help Housing provides home ownership for low income families who participate in the construction of their homes. A home improvement program was instituted in 1968 for the elderly, widows, and handicapped, and persons who could not help in the Mutual-help program. There has been a trend among many Boundary residents to invest in mobile homes, which causes problems in providing adequate sanitation facilities. A major housing problem is the insufficient number of rental facilities for middle-income persons, often non-Indians employed on the reservation.

Social Services are needed for the elderly, the handicapped, the uneducated, for persons with personal problems, and those with low wages or the unemployed. To fulfill some of these needs, County Departments of Social Services operate in some areas. Social Security Administration benefits are available to the elderly and widows with children, and V.A. benefits are available to the disabled veterans. The BIA Social Services Department also provides social services to reservation residents, and the Save-the-Children Federation program provides financial aid to Cherokee children. Child welfare services are a major concern, and are provided by the counties, the Boys Home, the BIA (which concerns itself with foster parent care), the Mental Health Clinic, the Speech and Hearing Clinic, Western Carolina University, churches, and Qualla Boundary Projects.

A vital social force on the reservation is the community clubs organizations and the extension services they provide. The community clubs provide opportunities for socializing, giving residents opportunities to discuss and resolve problems and politics, to nominate and endorse candidates for tribal offices, and to get technical support from the Agricultural Extension Services of the BIA. The Agricultural Development Council of Asheville programs offer competitions in home gardens, roadside beautification, youth programs, and home improvements. Cash prizes are provided by the Cherokee Historical Association. Extension services provide support for the community clubs, sponsor 4-H and Homemaker Clubs, help with agricultural improvements, and conduct a nutritional program. The officers of the community clubs form a Community Club Council which acts in an advisory capacity to the Tribal Council.

For recreation, Cherokees depend a great deal on the high school athletic programs, particularly football and basketball. There are also recreational and arts and crafts programs at the Civic Center, opportunities for fishing and swimming, social organizations such as the American Legion Post, the Lions Club, a Senior Citizens organization, Boy and Girl Scouts, and the Boys Club. Special Cherokee holidays are also important, such as the annual ramp festival and Indian Day in the spring, and the Fall Festival, a week long activity in October that replaced the Cherokee Indian Fair. The Fall Festival is a combination of tradition and new and features exhibits of crafts, 4-H activities, crops, homemaker exhibits, football games, stickball games, archery and blowgun competitions, Festival Princess and Miss Cherokee pageants, and evening programs in the grandstand featuring traditional Cherokee dancing, western Indian powwow dancing, clogging, and gospel singing.

The churches are an important social institution for the Cherokees, most of whom today belong to the Southern Missionary Baptist Churches. Aside from meeting the spiritual needs of the Cherokees, the churches also contribute to family life and family solidarity, help and comfort the sick and the needy, and are a place outside the home where the Cherokee language survivies and flourishes.

Economic Development

In recent years the Cherokees have gone from subsistence farming and the harvesting of limited forest products to commercial tourism, light industry, and federal and tribal government employment. Most employment, however, is seasonal with high employment rates in the summer during the tourist season and low employment rates in the winter, often making it necessary for several family members to work.

Since the establishment of the Great Smoky Mountains National Park in the 1930's and especially after World War II, tourism has developed into a major seasonal industry for the Cherokee. In the 1940's the Cherokee Historical Association developed the drama "Unto These Hills" and Oconaluftee Indian Village to attempt to portray Cherokee history and culture and to correct misconceptions about the Cherokee. They do provide publicity for the Cherokee throughout the nation.

With the growth of tourism has come the growth of related facilities: motels, service stations, restaurants, gift shops, amusement parks, campgrounds, and the trout fishing program. About ⅔ of these are owned and operated by Band members, but they are small and operate at marginal profits. The larger tourist facilities are owned and operated by non-Indians, although some hire Indians for managers and summer jobs. The small percentage of band members so hired earn low wages, however. The Cherokee Tribal Government leases land for commercial tourism enterprises to create jobs for Indians. Since these are managed and owned by non-Indians, however, there is little return of the profits to Cherokee, since with a few exceptions there is little commitment to Cherokee. One problem facing the Cherokee in terms of putting Band members into such positions is that they haven't the financing or managerial experience necessary, although with leasehold mortgages, financing is more accessible to Band members. More winter attractions are needed to make tourism less seasonal. The new Museum of the Cherokee Indian should help in this area, but activities such as skiing would draw more winter visitors to Cherokee.

Since the mid-'50's light industry has operated in Cherokee. In 1956 Cherokee Crafts, Inc., which makes Indian moccasins and Indian souvenirs sold all over the United States and overseas, began operation. Harn Corporation, a quilting operation, was established in 1959, and replaced by White Shield in 1966. A second quilting firm has opened since then. Vassar Plant, established in 1964, to manufacture women's hair accessories has gone out of business. Such light industry as does exist on the reservation employs 75% women, so there is a need for more male employment opportunities, as might be found in construction and housing. One problem in attracting industry to Cherokee is the lack of public transportation and shipping facilities.

A number of Cherokees are employed by the BIA and the Tribe. Tribal employment is in police and fire departments, in sanitation services, the Civic Center, and under special grant programs. Federal employment is by the BIA, the Public Health Service, and the National Park Service.

Natural resource development is another source of potential growth for the Cherokee. Over 85% of the Cherokee land is hardwood forest, and there is some small timber production today on a sustained yield basis. However, the greatest potential value of the forests is not for timber but with tourism and the development of recreational areas such as hiking and horseback trails, campgrounds, fishing areas, and possibly vacation cottages for lease.

Agriculture, formerly the primary source of income, still supplements individual and family incomes in tobacco growing. Home gardens are also common and an important way to supplement foods while keeping costs down. Small amounts of livestock, such as chickens, pigs, and horses are often owned.

Arts and crafts activities also provide a supplemental source of income, particularly in the crafts of basketry, beadworking, and woodcarving. Modern beadworking uses Venetian trade beads introduced by the whites. Beads come in three sizes, two sizes called "seed beads" and a larger size called "pony beads." Although some beadworking is done on bead looms, most Cherokees prefer to use their fingers and needles. Basketry made for the tourist trade involves rivercane and honeysuckle as the major materials. The honeysuckle baskets are a recent innovation resulting from the introduction of honeysuckle, an Oriental plant. Mats and round baskets are made of honeysuckle vines that have been stripped, boiled, and dyed, and the technique called *twining*, which looks like wickerwork. Pliable weft elements are wrapped or twisted around flexible or rigid warp fibers. Forms are usually bowls and round mats.

Woodcarving is a popular craft, with products ranging from utensils to elaborate figures of animals, birds, and sometimes people. Well-known contemporary Cherokee woodcarvers include G.B. (Going Back) Chiltoskey, John J. Wilnoty, and Amanda Crowe.

The Qualla Co-op was established in 1945 as an outlet for craft items, and recently it expanded its facility to include more sales and exhibit space. Members of the Co-op are paid for their products and for their share in the profits.

Other sources of employment for Band members are in supermarkets that are being built in an effort to keep the money in the community, making it unnecessary for Band members to go to Asheville, Sylva, or other communities to shop, and at the same time providing jobs. In 1955 the First Union National Bank branch was established in Cherokee, and a local Credit Union with savings and loans operates in Cherokee. Several development corporations, The Cherokee Indian Development Corporation and Cherokee Land Development Corporation, were establshed with Small Business Administration funding. A shopping center has been built at the site of the old Council House, and the Boys Club has built, and operates, a cafeteria.

Education

Education of Cherokee children continues to be a matter of concern. Many children entering school were found to be unprepared, so pre-school programs have been established to overcome this lack of preparation. Day Care Centers run by the Qualla Boundary Community Action Program are located at Big Cove, Birdtown, Soco, and Snowbird for children between the ages of two and five. In addition to Headstart activities, they provide pre-school child care services for working parents, health and nutrition programs, and teach the children to get along with other children in preparation for going to school.

The BIA kindergarten also includes the Office of Education Follow-Through Program. Both the Day Care Centers and Follow-through program feature Cherokee language and culture, songs, dances, crafts, and folklore as part of their curricula.

Most Cherokee children attend elementary school and high school at Cherokee, although a few students attend public schools in Cherokee and Graham Counties. Where this occurs, the County systems receive federal funds as compensation for the Indian students. Some Cherokees choose to go to BIA boarding schools in Oklahoma. The curriculum in the BIA schools conforms to the requirements of both the BIA and the North Carolina Department of Public Instruction. Title I programs in speech and hearing and remedial reading are available in the elementary and high schools, and the Cherokee Bilingual program was added to the curriculum in 1977 to teach Cherokee in the schools. Native bilingual speakers direct the program and teach the courses. The Cherokee Boys Club contracts with the BIA to provide the buses for busing the children to the schools and provides hot lunches.

In the fall of 1975 a spectacular new high school opened at Cherokee, a two-story building across from the Civic Center. Classrooms are open and well equipped, and courses range from vocational training and crafts, to math and science, social studies and psychology, from business training to home-making, music, sports, and Cherokee crafts and history. There is a large auditorium, a library, a large gymnasium, and an Olympic-sized swimming pool. Tennis courts, ball fields and a track are also on the grounds.

In 1971 a formal Advisory School Board was established. It is composed of members elected from the community and from the Council, and it gives the Cherokee more voice in the education of their children.

Cherokee students are encouraged to go on to college or vocational schools. BIA education grants are available for those choosing to go on to post-secondary institutions. In 1971-72, 35 Cherokees were enrolled in colleges and universities. Previously students wishing vocational Training had to go to Haskell Institute in Lawrence, Kansas, but now many choose to go to Southwest Technical Institute in Sylva, North Carolina. Other post-secondary programs include Operation Mainstream, Neighborhood Youth Corps, Adult Basic Education for General Equivalency Degrees, and special courses taught by Western Carolina University at the Cherokee High School.

Health

Health issues are also a top concern to the Cherokee. The high rate of illness results in time lost from jobs or schools. Specific health problems are diabetes, obesity, alcoholism, and parasitic worms. Health programs are provided by the Indian Health Service, part of the Public Health Service, operated with the Tribal Health Board, which is represented by all the communities and helps to decide health policies and programs. Health care facilities at Cherokee include a 26-bed hospital (with plans underway for a new hospital) and a new clinic. The hospital is able to provide medical care for general health problems, maternity cases, and pediatrics, but surgery and special cases are contracted out to hospitals in Sylva and Asheville, generally.

Monthly out-patient clinics are held in pediatrics, orthopedics, opthamalogy, and diabetes, and there are Field Clinics in Graham County. The majority of the health care positions are filled by Indians, but staffing is a serious problem, especially for the doctors. During the days of the draft, doctors could do their internships in the Public Health Service rather than serving in the military, making doctors available to Indian health facilities. With the end of the draft, finding doctors willing to come to isolated Indian communities at lower salaries than they could earn in private practice is a serious problem, and most hospitals are understaffed. As yet there are still few Indian medical doctors, and those few are usually not Cherokee.

Community Health Representatives or health aides identify sick people in the community, interpret diagnoses and treatment to the patients, and transport them to the hospital and clinics. Public Health Nursing Stations are aimed at disease prevention by providing immunization programs, pre-natal clinics, and well-baby clinics.

Health problem prevention is a major focus in this area. The Sanitation Office of the Indian Health Service has worked towards improving sanitation and the water supply, rabies control, insect and rodent control, and modern sanitation facilities in the ome. All employees in this area are Indians.

Publications

The official Tribal newspaper, the *Cherokee One Feather,* was established in the mid-'60's. It is a weekly four-page paper available by subscription or on the newstand that is heavily subsidized by the Tribal Council. The Cherokee Boys Club also puts out a monthly newsletter which is mailed to each family on the reservation.

THE CATAWBA

The Catawba were one of the Siouan-speaking tribes of the Piedmont area of the Carolinas at the time of the first European contacts. Little is known of their culture and life-style at that time, since contacts were few and sporadic, and there was little documentation of their culture. What is known is based largely on the writings of John Lawson, who explored the Piedmont territory and visited the Catawba in 1701.

Not only is little known about their culture, there is also some confusion as to exactly who the Catawba were. According to Brown[1], the Catawba Nation was actually a military alliance of several Siouan tribes and remnants of tribes or bands decimated by war and disease who joined the Catawba. In the historical records, they have been known by several different names: The Spanish referred to them as the *Issa*, the *Ysa*, or the *Usi*; while the seventeenth century Virginians called them the *Usheree* or *Ushery;* and in Virginia they were known as the *Esaw*. It was after the Yamassee War that they became known as the *Catawba*, which means "cut off," apparently referring to their being cut off from other Siouan tribes. Their name for themselves was *I Ye Ye*, "people," or *Nieye*, "real people."

At the time of contact, there were approximately 6,000 Catawbas, equal in size to the Tuscaroras. The only tribe larger than these two groups was the Cherokee.

Environment

The Catawba were located in the Piedmont area of the Carolinas, a narrow band of hilly land that extends from New York through Pennsylvania, Maryland, and Virginia into northern Georgia and Alabama. It is bounded on the east by the Atlantic Coastal Plain and on the west by the Appalachians. A narrow band of rolling hills ranging in elevation from 100 feet to 1500 feet, it is crossed by rivers that rise in the mountains and drop to rapids at the fall line (where the Piedmont drops to the Coastal Plain), where they become sluggish and swampy as they cross the Coastal Plain.

The annual precipitation in the Carolinas is over 60 inches a year. The average annual temperature of 65 degrees leaves a period of approximately 50 days a year with no plant growth, making intensive agriculture possible.

The Piedmont flora is basically a woodlands of deciduous (primarily oak) and pine trees. The level grassy plains were covered with widely separated stands of trees, making foot travel through the Piedmont easy. There was abundant woodland game, such as deer, bear, elk, and some bison, although the bison was not a food source for the Catawba. Basic fish foods were herring and sturgeon, and the plentiful passenger pigeons provided a meat staple that could be preserved.

Prehistoric Antecedents and Cultural Affinities

It is believed that the ancestral cultures of the Catawba and the other Siouan tribes (the Tutelo and the Woccon) developed in situ in the hilly Piedmont. The archeological tradition from which they are believed to be derived is the Badin Culture Complex, dating to the beginning of the Christian era. This was a late Archaic and Early Woodland tradition characterized by hunting and gathering with a gradual shift from the spear and atlatl as the primary tools and weapons to the introduction of the bow and arrow, and a great deal of conservatism and resistance to innovation and change. By A.D. 1200, agriculture had merged with the hunting and gathering tradition, creating the Uwharrie Culture Complex.

The ancestral Catawba appear to have differed linguistically and culturally from their neighbors. To the west, in the foothills and the mountains, were peoples who apparently were the ancestors of the Cherokee. To the south were the chiefdoms of the Mississippian mound building tradition. Archeological excavations show evidence of truncated earthen ceremonial temple mounds built around a central plaza used for ceremonies and games, like the ceremonial site of Town Creek Indian Mound near Mount Gilead, North Carolina. There was a centralized politico-religious organization that could organize a labor force of the magnitude necessary for the construction of these large earthworks.

Toward the east and the coast were the lowland tribes, the Cape Fear, the Waccamaw, Winyaw, Peedee, Sewee, Santee, Congaree, Wateree, and Waxhaw. Even less is known about them than about the Catawba, but the data indicate that they were both linguistically and culturally distinct from the Catawba.

Settlement Pattern

The Catawba lived in small scattered villages (no more than 15 houses per village) located on river banks and creeks. Preferred village and field locations seem to have been the bottomlands along the tributary creeks and branches, where flood devastation would be less severe but where they could still take advantage of the annual sedimination for field fertility. The alluvial sedimentation created a rich and light soil that was easily worked with the simple tools used by the Catawbas.

Villages were surrounded by defensive stockades for protection from their enemies, the Tuscarora and the Cherokee. Each village had a public town house or ceremonial or council house that was larger than the dwellings and was grass-covered. Here the council met, visitors were received and entertained, and ceremonials took place.

Houses were circular in outline and domed, made of a framework of poles lashed together and covered with cedar bark tied to the poles. A fireplace was located in the center of the earth floor, directly below the smoke hole in the roof.

Subsistence and Economy

The subsistence activities of the Catawba followed an annual seasonal cycle of activities. Although they practiced agriculture, there was also year-round hunting and gathering of small game, freshwater fish, nuts, berries, and roots that were in season. The seasonal emphasis on agriculture and hunting may have been due to the sexual division of labor, if the men were indeed the farmers as has been suggested by Charles Hudson[2]. This would be a deviation from the general Southeastern pattern of agriculture being a female occupation. Other accounts,[3] however, point out a strict sexual division of labor of male hunting and warfare and female agriculture.

Summer was the agricultural season. The fields were cleared by the slash-and-burn method, in which underbrush and saplings are burned and large trees are girdled to kill them. The trees would remain in the fields until they died, when they were used for firewood. The only agricultural implements were the hoe and the digging stick, the latter used to make holes in the ground for planting the seeds. Several crops of corn were planted each season; other crops included several varieties of beans, squash, and gourds. Vegetable foods were eaten fresh, but they also were dried and preserved for winter use.

Forest products, particularly nuts, were gathered during the fall, usually by the women. The favored nuts for food purposes were hickory nuts and chinkapins, a kind of chestnut.

During the winter, when the woods were dry, the Catawba engaged in the communal hunts of larger woodland game, particularly the deer. The entire family participated in the hunt, leaving the village to go to the hunting grounds, which often were several-days journey away. Only the aged and children remained in the villages. Large game were usually hunted with a fire surround, in which a series of fires would be built to drive the game toward the kill site where the hunters were gathered. Other game animals included fox, beaver, raccoon, turkey, and bear.

Fishing was the primary male subsistence activity during the spring, when the sturgeon and herring were spawning. Fish were caught by a variety of techniques that included the use of weirs, snares, long poles, and nets.

One of the major wild foods upon which the Catawba depended was the passenger pigeon, which was plentiful and easily caught. Techniques for hunting birds involved what was called "bird brushing." Birds were hunted at night by blinding them with torch light and knocking them from the tree branches with long poles. Passenger pigeons were not only plentiful, but they were a storable food, which made it possible to have a food supply during the winter months, leaving the Catawba leisure time.

Catawba economy was reciprocal — no family went without food if there was any food in the village. Everyone shared with everyone else on the principle that they would receive food when they were in need, although first obligations were to their own kin. The Catawba also engaged in trade with other tribes for materials not available in the Piedmont. The Catawba provided white clay pipes for games and skins, and they exchanged skins and mica for fish and salt with the coastal tribes.

Technology and Clothing

Like all the North Carolina peoples, the Catawba manufactured the tools and items needed for their daily living from materials provided by the natural environment. Women's crafts included basket-weaving, spinning and weaving, and making pottery. Baskets, mats, and sieves were made from cane, rushes, roots, corn husks, Indian hemp, nettles, and grasses. Mats were used as sleeping pads, as floor coverings, and for burial wrappings. Fibers from barks and plants, animal hair, and sinew were spun or twisted into threads that were woven into textiles, nets, or used as cordage. Pottery was an unglazed earthenware decorated with zigzag patterns, incised lines, and punctates (depressions in the clay).

Men made the stone tools and weapons, bows, and arrows, but also carved bowls, dishes, and spoons from the wood of gumwood and tulip trees.

Clothing was made either of deer skins or fabrics made from plant fibers. Skins were dressed, worked, and sewn with bone tools: fleshers and scrapers for cleaning the skins, bone awls for punching holes, and sewing needles of bone. Ornaments included bone and shell beads and carved or painted amulets or pendants worn around the neck.

The village chief or headman was distinguished by certain garments worn on ceremonial occasions, particularly a round headdress made of the tail feathers of the turkey. Each feather represented an enemy he had killed.

Socio-political Organization

The social organization has been poorly described, but apparently the Catawba were matrilineal, with matrilineal succession to the position of headman. The post-marital residence pattern was matrilocality. The family was the important social unit, being responsible for the regulation of marriage, adoptions, property, socialization of the young, and social control. The entire kinship unit was responsible for the actions of its members, and in cases of murder, blood revenge by the victim's kin, compensation, or both were sanctioned.

Premarital sexual activity was not only permitted, it also was expected. The Catawba were unique among North Carolina tribes in having sanctioned prostitution. The youngest and most attractive girls were known as "trading girls," distinguished by a particular hair style, who sold their sexual favors. Their earnings were shared with the town headman, who acted as the go-between. There was no stigma attached to the "trading girls;" after several years they "retired," married and had families.

Apparently the Catawba lacked the centralized organization of the chiefdoms to the south or the coastal Algonkians. The major political figure was the headman, who inherited his position through the female line. There was also a council of elders which met in the town house or council house for deliberations on all matters of concern to the village. All decisions had to be unanimous or consensual.

Basically the Catawba were an egalitarian society, with major distinctions made on the basis of age and sex. Prestige was not ascribed on the basis of wealth, but was earned by successful hunters and warriors. Although there was no class structure, there appear to have been slaves, probably persons from tribes which had been wiped out by warfare or disease and who sought refuge with the Catawba.

Religious Beliefs and Practices

Religious belief and ritual observances pervaded all aspects of Catawba life, from economic pursuits to curing illness. Explanations of behavior, traditions, and natural phenomena were found in the body of mythology and folklore and often served as justification for decisions made by the Council or family head. They were also an important tool in teaching customs, norms, and values to the children.

Their origin myth accounts for their beginnings:

> Once upon a time the whole world was an unbroken waste of rocks, hills, and mountains except for one small, lovely valley where lived the sole inhabitant of the earth, a beautiful woman.
>
> The woman lived on honey and sweet berries and fruit during a perpetual summer. Her music was the song of birds; her favorite companions were the beaver and the doe. Clad in the bright green leaves of the water lily, she was the ruling spirit of a world which never grew old. Even the flowers that bloomed in her paradise were never known to fade or die.
>
> One morning she was sitting before the entrance of the cave when a scarlet butterfly with fluttering wings enticed her away. Far up the rocky ravine she followed until she came to the foot of a large waterfall where she was deserted by her winged guide. Unable to retrace her footsteps through the ravine, she now felt fear for the first time. She wandered farther and farther astray. Finally, weary and despairing, she fell to the ground.

> The night was far spent before she regained her senses and knew pain; for the damp of the fallen dew and the chill of the night had cramped her limbs. When she uncovered her face and turned it skyward, she saw bending over her a form not unlike her own but more stoutly made and of fiercer aspect. Clothed in a garment like a cloud, he stooped down and raised her from the ground. This inhabitant of the sky told her he had been traveling from the evening to the morning star when her plight had aroused his compassion.
>
> However, by rescuing her, he had broken a command of the Great Spirit, the Master of Life. He was afraid, therefore, to return to the sky and wished to remain on earth and share her companionship.
>
> She consented, and the lovers found their way back to the luxuriant valley where "as man and woman, for many moons they lived in perfect tranquility and joy."
>
> The woman gave birth to a child, and their happiness increased, but so did their troubles and cares, for they sensed their progeny would some day populate the earth as the leaves cover the trees and the stars fill the heavens. The man, unhappy because he had broken the law of the Great Spirit, and the woman, anxious for the future and the welfare of her child, now sought the guidance, the forgiveness, and protection of the Master of Life.
>
> The Great Spirit looked down upon these lone inhabitants of earth with pity. He caused a mighty wind to range mountains more closely together, to open up valleys and prairies. From the rising to the setting of the sun the earth was beautiful.
>
> Then the Master of Life told his children that the earth and all that was in it was a gift to them from him and was to be their inheritance. However, because the man had broken his command, they should never enjoy their food without labor and each year they would be exposed to a season of bitter cold. Moreover, their lives would be limited to a few years — then they must die. They would know this time was drawing near when their heads would become as white as the plumage of the swan.[4]

Among the supernatural beings in the Catawba spirit world were the female sun and the male moon, and "little people" who lived in the forests and frequently used their magic powers malevolently against the Catawba. The Catawba protected themselves from the little people by putting tobacco on their heads.

Rituals were an important part of subsistence activities, especially pre- and post-hunting rituals. Masks representing the animals to be hunted were believed to give the hunter some of the animal's spirit while at the same time appeasing the spirit. The Catawba performed a Bear Dance after killing a bear, in which the main dancer wore a bear pelt. Apparently there were also ceremonies and dances for weather control, important considerations for agriculturalists.

Feasting and dancing apparently were important parts of the rituals. John Lawson witnessed a celebration which began with oratory, followed by male dancers wearing gourd masks, bells at the knees and ankles, and carrying wooden staffs. These dancers were followed by female dancers accompanied by two old men, one shaking a rattle, the other beating a drum, who recounted the deeds and greatness of their ancestors while the women danced. According to Lawson, the ceremony ended with a period of sexual license.

There does not appear to have been a priestly hierarchy among the Catawba. The primary religious practitioners were shamans, who were also the healers of the society. Illness was believed to have natural or supernatural (spirits, ghosts, and witches) origins, so cures were both physical and spiritual concerns. The shamans, who possessed and controlled supernatural spirits and powers, were believed to be able to cure illnesses caused by supernatural means. However, the shaman's knowledge also involved the use of plants with recognized curative powers or which seemed to have an affinity for the particular ailment. Yellow-root was used to treat jaundice, for example, and snake-root was used for snakebite. Sore mouths were treated with red root; backaches were treated with water root and pipsissewa; heart and stomach troubles were treated with pitcher leaves; rheumatism and fever were treated with bear-root or devil's horseshoe; constipation was treated with alder; and consumption was treated with the bark of the slippery elm. Wild sage root was made into a salve for sores, and stargrass leaves in water were used for stomach and intestinal disorders. Sores were treated by scratching the spot with a rattlesnake-tooth comb until it bled, then bathing it and covering it with a powder ground from dried sassafras root.

The Catawba shaman also used "blowing medicine" in curing ceremonies. Cane tubes, two to four feet long, were used to blow into the medicinal mixture to charge the medicine with the shaman's personal power. Part of the concoction was then drunk by the patient, while the rest was blown or sprayed over him.

The supernatural character of treating illness made it necessary to observe strict ritual behavior in gathering plants used for medicines. The Catawbas picked their medicinal plants during the full or new moon, for example, and believed that bark from the north side of trees was more efficacious.

Death was also treated ritually. Funeral customs called for the burial of the deceased beneath the corner of his house. This was followed by a three-day period of fasting, burning fires, and going without sleep. During this three-day period, the family of the deceased was forbidden to open the door of the granary, throw out ashes, or mention the deceased's name. The Catawba believed that during this three-day period the spirit of the deceased would return for a drink of water. On the fourth day, before the family ate again, ashes from the cooking fire were sprinkled around so that the ghost wouldn't bother the family. The period of mourning differed for men and women: it was a full year for women, and during that time they were not allowed to speak to anyone outside their families.

NOTES

[1] Brown, Douglas Summers, *The Catawba Indians, People of the River*, The University of South Carolina Press, Columbia, 1966, p. 1.

[2] Hudson, Charles M., *The Catawba Nation*, University of Georgia Press, Athens, 1970, p. 21.

[3] Brown, op. cit.

[4] Brown, pp. 26-27.

Historical and contemporary Catawba materials may be found in the Appendix because the manuscript submission did not meet printing deadlines.

INDIANS IN NORTH CAROLINA TODAY

Although the state of North Carolina granted legislative recognition of the Lumbees as Indians over one hundred years ago, albeit under several different names, for the most part as far as the state government has been concerned the Indians had been assimilated, with the exception of the Cherokee in the western part of the state. Those Cherokee who had not been removed to Oklahoma under the Indian Removal Act of 1830 and had stayed in the state became the responsiblility and concern of the federal government, with its Bureau of Indian Affairs Cherokee Agency and the Public Health Service facility on the Qualla Boundary. Although the Catawba had once lived in North Carolina, they had become the responsibility of the state of South Carolina with the establishment of the state reservation in York and Lancaster Counties, near Rock Hill and Fort Mill.

There are thus two categories of "Indians" in North Carolina today, and definition of "Indian" and identification of "Indians" is presently a matter of great concern to all involved. The first category is the Indians with federal recognition, the Cherokee and the Catawba, tribes which were in existence as cultural units at the time of the coming of the Europeans and who retained a number of cultural traditions such as language and crafts, as well as a degree of genetic "purity," so that they "look Indian" today.

The second category would be the groups in the state which have not ever received either recognition by the federal government as Indian peoples or federal services due such peoples. These are primarily rural population enclaves located in the eastern portion of the state where persons of mixed Indian, White, and Black ancestry settled and developed and retained identity distinct from either of the neighboring Black or White communities. Coming from a conglomeration of tribal backgrounds, remnants of Siouan and Algonkian groups who were dispersed and decimated through warfare and disease, there was no survival of tribal traditions such as religious practices, language, or crafts. Except for their self-perception and identification as Indians, and to some degree their recognition as being Indians in the eyes of the Blacks and the Whites, they merged into the rural Southern Baptist culture of the time and the area, partially because it was expedient to do so, given the existing laws and attitudes prevailing at that time.

With the passage of Civil Rights legislation in the 1960's and the increased awareness of ethnic heritages among a number of ethnic groups, the unrecognized Indians of North Carolina began to take more active steps for legal recognition as Indian peoples. In 1955 the Lumbees were officially named and recognized by the State, the Haliwa Indians in 1965, and the Coharie and the Waccamaw-Siouan in 1971. In 1971 the State Legislature established an Indian Commission to work with these communities and to grant charters to other Indian communities as they emerged. These latter communities tend to be inter-tribal urban communities lacking a shared common background but experiencing similar problems of adjustment to the urban milieu. The first of these to be chartered was the Cumberland County Association of Indian People, in Fayetteville, then Guilford Native American Association in Greensboro, and the most recent, Metrolina Native American Association in Charlotte.

There are two major issues which confront the Indian communities of North Carolina today: education, which has always been an issue among the non-recognized tribes, and Indian recognition.

Until 1972 federal monies for Indian education were available only to federally recognized Indian communities, usually reservations, and Indian education was under the control of the Bureau of Indian Affairs. Schools were boarding schools on the large western reservations and on smaller reservations, Indian children attended day schools. Most children going on to high school, vocational schools, or junior colleges had to leave the reservation communities to attend off-reservation boarding schools in Utah, California, Oklahoma, Phoenix, and Albuquerque.

Concern over the quality of Indian education and whether or not the needs of the Indian community were being met, led to the Congressional study of Indian education directed by Robert Havighurst and Estelle Fuchs. This analysis of reservation schools, public schools, boarding schools, day schools, rural, and urban schools, all of which served Indian children, led to the passage of the Indian Education Act of 1972. In essence, this Act makes possible Federal assistance in Indian education over and above the funds appropriated for Indian Education through the Office of Education—Department of Health Education, and Welfare, and the Bureau of Indian Affairs in the Department of the Interior.

A National Indian Advisory Council for Indian Education, composed of 15 Indian members appointed by the President from a list recommended by Indian organizations and tribes, functions to provide policy direction and guidance for Congress and those working to implement the Act, and to provide technical assistance to local school districts.

There are five parts to the Act. Part A provides financial assistance to local education agencies such as school districts for the development and implementation of supplementary educational programs specifically for elementary and secondary school children in the district. There must be at least ten children or fifty percent Indian children enrolled in the school district for eligibility. The amount of money appropriated for the programs is computed on the basis of the number of Indian children identified in each school district. The projects are planned and supervised by an Indian Parent Committee.

Part B provides special programs and projects to improve educational opportunities for Indian children, such as pilot and demonstration projects, bilingual and bicultural programs, health and nutritional services, remedial and compensatory instruction, academic and vocational instruction, and preschool programs.

Part C programs relate to Indian adult education to improve employment and educational opportunities, to decrease illiteracy, and to grant high school equivalency certificates.

Under Part D, the Office of Indian Education, part of the U.S. Office of Education, was established. This is directed by a Deputy Commissioner for Indian Education, who is responsible for administering Parts A, B, and C. He is appointed by the Commissioner of Education from a list of names submitted by the National Advisory Council on Indian Education. Part D also provides the conditions for the establishment of the National Advisory Council on Indian Education.

Part C is a category of miscellaneous provisions which includes funds for teacher training for Indians and the definition of "Indian":

> *For the purposes of this title, the term "Indian" means any individual who...*
>
> *Is a member of a tribe, band, or other organized group of Indians, including those tribes, bands or groups terminated since 1940 and those recognized now or in the future by the state in which they reside, or who is a descendant, in the first or second degree, or any such member, or*
>
> *Is considered by the Secretary of the Interior to be an Indian for any purpose, or*
>
> *Is determined to be an Indian under regulations promulgated by the Commissioner after consultation with*

the National Advisory Council on Indian Education, which regulations shall further define the term "Indian."[1]

Thus, persons or communities of Indian ancestry previously unrecognized by the federal government and ineligible for federal funds may receive funds for special educational programs. This Act also paved the way for the introduction of new legislation concerning definition and recognition of Indian peoples.

In order to be eligible for services from the Bureau of Indian Affairs, Indians must be members of tribes which have a trust relationship with the government: the land or reservation is held in trust by the government for the Indian wards, lands which may have been assigned to them or "reserved" for their exclusive use through federal treaties or presidential proclamation. Additional lands have been purchased through tribal monies. Although each tribe has its own requirements for "blood quantum" or degree to determine eligibility for inclusion on the tribal rolls (for the Cherokee it is 1/16), the BIA requires a blood quantum of ¼—or one Indian grandparent. This relationship must be documented.

Non-recognized groups and terminated tribes, however, have been seeking recognition by the federal government and membership in national Indian organizations like the National Congress of American Indians (NCAI) so that they may benefit from Indian programs, Indian representation and lobbying on their behalf, and that they are legally entitled to be called Indians. NCAI membership eligibility requirements call for recognition by state or federal governments and a tribal organization or tribal roll. While some of the terminated and non-recognized groups have tribal rolls or governments (the Haliwa Indian Club was considered a tribal government and tribal roll for NCAI eligibility purposes), many groups lack one or both, and are therefore excluded from such organizations.

Recent legislation introduced by Senator Abourezk from South Dakota seeks to grant federal recognition to terminated and previously-unrecognized Indian groups in the United States. This has met with a great deal of resistance from reservated Indians and has led to special conferences of the NCAI at which Indian groups seeking recognition were invited to present their cases for recognition. The Indian Recognition issue is a highly controversial question in North Carolina, with the Lumbee, who potentially would become the second largest tribe in the United States if recognition is granted, and the other groups associated with the State Commission seeking recognition, and the Cherokee, who have had recognition and federal services, bitterly opposed to such recognition. The Cherokees contend that the Lumbees are not Indians, and they refuse to recognize them as such. The Cherokees also have refused to have any dealings with the State Commission of Indian Affairs and have dealt exclusively with the federal government and its agencies.

NORTH CAROLINA COMMISSION OF INDIAN AFFAIRS

The state legislature of North Carolina established the North Carolina Commission of Indian Affairs in 1971 to work as a liaison between Indian communities and state, local, and federal agencies in studying, recommending programs and actions to aid Indian communities, and in developing and accomplishing social and economic programs. The main thrust of the Commission's activities is in the coordination of federal funds and programs to meet the needs of the local Indian communities within the state and to act as a voice for the North Carolina Indian people who have no federal recognition or relationship with the federal government.

The Commission is administered by Indian people employed by the State and who come from the various communities in the state. Their work is overseen by an executive board composed of representatives from each of the Indian communities or organizations chartered and recognized by the state: the Coharie, the Haliwa, the Lumbee, the Waccamaw-Siouan, Guilford Native American Association, Cumberland County Association of Indian People, and Metrolina Native American Association.

The Commission directs a number of programs from the Raleigh headquarters, but there are also regional field offices in most Indian communities for the actual work with the Indian people. These programs include community development and planning, educational programs, employment and economic programs, social programs, and recreational programs.

Educational programs include the Talent Search Program, a state-wide program to identify Indian youth with potential for post-secondary educational training but who lack motivation or money for this. Although the Commission does not provide scholarship monies to such students, the Talent Search Coordinator assists in locating and identifying sources of financial aid.

Community development programs include improving houses or providing new housing in Indian communities under grants from the Administration for Housing and Urban Development (HUD), locating sites and funding sources for building Indian community centers in both rural and urban Indian communities, and the development of programs for those centers. Again there are field representatives working in the local communities, but their activities are coordinated through the Raleigh office, which acts in an advisory and supervisory capacity to the field representatives.

Indian employment is also a matter of concern to the Commission, and they provide employment assistance in each Indian community through the CETA program (Comprehensive Employment and Training Act). There are several categories of employment and training available to Indian people through this program: work experience, (short-term employment to increase one's potential and employability); On-the-Job Training (learning a skill by demonstration and practice); and Public Service Employment. To be eligible for the Indian CETA program, applicants must be 18 years of age, members of low-income families, unemployed or underemployed, and they must be Indians. They do not go through city or county CETA offices...the program is handled entirely by the Commission and its field representatives. Workshops and technical assistance in business management are also activities of the Commission in the economic sector.

Social and recreational programs include the development of recreational facilities, training teams to work among Indians for the prevention of drug abuse, Neighborhood Youth Corps programs to provide summer- and part-time employment for Indian youth, an annual Indian Unity Conference, and youth and educational conferences.

Commission activities which are equally important to the non-federal Indians of the state are the political efforts on their behalf by the Executive Director. The Commission serves also as liaison in matters of state and federal legislation which might affect the Indian people of the state. The Commission works closely with the Governor and his office in making known the wishes of the Indian community.

THE COHARIE

The Coharie Indians today live in Sampson and Harnett Counties of North Carolina where there are three main population centers: the Shiloh community, in the Dismal Township near Godwin, on the Cumberland-Sampson County lines; the Holly Grove or South Clinton community, just south of Clinton between highways 421 and 701; and the New Bethel community in Herring Township eight miles north of Clinton on Highway 421 North.

According to the Coharie traditions, they are the descendants of Iroquoian-speaking tribes, the Ri-Choherrians or Saxapahaw, who settled on the Cape Fear and Saxapahaw Rivers and tributaries. In the upper Cape Fear region of the Haw, Deep, and Coharie Rivers and their tributaries, the Ri-Choherrians divided into separate clans and tribes. Part of the group that was to become the Tuscaroras settled in the northeastern part of North Carolina along the Neuse and Roanoke Rivers, a territory they occupied until the early eighteenth century, when they moved to New York. The Saura or Cheraw were located southwestward of the Ri-Choherrians.

The Ri-Choherrians settled on the Cape Fear, Saxapahaw Rivers, and the Lumber River in present-day Hoke, Scotland, and Robeson Counties, and on two small rivers in Sampson County, giving the latter their names. Today they are known as the Big Coharie and the Little Coharie, but in early colonial days were also spelled "Cohecry," "Coherry," and "Cohera." On the banks of the Cohera River, two-and-one half miles west of Clinton, there is an Indian mound similar to others found in Sampson and Duplin Counties and several in the New Bethel area of Sampson County.

What little is known about the Coharie's culture comes from the writings of the eighteenth century English explorer, John Lawson, who traveled widely among the Indian peoples of North Carolina. Lawson's guide for part of these journeys was "Eno Will," a headman of the Eno-Chicora Indians, apparently a mixed tribe, neighbors of the Coharies, residing on the south side of the Neuse River. Lawson described Eno Will as having the best and most agreeable temper he had ever seen in an Indian, a man willing to serve out of affection, not for gain. Eno Will asked Lawson, who carried his Bible with him, to teach his son to "talk in his book" and to "make paper speak."

The ancestors of the Coharie were agriculturalists growing maize or corn as the primary crop. This was grown in small patches and tended by the women. To prepare corn for eating, it was boiled in water and mixed with oak or hickory ashes to remove the husks. It was then ground into meal using stone or wooden mortars and pestles. Corn was served as hominy or it was baked into a bread mixed with nuts and berries and sometimes persimmons. Flavoring was added by using nut oil.

In addition to corn, beans, peas, squash, and pumpkins, were grown. Wild foods like fruits, nuts, and potatoes were gathered by the women. Men also supplemented the diet by hunting and fishing. Apparently the Coharie engaged in an economic exchange with neighboring tribes, exchanging food for hides, beads, furs, and other items.

Coharie technology included needlework and basketry, which were women's activities. Basket sieves were used for sifting corn meal and conical basket fish traps were used for catching fish.

The Coharie seem to have been known for their hospitality. Visitors to the home, whether villagers or strangers, were offered food by the women. It was considered an insult to neglect to offer food to visitors, and it was also contrary to etiquette to ask a visitor what his business was. Protocol required that the visitor be served with food first and offered a pipe of tobacco, while his host waited silently until the visitor was sufficiently refreshed. One of the foods offered visitors was a beverage or tea made from sassafras, which also was used as a medicine.

It is assumed by the Coharie that the Indian mounds and burial grounds found in several locations in Sampson County were the burial mounds of their ancestors. A circular mound near Clinton was 40 feet in diameter and three and one-half feet high. The excavation of the mound revealed that it contained fragments of charcoal, two clusters of small shell beads, and the incomplete remains of 16 human skeletons. The skeletons were found in scattered clusters: one cluster had nine skeletons, another had six, and a third had five. In each cluster, the skeletons were found close to or on top of one another. The shells, Marginella roscida, were found under two skulls and had been ground so that the ends were removed. There were no stone implements found in the mound. Other mounds have been found in the vicinity of camp or village sites.

Coharie History

John Lawson was the first Englishman to visit the Coharie in 1701. Apparently the next major contact between English and Coharie took place in 1740, when an Englishman named Vaughn acquired a large tract of land in Duplin County, now Sampson County, near the present site of Clinton, for the purpose of building a seminary or academy to educate and christianize the Indian peoples living in that area. On October 24, 1754, he presented his plans, "Vaughn's Scheme for an Indian Academy or Seminary," to the colonial assembly of North Carolina for Indians in the state in 1755. Vaughn also offered to provide 100 slaves to clear the land and build the structures for the Academy and to give 100 pounds annually for running expenses. The school, which would be the first educational institution for Indians in North Carolina, was to be a permanent gift to the Indians of the area.

After debate, the issue was tabled for a full hearing in January 1755. Colonial Governor Dobbs favored educating the Indians of the Colony, and Vaughn's plans were eventually approved. Vaughn's nephew, Colonel John Sampson, was appointed director and manager of the school. However, the Academy was never actually built, as the colonies were engaged in the Revolutionary War shortly after this.

A number of the Indians of Sampson County were enlisted by Governor Dobbs to fight in the war on the side of the Americans, and many also fought in the War of 1812. The Roster of Soldiers of the War of the Revolution and the War of 1812 lists names of Coharie soldiers, names which are still found in Sampson and Harnett Counties among their descendants: Brewington, Cumbo, Emanuel, Jacobs, Maynor, Carter, Bullard, Lowery, Locklear, Oxendine, and Ammons. Many of these same names also appear on the census of 1790.

Following the Revolutionary War, the Indians of Sampson County were considered full citizens of the United States, with full privileges and sharing all duties and obligations of citizenship. They were listed in the 1790 census as free persons of color, and the listing included Indians who had taken the oath of allegiance to the United States government earlier. The census included Indians living in white communities, Indians who no longer maintained tribal relations, whether they were full-blooded or half-bloods, and Indians living in villages or settlements where there were also whites. Indians who were found in white settlements were considered part of the regular population of the state for Constitutional purposes and for Congressional apportionment. Indians in the area also were included in the census because they were taxed.

Many of the same names from the list of soldiers appeared on the 1790 census, and many are still found among the Coharie: Emanuel, Hardin, Brewington, Jacobs, Mainor, Wilkins, Ammons, Revels, Carter, Newson, Hammonds, and Jones.

In 1834 the North Carolina General Assembly passed legislation which disenfranchised all the Indians remaining in the state after the Removal of the Cherokee to Indian Territory. This included the eastern tribes who had already relinquished most of their tribal relationships and had been allies of the English and then the Americans for years, and they had been fairly well assimilated into the American culture, particularly in areas of education, religion, and ideals. The eastern tribes attempted to hold themselves together in scattered communities in several eastern counties of North Carolina, but generally they were forgotten, neglected and persecuted.

Education

As with the other non-recognized tribes in the eastern part of the state, educational opportunities for the Coharie have been limited. Indian children were not permitted to attend white schools and refused to attend Black schools. For many years there was no government help or aid for education, and the first Indian schools were supported entirely by the community and housed in community churches.

In the early 1900's, the schools established in the communities and churches employed teachers from Robeson County to teach in Sampson County for three months at a salary of ten dollars per teacher. There were three schools in Sampson County, in Herring Township, South Clinton Township, and in Dismal Township. By 1925 Maple Grove school was established in Harnett County as an elementary school, and it operated until the 1960's when it was closed because of integration.

The separate elementary schools for the three communities in Sampson County were maintained until 1942, when they were consolidated into the Eastern Carolina Indian School. This was a sixteen-year school for the Indian people of Sampson, Harnett, Hoke, Cumberland, Bladen, and Person Counties. The small population in Sampson County hampered the progress of the school, so in order to increase the enrollment in the school, high school students were brought in from Harnett, Bladen, Columbus, Cumberland and Person Counties. The school was taken over and maintained by the state in the late 1940's. In the late 1950's the state turned the school over to the county system, although the land had been purchased by the Indians, and they had built the school building.

Sampson County schools were integrated in 1966, and the Eastern Carolina Indian School was closed to the Indians, becoming Sampson Technical Institute. Presently there are about 125 students in the Clinton school system, students taught by non-Indian teachers. Although there are qualified Indian teachers in the County, they have not been hired by the schools with higher Indian enrollments.

Coharie Community Organization

The first community meeting for which the Coharie can account was held in March, 1910, for the purpose of organizing an annual reunion and a picnic, known at that time as a "Clan Meeting." Apparently these "Clan Meetings" were held annually. A Tribal Chief was elected at the first meeting, to replace the traditional Chief.

Public demonstrations of Indian identity, however, such as parades, powwows, and pageantry, were not characteristic of the Coharie for a number of years. The first public pageant took place September 4, 1969, to celebrate National Indian Day. It was started by one man and his wife, although eventually there was more community involvement in the pageant.

The celebration began with a wagon train, preceded by Indian scouts, and followed by "warriors" to defend the wagons. The wagon train went eight miles from Clinton to the Sampson County Technical Institute grounds, where they set up tents, cooked an outdoor meal, and shared in a fried chicken and barbecue meal. The mayor, local congressman, county officials, and an Iroquois princess were among the 1,000 spectators at the event.

Two months after the pageant, a Sampson County Indian Association was established. Presently there are two Coharie councils, one in Harnett County, where there is an Indian population of about 700 persons, and one in Sampson County, where the Indian population numbers about 1,000. In addition to the two County Councils, there is also a Joint Council with elected Chiefs at the head.

The Coharie continue to hold an annual powwow in late August. In 1977 the powwow was held for the first time on the grounds of the new community center located near Clinton. Coharie programs include youth programs (dance team, Little League softball teams, and arts and crafts classes), and programs from the State Commission, such as the Talent Search program, the CETA program, Manpower development, community service programs, and educational programs. Efforts are being made to improve living conditions and economic and job opportunities. Up until 1940, most Coharie were farmers, but more recently some have gone into fields such as teaching, medicine, politics, and labor.

In addition to efforts to motivate the Coharie people to strive for improved educational and employment opportunities and living conditions, the question of ethnic pride, identity, and equality is of vital concern to the Coharie people. The Coharie continue to feel an affinity for the land of their ancestors, an affinity that is expressed in oral traditions that have persisted for generations:

> In one community of Sampson County, where the Indians have lived since early colonial days, there are three of these pocosins (low, flat, green swamps and bogs). When I was only a small boy the older people of Sampson referred to one particular spot near these pocosins as the "Whispering Woods of the Coharie." These woods were near the small river or Little Coharie river. The old people said the "Whispering Woods" derived its name from an Indian legend of two lone Indian women, who lived in a cave with their small children after their men had been killed in a terrible and devastating massacre long, long ago. These women took refuge in a cave under the sheltering protection of the burning pine trees and gigantic oaks that grew to great height and size on the banks of the Coharies. They lived and died on their native soil. The women and children had grown up as the people of the soil and the forest. As the legend goes, after their death and even unto the present time, forms of these two women dressed in white deer skins or the skins of buffaloes, were often seen near the cave they were said to have occupied. Also passing through the woods, one could hear the mumbling sounds of these two women speaking in low voices or in whispering tones. (Chief Tom Carter)

THE HALIWA[1]

Like other non-reservation tribes of North Carolina, the Haliwa Indians have managed to maintain an Indian status and identity despite efforts of the dominant society to submerge them. The Haliwa live primarily in Halifax and Warren Counties, in the northern part of the state, and regard Hollister and Essex as the center of their community.

Physically the Haliwa appear to be a blend of three races — colonists, Latins, Blacks, and remnants of Indian tribes like the Tuscarora, Saponi, and Tutelo. Among the Haliwa themselves, their antecedents are variously attributed to the Tuscarora and the Saponi. Presently their claims to Tuscarora ancestry appear to predominate, as there are many similar names among the New York Tuscarora and the Haliwa, and ties are being re-established with the New York tribe.

The Haliwa lived today in the approximate location of the Saponi Indians of Siouan stock of the pre-contact period. To the south, in the Neuse River area, were the Tuscarora Indians, who migrated to New York State after their defeat in 1712. The Meherrin Indians were located along the Meherrin River that runs along the North Carolina and Virginia border. Algonkian-speakers, the Machapunga, were located to the east. The Haliwa believe that they are descendants of these tribes, which merged.

The Haliwa ancestors were culturally like the other precontact tribes of the area, maize-agriculturalists supplemented by beans, squash, fish, deer and gathered wild plant foods from the forests. Houses were domed wigwams, with a frame of saplings covered with woven reed mats and bark. The fire in the center of the house provided heat, light, and a cookfire in bad weather. Long rectangular houses using similar construction techniques were used for tribal meetings or served as residences for large, extended families. The walls of these structures were straight, and covered with mats and bark, and the roofs were peaked or gabled. Villages were enclosed within log stockades for protection. Clothing was made of skin and was minimal during the warm weather; skin cloaks were used for warmth during the winter. Storage containers were made of pottery and stone, and baskets were woven from ash splints, river cane, and honeysuckle vines.

After contact with the Europeans, the Indians adopted certain traits readily. . . Trading became an important economic activity. . .furs were traded for woven cloth, and when the Indian women learned to weave, they began to wear clothing styled after that of the European women, since missionaries told them that it was sinful to go half-naked. Log cabins replaced the wigwams, and eventually virtually all traits of the Indians had been replaced by those of the Europeans. Little was left but the sense of an Indian ancestry in persons of certain family lines bearing names which also were borrowed from the Europeans: Richardson, Mills, Harris, Lynch, Evans, Rudds, and Copelands, for example.

From the period of the Revolution until 1835, the Haliwa and other Indians were classified as "other free persons of race," and they occupied a relatively comfortable position in the social system. They had the right to vote, they served in the militia, they established their own schools, owned slaves, and lived comfortably. After 1835, with the passage of the Indian Removal Act, Indians were disenfranchised, could no longer vote, and social and economic conditions declined. North Carolina legislation at that time lumped them together with free Blacks and Mulattoes, until the Civil War, when they were lumped with the Blacks.

Despite the efforts of the dominant society to classify the Indians as Blacks through legislative and social pressures, educational, religious, and legal forces held the Indians together and made it possible for them to maintain their group identity and unity. From a physical or racial standpoint, it was the legal factors which were the most important. Laws passed in 1854 and 1887 by the North Carolina General Assembly prohibited marriage between the Croatan Indians (Lumbee) with either Blacks or Whites and led to Indian endogamy. In a sense this also was a legal recognition of separate racial status for Indians.

Religious factors were also important in maintaining social isolation and Indian identity since the church has been a focal point of Indian social life. However, the status of the Indian churches has been almost as ambiguous as the status of the Indians themselves. The Haliwa are primarily Baptists. The Baptist churches are organized into local "associations" on a county basis, which in turn are organized into state and national "conventions." In North Carolina, however, there has been one "catch-all" association for all the Indian churches of the state, with the exception of the Cherokee, who have their own reservation association. This meant that the Haliwa were members of the Burnt Swamp Association of Robeson County, located 150 miles to the south.

As with the Coharie, Lumbee, and Waccamaw-Siouans, education and the school issue has been one of the strongest forces for Indian unity. Before 1835, Indians built their own schools, often associated with the churches. From the time of the Civil War until recently, however, schooling and the question of where Indian children would be educated have been important issues in the Indian community. Between 1868 and 1885 officials attempted to force the Indian children to attend the Black schools, but the Haliwa preferred to keep their children home and uneducated. Because some parents did want schooling for their children, however, some groups did try to build their own schools, and classes often were held in church buildings.

The first Indian school supported by the state of North Carolina was the Croatan Normal School in Robeson County, established in 1887. Later, state support was extended to include schools in Richmond, Person, Cumberland, Scotland, and Sampson Counties, but Sampson County lost this support because of an argument about allowing the child of an Indian and a Mulatto to attend the school. From that time on, Indian schools in Sampson County were supported by private subscription, were held in the basement of the church, in a two-room school house, and finally, in the early 1950's, in the Indian School built in Sampson County. With integration, this could no longer serve as an Indian school and became Sampson County Technical Institute. The fight for Indian schools in the counties with significant Indian populations has tended to draw the Indian communities together into alliances against the outside world. As happened in the dispute over the admission of a Mulatto child, any divisions of opinion could have disastrous effects on Indian education.

Although the battle for education among the Haliwa was similar, it was not until 1957 that an Indian school was established. The school, an eight-room frame building, was built on land donated by the newly-organized Indian Club with money and labor donated by the Indian people. Although it was a rather limited facility, heated with wood stoves and lacking in indoor plumbing, lunchrooms, or air-conditioning, it has been an important symbol of achievement and identity to the Haliwa. Under the control of the State Board of Education and the Warren County School Board, annual enrollments grew to 250 elementary students and 100 high school students. With desegregation, both schools were phased out — the high school in 1966 and the elementary school in 1969 — despite the efforts of the Haliwa to keep their school.

Recent political and legal activities of the Haliwa are evidence of their emerging strength as an ethnic group and the increased awareness and pride in their identity and heritage as Indians. The most viable political organization for the Haliwa is their tribal organization, established in 1950. Originally known as the Indian Club, it is now called the Haliwa Tribe. The Tribal Council has a total of 13 members elected by the Tribe and is presided over by an elected Chief and Vice-Chief.

In 1957, as has been shown, the Haliwa built and operated their own school, with grades one through 12. Teachers were recruited locally and in Robeson County. In 1958, the Tribe built the first Indian church in the area, Mount Bethel Indian Baptist Church. Reverend C. H. Richardson was the founder and pastor.

Since 1965, when they petitioned the State Legislature, they have been known legally as the Haliwa Indians — combining the names of the two counties in which they reside, and they are the third largest tribe in the state. Although the 1970 Census figures show a population of 1,131 Haliwa, their Tribal population of 2,500 is based on actual survey and compilation of the Tribal Roll.

In 1965 they also filed a suit against the Secretary-Treasurer of the State Board of Health and the Chief of Public Health Statistics to change the birth certificate designation from "the colored race" to "the Indian race." They won their suit, and since then the word "colored" has been removed from birth certificates, driver's licenses, and marriage licenses.

With the integration of the school system in 1969 and the closing of the Haliwa Indian School, the school building serves today as a landmark in remembrance of the former Haliwa Indian School and as the meeting place for tribal functions. The annual Haliwa powwow is held on the school grounds on the third weekend in April in commemoration of their recognition by the State as a tribe.

In 1972, tribal officials formed the Haliwa Regional Development Association, a non-profit organization established to bring a better way of life to tribal members. In July 1974 the Haliwa Tribe incorporated as a tax-exempt organization. The Tribe is chartered through the North Carolina Commission of Indian Affairs and operates a number of programs through their office as well, such as their participation in the Indian Manpower Comprehensive Employment and Training Act (CETA). Two Manpower specialists are employed by the Commission in the Haliwa community to find and promote employment for the Indian people who have an agricultural background. Through this program members of the tribe have been employed as construction workers on the new tribal multi-service center.

There is also a Community Developer for the Tribe, and an Indian Education worker, both hired by the Indian Commission, and the national organization of eastern Indians, the Coalition of Eastern Native Americans (CENA) has provided a Community Planner.

The Tribe also has received a grant from the North Carolina State Arts Council and the National Endowment for the Arts to revive the native crafts of the area, including stone carving, beadwork, pottery, and basketry. The Tribe also hopes to establish an Arts and Crafts Co-op to cater to a potential tourist trade and to start a mail-order business.

The Tribal administrative offices are located in the newly-completed Tribal Center. A Day Care Center has been established through funding from H.U.D. and Title XX. Additional federal funding is sought to develop Senior Citizen Centers and youth and recreation programs, medical facilities, and to attract industry to the Haliwa area.

Because of the scarcity of job opportunities in the Indian Community, a number of Haliwa have relocated in northern urban areas, seeking better employment opportunities for themselves and better educational opportunities for their children. A number of Haliwa who have moved to Philadelphia have found work in a pharmaceutical laboratory as aides in laboratory experiments on animals. Others have found jobs in construction and the building trade in the Baltimore and Washington, D.C. areas. In this area they have established an Indian organization away from home. Many of those who left the Haliwa community hope to return to their home community as it grows and provides more opportunities for the Haliwa people.

THE LUMBEES

The Lumbees are a group of approximately 40,000 Indians living primarily in Robeson County, North Carolina. This is the largest group of Indians today east of the Mississippi River. The Lumbee are not now, nor have they ever been, wards of the state or federal governments, nor have they ever lived on a reservation.

There are several theories as to the origins of this tribe. The Lumbees themselves are unanimous in the belief that they are the descendants of John White's Lost Colony and some of the local coastal Algonkian tribes. They base their belief on the fact that many names on the list of the "Lost Colonists" occur among them today. Another basis for this belief is that during the seventeenth century travelers in North Carolina reported seeing English-speaking Indians. Since there are no historical documents to back up this theory, there is still much controversy as to who the Lumbees really are.

At least two other theories about their origins merit mentioning. Some Lumbees believe that they are descendants of the Tuscaroras who were probably in the area during the Indian wars. There is also speculation that they could be descended from the Eastern Sioux, as the Santee, PeeDee and Waccamaw are in neighboring counties and states.

Regardless of their origins, the Lumbee very early adapted the white man's ways, his language, and even his religion. It is noteworthy that they lived at peace with the white man, fought alongside of him, owned property and had the right to vote for many years. Shortly before the Civil War, all this came to an end. Due to unrest about slavery in the southern states, as well as uneasiness about the Indian Removal to Oklahoma Territory, North Carolina called a Constitutional Convention in 1834. Before that Convention adjourned, not only the Blacks, but all "free men of color" were disenfranchised, denying them the rights of citizenship such as voting and bearing arms. Although the legislation was directed primarily at the Blacks, it was probably this disenfranchisement, as much as anything, that brought about what became known as the Lowrie War.

During the Civil War, the Lumbees were conscripted, not to fight along with the soldiers as in prior wars, but to work in the

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[1] Data based on article by Arnold Richardson and from article by J. K. Dane and B. Eugene Griessman, 1972, "The Collective Identity of Marginal Peoples: The North Carolina Experience," *American Anthropologist*. Vol. 74, No. 3, pp. 694-704.

salt mines and labor camps on the coast, alongside the Negroes. They found conditions in the camps unbearable, and many of them fled, hiding out near the rivers and in the swamps of Robeson County. It was in this atmosphere that the local "Robin Hood" of the Lumbee Indians had his beginnings.

Many of the Indian refugees in the swamps, as well as escaped Yankee army prisoners, were raiding the homes of local whites for food to survive. When Henry Berry Lowrie's father and brothers were arrested, allegedly for stealing, and his father and one brother were taken out and summarily shot, the war was on.

Henry Berry Lowrie, a hero to the Indians, vowed to kill a white man for every Indian who was shot. According to local whites, he kept his word. Consequently, he and his followers were declared outlaws by the authorities, and a bounty was placed on their heads. Many people tried to collect, and many people died as a result. No one ever collected the $12,000 bounty on the head of Henry Berry Lowrie since it was never publicly known what happened to him.

After the Civil War, the Lumbees were denied schools of their own, and they refused schooling with the Negroes. For more than fifty years they had no educational facilities at all.

In 1885 the Robeson County Indians received official recognition as Indians by the State of North Carolina, when legislation was passed calling them the Croatan Indians, a name many objected to since it soon came to have the connotation of half breed. In 1887, with $500 set aside by the State Legislature for the purpose of educating Indian teachers, the first Indian Normal School was begun. From that humble beginning has emerged Pembroke State University, one of the sixteen universities within the North Carolina system, with its Department of Indian Studies headed by Lumbee Adolph Dial. Dr. English Jones, also a Lumbee, is presently the Chancellor of PSU.

The Lumbees have practiced the white man's religion since time immemorial. Today most Lumbees are Baptist or Methodist, although some belong to the Pentecostal Church, Church of God, the Free Will Baptists, Jehovah's Witnesses, and the Church of the Latter Day Saints. Superstitions have played a large role in the lives of the Lumbees, especially the older ones. These have colored not only Lumbee religious life but also home life.

The town of Pembroke has become the center of the Lumbee Indian population. Although Pembroke's population has always been predominantly Indian, Indians were considered incapable of self-government until the middle of the twentieth century. The Governor of the State had always appointed a mayor (always white) and the city council, until 1947, when this system was revised to allow democracy to work among the Lumbees.

Many changes have taken place for the Lumbees since the turn of the century. In 1911 their name was changed from Croatan to "Indians of Robeson County," and in 1955 they became known officially as the "Lumbee Indians" because the gratest percentage of the population lived in the drainage area of the Lumber River. Although the Lumbee Indians have the highest percentage of college-educated Indians of any tribe or group of Indians in the United States, there is still much illiteracy and poverty among them. One of the outgrowths of civil rights legislation and a growing awareness of the multi-ethnic nature of American society has been the development of organizations and programs to deal with these problems.

In 1968 the Lumbee Regional Development Association (LRDA)[1] was chartered by the state of North Carolina as a non-profit corporation to

> ...provide a vehicle upon which Indian communities of Robeson County can collectively analyze their problems and subsequently seek solutions that may, through long range planning, combat and reduce the problems that now deny them opportunities for a better way of life.[2]

At the head of the organization is a 17-member Board of Directors. The Executive Director is answerable to the Board and is responsible for the various programs of LRDA. Other administrative positions include a fiscal officer, bookkeeper, executive secretary, operations officer, education and research planner, assistant planner, and a receptionist. Under the operations officer are included the various project directors and all personnel related to those projects. As of February 1978, LRDA employed slightly more than 100 persons to carry out the wide variety of programs.

The programs under LRDA's jurisdiction include a General Community Programming Project, Indian Education, the Comprehensive Employment and Training Act (CETA) program, a reading academy, the Community Food and Nutrition Program, the Talent Search Program, and a day care program.

General Community Programming Project Administration

Funds for this project came from the Department of Health Education and Welfare, Administration for Native Americans. In addition to the provision of community planning services, the project also provides for the agency's administration. Components of the program include community development, business development, housing, public relations, arts and crafts, transportation and neighborhood service centers, the largest service area of the project. Services provided by the GCP program include (1) assistance to Steering Committees in planning community projects; (2) provision of counseling and technical assistance for minority entrepreneurs; (3) on-going planning for community day care centers; (4) the development of diversified businesses and enterprises owned by Indian people; (5) Senior Citizen programs and activites; (6) the promotion of community (public) awareness; (7) housing for community members and packaging home loans; and (8) transportation services for program participants. Neighborhood Service Centers provide outreach, referral, and follow-up services to low-income families in getting food stamps, employment, medical care, housing, and other socio-economic needs.

Indian Education

In 1973 Congress passed landmark legislation in the area of Indian education, making monies for educational programs available to Indian communities formerly ineligible for such federal aid. The program, known as Title IV, has three basic components: Part A deals with local educational agencies to improve the quality of educatonal services to Indian children within the school system and provides special programs to meet the individual needs of each community; Part B provides for pre-school preparation and special programs suited to each community; and Part C provides for adult education.

LRDA operates programs under both Parts B and C of Title IV. Under Part B, LRDA operates a program to provide better educational opportunities for Indian children through early childhood education, community services, and a Native American Library. The early childhood program is designed to provide cultural enrichment and to maximize parent involvement so that children will be ready to enter into the public schools. The target is to have 80% of the children enter the public school kindergartens in 1978.

The curriculum of the Early Childhood Centers (called Lumbee Longhouse Learning Centers) consists of basic pre-school preparation in language arts, math, science, art, music, housekeeping, and Native American Studies. In the latter, traditions, crafts, customs, clothing, house types, myths and legends of various tribes are emphasized. Career awareness is also a part of the program, to make children aware of occupations found in American society, how people work, how education prepares people for their occupations, and field trips to see people working in various jobs.

Community services provide training and technical assistance for six district-wide Indian Parent Advisory Committees (Part A) to improve skills in community decision-making to assure maximum benefits for the students participating in Part A programs.

The Native American Resource Library is planned to supplement the Part A programs and to give Lumbee students and adults an opportunity to learn more about their Native American heritage through reading materials that are accessible.

The Adult Basic Education program is designed to improve the low literacy rates among the Lumbee and thus to give them more and better job opportunities. The project combats attitudes which work against employment, such as negative self-concepts, lack of self-confidence, and lack of motivation through individual and small group reading sessions, counseling, and providing supportive services in three developmental learning centers. The reading materials are designed to relate to skills necessary to daily living: consumer education, health education, legal information, management, and occupational information. There are also monthly mini-units on the heritage of the Lumbee and other Indians of the state, which include tours of historical Indian sites.

Lumbee Talent Search Project

Related to the Indian education program is the Talent Search Project, a program to identify Indian youth with exceptional potential for post-secondary educational training but who are in financial or cultural need, and to encourage them to complete high school and continue their educations. The project also makes Indian people aware of sources of financial aid for students, and encourages promising dropouts from high school and college to return to school. The estimated Lumbee high school drop out rate is 65%, while the overall rate for rural schools is about 45%.

CETA Program

LRDA has been designated the prime sponsor for developing manpower activities and services for the Lumbees in Robeson and adjacent counties under the Comprehensive Employment and Training Act. The program provides training and employment opportunities for unemployed and underemployed Indians so that they are able to find and keep jobs, at the same time alleviating the local labor and public service needs.

Program participants are referred to existing training resources or institutes in the vicinity on an individual basis. Applicants must be at least 18 years of age, members of low-income families, unemployed or underemployed, in need of training in technical skills, and they must meet the requirements of the technical schools and specific courses. Specific programs include Work Experience (short-term employment to increase one's potential in obtaining a planned occupational goal); Public Service Employment (training, service, and activities related to subsidizing employment of persons in the public sector of the job market); and On-the-Job Training (learning a skill or job by demonstration and practice, placing persons in positions with private companies in expectation that the company will hire the same trainees after they complete their training).

Right to Read Reading Academy

Because of the belief that everyone has the right to read and that everyone can read, several reading academies have been established by LRDA, funded by the U.S. Office of Education, to improve the reading level of low-level adult readers. Reading instruction is on an individual needs basis, with goals set by the individuals. Teaching is done by specially trained volunteers. Some students come on their own, while others may be referred from local industries and businesses, public agencies, service organizations, and the clergy.

The Community Food and Nutrition Program

Because approximately 50 percent of the Indian people living in Robeson County have incomes at or below the poverty level, hunger and malnutrition are areas of concern. Malnutrition can lead to physical and mental problems, sub-standard performances of Indian children in the classroom, and inability of adults to perform satisfactorily at jobs. The Community Service Administration funds the LRDA Community Food and Nutrition Project, which attempts to inform rural low-income families on how and where to get food assistance, to assist low-income families in getting food stamps, to provide emergency assistance for low-income families in need of food, and to assist low-income families in the preparation of balanced and nutritious but low-cost meals for their families, especially if there are expectant mothers and pre-school children.

Day Care

LRDA sponsors three day care centers, which care for 108 children between the ages of infancy and five years. The day care center activities include learning activities (music, art, math, family living, games, exercises, and story-telling), two supplemental snacks, and a well balanced lunch.

Two other activities sponsored partially or in full by LRDA are the annual Homecoming and the outdoor drama, "Strike at the Wind!" Homecoming, held in Pembroke in July, includes a parade, contests, Miss Lumbee Pageant, games, and a powwwow. The drama, "Strike at the Wind," is the story of the Lumbee folk hero, Henry Berry Lowrie, and his band. The show, with a predominantly Indian cast, runs for six to eight weeks in the summer at the Lakeside Amphitheater at the Riverside Country Club near Pembroke.

Today the Lumbees have extended the scope of their activities and concerns greatly. In May 1978 they were invited by the National Congress of American Indians to present the Lumbee case for federal recognition as Indians at a special conference in Nashville, Tennessee, along with other unrecognized tribes. Presently the County School Board, which serves a predominantly Indian school population, has a majority of Indian members for the first time in the history of the school system. Lumbees serve in many areas of state, local, and federal government jobs, from administrative to educational, and many work in and for inter-tribal or national Indian organizations. Not all Lumbees today live in Robeson County; many have moved to urban areas like Baltimore, Maryland, and Charlotte and Greensboro, North Carolina, where they continue to work for the betterment of their local and home Indian communities.

THE WACCAMAW SIOUAN[1]

The modern Waccamaw Siouan Indian community is located in the southeastern counties of Columbus and Bladen, North Carolina, on the edge of the Green Swamp, four miles north of Bolton, and about 37 miles west of Wilmington. The area occupied by the Waccamaw consists primarily of "islands" or pieces of higher ground in the low swamplands located at the midpoint between the Cape Fear River and Lake Waccamaw. The site also is known as the "Old Indian Trail," since it was the main route used by Indians traveling from the river to the lake for fishing and hunting.

The first reference to the Waccamaw in historical accounts is from 1712 records of efforts to persuade them to participate in an expedition against the hostile Tuscaroras. It is believed that originally the Waccamaw were the Woccon Indians who lived directly south of the Tuscarora. Tuscarora pressures forced them to move south to the area of the coastal lowlands of South Carolina about 100 miles northeast of Charleston. Between 1749 and 1769 they sought refuge in the swampy lowlands of southeastern North Carolina, after an unsuccessful war with South Carolina.

Little is known about pre-contact Waccamaw lifestyles and culture. Unlike other coastal and piedmont tribes, they were never visited in their swampland settlements by explorers like Lawson or Lederer. Their presence in this vicinity is documented, however, and they were identified as part of the Eastern Siouan Nation. Although the native language was lost long ago and the meaning of their name is uncertain, the Waccamaw call themselves the "People of the Fallen Star." The basis for this translation of their name is an Indian legend accounting for the creation of Lake Waccamaw and from linguistic similarities with the Catawba language. Catawba children played a game called *wap-ka'hare*, which translates literally as "ball knock." The Waccamaw believe that English ears unfamiliar with the Siouan languages translated the Indian pronunciation *wahumwar* to *waccamaw*. This comes from a phrase which tells of a ball of fire that hit (or knocked) the earth to create the body of water known today as Lake Waccamaw.

The Waccamaw themselves repeat this legend today, retelling it at official tribal functions, such as the annual pow-wow:

> . . .countless years ago a huge meteor appeared in the sky to the southwest. It flamed in the atmosphere to a brilliance of many suns as it sped earthward. As suddenly as it appeared, it struck and buried itself deep in the alluvial mire. The waters of the surrounding swamps and rivers flowed into the crater and cooled it, creating a gem of blue, in a setting of verdent green. The legend of the lake of the Fallen Star was lost forever to the sight of man in the primitive swamps, so have these swamps concealed the descendants of the aboriginal people who bare (sic) the name of the Waccamaw Indians. (Program, p. 1)

Geological evidence for this account comes from aerial photographs. Higher embankments on the eastern and northern shores of the lake are believed to be the result of a large missile or meteor hitting the earth at an angle and causing the ground in the direction of the missile's path to be pushed up into ridges or embankments.

In the years following the references to the Waccamaw in the early accounts, there has been little reference to them or their continued presence in Columbus and Bladen Counties. Their white neighbors, recognizing only two "colors" — black and white — refused to acknowledge them as Indians although they were aware of their presence and existence. This created a stronger bond between the Indian people and made the Indian community closely-knit as the people sought official County recognition as Indians. Few written records exist to substantiate their claims, since Indians were illiterate in the early contact or historic period, and what records did exist often were destroyed in county courthouse fires.

The consequences of illiteracy and the lack of written records, combined with a lack of sophistication in dealing with the dominant society — attributable to education or its absence — are particularly visible in political, legal and economic areas. The Waccamaw lost much land to white settlers because, unlike the whites, who obtained title to the land from their governments, the Indians did not have legal title to the lands they had occupied for years. As late as 1903, a number of Indians were evicted from land adjacent to the Indian settlement because they did not have legal title to the land, which was acquired by a large paper company.

It is in the area of education that the Waccamaw struggle for recognition and identification as Indians is evident. Indians were regarded as "colored" by the white community and were barred from attending white schools. At the same time, sending their children to colored schools would have been tacit admission or acceptance of that status. In 1891 the Waccamaw community attempted to establish their own Indian system of education in their own community. A school committee was formed, and tribal members built a one-room school house, 16 feet by 20 feet, by contributing labor and materials. Each family with school-age children was assessed a fee of $40 to help pay the teacher's wages. However, many families were unable to afford $40 a year, so the school operated sporadically and was closed more often than it was open. Eventually the Waccamaw received state aid to pay teachers' salaries, and in 1921 the school was re-opened by a black teacher. When they realized that to be eligible to receive State Aid, the school was to be classified as colored, the committee reacted by ordering the teacher to leave and nailing the school door shut. Angered Indian parents threatened armed resistance to any efforts of white school officials to force Indian children to attend black schools. From 1924 to 1930 the Indian church served as a school. Indian teachers were brought in from Robeson County, were boarded by Indian parents, and were paid $40 a month.

In the early 1930's tribal members decided to sue the Columbus County School Board for failing to provide an education for Indian children. The cost of hiring a white attorney (there were no Indian attorneys and few Indians had the necessary educational background) was met through donations from the Indian community. The attorney from Whiteville filed suit against the County School Board, but when the case came to court, he asked for a nonsuit, with no explanations or consultations with his Indian clients. A second white attorney was hired, again with money donated by the Indian people, and at his suggestion, the case was to be heard in Raleigh. He was accompanied by four members of the Indian community. After receiving a telephone call the evening before the hearing, the attorney left for Lumberton, assuring the delegation he

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[1] "Waccamaw Siouan Indian Tribe," Waccamaw Siouan Indian Pow Wow Program, October 15 and 16, 1976, Bolton, N. C., pp. 1-8.

57

would be back in time to present their case. However, he did not return, and the delegation had no idea of where — or if — the hearing was to be held, so they were forced to return home in a heavy snow storm, driving an ancient Model T Ford and keeping warm by running alongside of the car.

The battle for Indian education was resumed in Bladen County, where a portion of the Indian community is located. The Indians were given the right to demolish an old, condemned "white" school building in Council, North Carolina, and to use the materials to build a school in the Indian settlement. Teachers would be furnished by the Bladen County Board of Education if the school was located in Bladen County. Indian volunteers razed the old school building in Council and transported the materials to the new school site by mule-drawn wagons. After 15 months, the new two-room school was completed, made entirely by Indian volunteer labor, including work by men living in Columbus County, whose children were not eligible to attend the new school. In 1941 Bladen County agreed to allow the Columbus County children to attend the school if additional land and rooms were added to the facility. Volunteer labor from the community also accomplished this.

By 1942 the school was in full operation with four rooms and four teachers for 208 students in grades one through eight. Education beyond the eighth grade level was virtually prohibited unless parents wished to establish residence in one of the counties with Indian secondary schools. Although the Waccamaws were proud of their school, they were aware of its inadequacies and that it was not up to the standards of other schools in the area. It was poorly built, drafty, and overcrowded; it lacked books and desks; and some portions of the building had no inside ceilings. One room was unheated. There was no fire-fighting equipment, and the only water source was a hand pump which had to be hand-primed. There also was no playground equipment.

In 1952 the Waccamaw Indian Community consolidated with the Saint James Community, about 15 miles away, to establish a high school, which met in Mount Sinai Church for one year. The school was moved to New Hope Baptist Church in the school year of 1953-54, and in February 1954 the school was moved to a new brick building in Columbus County which housed grades one through 12. In 1969 the Waccamaw made the difficult decision to accept desegregation, to close down the Waccamaw Indian School, and transport their children 17 miles away to the Hallsboro Schools.

Once Indian education was assured, the Waccamaw turned their efforts to the revival of tribal traditions and culture, beginning in 1970 with the first Waccamaw Indian Pow-Wow to be held in over a century. The powwow was held in Lake Waccamaw, Indian land in the 1700's but now a large resort area controlled and owned by whites. The powwow, the major event of the year for the Waccamaw, features Indian dancing, Indian crafts, and Indian food (primarily venison). In 1974 the first powwow to be held on tribal land took place on the five acres of land donated by International Paper Company to build a community center.

Current efforts of the Waccamaw are directed toward the economic development of the Indian community and are under the direction of the Waccamaw Siouan Development Association, Inc., established in 1971. This nine-member organization was responsible for the acquisition of the five acres of land for the community center and the trailer that served as the temporary office for the tribe and the North Carolina Commission of Indian Affairs Field Office; for getting funds for an Emergency Assistance Program from the Lutheran Church for matching funds for Food Stamp participants. Some programs are operated by the Waccamaw Field Office of the State Commission of Indian Affairs, including a Talent Search program to get drop-outs to return to school, to assist students in getting financial aid, and for student counseling; the Manpower Program, which includes the Stipeled Program to provide financial assistance for vocational students, and the Work Experience Program. A HUD Community Block Grant of $58,000 was received for the construction of the Community Center to house a day care facility, library, multipurpose room, and a kitchen. An additional $27,000 was received for the renovation of 14 homes. The Waccamaw also operate a four-component Title XX project: a day-care program; chore service; education support; and transportation. Under the Emergency Funds program, senior citizens are furnished with two hot meals a week, and a craft program has been started for them as well. A dance team of young people teaches Indian crafts and dances and is designed to help strengthen Indian identity and pride among both the young and the old of the Waccamaw community.

GUILFORD NATIVE AMERICAN ASSOCIATION
(GNAA)

Guilford Native American Association (GNAA) is a non-profit organization of American Indians incorporated in 1975 and chartered under the North Carolina Commission of Indian Affairs. It was organized by a small group of concerned Indians in Guilford County for the primary purpose of acting as a spokesman and advocate for the 3,000 Native Americans living in Greensboro, High Point, and Guilford County.

The Center, located in Greensboro, has a staff of eight: Project Director, Community Planner, Bookkeeper, Secretary, Youth Involvement Coordinator, two community referral specialists (one in Greensboro and one in High Point), and a historian in Indian research. There are also two staff members who work out of the office.

GNAA provides a variety of services to members of the Indian community in Guilford County, including emergency assistance, transportation, clothing and food to needy families, an organized youth council, and weekly arts and crafts classes.

GNAA publishes a bi-monthly newsletter, *The Keyauwee*, to keep the community current with the activities of the center. Both Indians and non-Indians are on the mailing list. Fund raising activities, speaking engagements, and television appearances are helping to increase public support and awareness of the Indian community and programs in Guilford County.

METROLINA NATIVE AMERICAN ASSOCIATION[1]

Following an organizational meeting held in October 1975, the Metrolina Native American Association was chartered under the laws of the State of North Carolina in January 1976 by a group of American Indians living in and around Charlotte, North Carolina, to operate in the twelve-county metropolitan region of Metrolina. The purpose of the organization is to support the health, educational, and welfare needs of the Indian people and to promote the development of the Indian Community. Membership is made up of Native Americans and their immediate families living within the twelve counties.

MNAA functions as an urban Indian center under a general community programming grant for core administration from the Administration for Native Americans, the Office of Human Development (OHD), and the Department of Health, Education and Welfare (DHEW). MNAA is also recognized by the State of North Carolina as an Indian community eligible for representation on the North Carolina Commission of Indian Affairs. One of MNAA's two representatives on the Commission's governing board is its Board Chairman. Metrolina Native American Association is also affiliated with the Charlotte Arts and Science Council, the National Urban Indian Council, and has pending an application for affiliation with the Coalition of Eastern Native Americans (CENA).

The association represents and serves an urban Indian community of approximately 3500 Indians from at least 31 tribes living in the urban, suburban, and rural areas of Metrolina. This territory includes the home of the Catawba Nationa, a federally recognized tribe until their termination in 1962. However, more of Indian people in Metrolina have moved into the area during this century, coming from eastern North and South Carolina, the Appalachian Mountains, the upper Midwest, and parts of the Southwest. The diversity of the Indian community is reflected in the composition of the Board of Directors, the staff, and other members of the community who are active in the organization.

Programs

Metrolina Native American Association operates five basic programs or projects.

Administration. MNAA is administered by a staff of three, the Executive Director, Planner/Fiscal Officer, and Administrative Secretary, who are under the direction of an elected Board of Directors. Funding for the administration of the program comes from a five-year grant from the Administration for Native Americans. The administration presently is engaged in establishing a permanent core administration for the association and conducting a comprehensive needs-assessment census which will involve interviews with every presently documented Indian family and all newly discovered Indian families in the community. This will result in a demographic profile of the community and a prioritized list of needs which the community perceives for development and improvement of long-range plans for the association.

Outreach and Referral. Although the entire staff of MNAA participates in the on-going outreach operation, most of the work is carried out by the Outreach Director and two Action/Vista Volunteers. The principal activity is to conduct field work in the community to locate Indian households, collect family profiles, and record the needs of the family. The family then may receive direct assistance or be referred to other sources for aid. The program also provides social and recreational activities for the Indian community, especially the children and the senior citizens.

Social Services Program. The Social Services Coordinator operates an information and referral service for the Native American community in Metrolina. A complete directory of available services, description of the services, and requirements for eligibility is maintained, and any requsts for social services are referred to the Coordinator by the staffs of all the Indian programs in the area and other agencies. The Coordinator assists in the counseling of Indian clients and the handling of red tape. A reciprocal intake/referral arrangement for Indian clients is maintained with the Mecklenburg County Department of Social Services and the Charlotte Neighborhood Centers Department.

Naweho Dancers. The traditional Indian dance group of MNAA, composed primarily of Indian youth, is supported by the general fund of the association, fund-raising projects, private and participant contributions, and by a small special projects grant of the Charlotte Arts and Science Council and the Title IV Indian Parent Committee.

Participation in the dance group has provided an opportunity for developing cultural pride, knowledge of Indian traditions, leadership skills, an appreciation of the arts, group identity and recreation for all elements of the Indian community. It has also helped to create a positive public image among non-Indians, and it functions as the principal public relations activity of the Association.

Project Tapawingo. The City of Charlotte Manpower Department funded Project Tapawingo as a cultural development/planning project for MNAA. The staff of six is responsible for:

1. The development of a long-range cultural development plan for MNAA;
2. Conducting basic research for the facilitation of planning in all areas;
3. The development of a plan for a permanent Indian center which includes location analysis, a survey of architectural alternatives, and a funding study;
4. The development of temporary and continuing cultural activities for the Indian community, such as the summer program in Indian crafts;
5. The development of artistic and informational displays for use in the eight annual festivals in which MNAA participates, such as the Charlotte All Nations Festival, the Festival in the Park, and the UNCC International Festival; and
6. The development of an information resource bank for use by teachers, MNAA staff, the Title IV-A (Indian Education Act) Project, and other agencies.

Meetings. Public community meetings are held several times a year for the purpose of electing board members and conducting business that is to be determined by the entire community. There are also social gatherings for the entire community, such as an annual picnic and the annual powwow, which was held for the first time in May 1978.

INDIAN-WHITE HISTORICAL SUMMARY

1524	Italian navigator Giovanni da Verrazzano is the first European explorer to visit the Indians of the Carolinas. He lands at Cape Fear and at the Outer Banks.
1540	DeSoto and his expedition visit Indian communities in the Carolinas on his march north from Florida.
1566	A second Spanish exploration led by Juan Perdo visits tribes who were probably the Catawba, Wateree and Sanapahaw.
1584	Sir Walter Raleigh's first expedition visits the Indians at Roanoke Island.
1586	John White's colony established on Roanoke Island.
1650	The beginning of a steady stream of white settlers moved into Indian lands along the coastal sounds and rivers. Virginia traders deal with the Catawba and Cherokee.
1662	A group of New Englanders buys land from Indians for a settlement near the mouth of the Cape Fear River. The project fails.
1664	Clarendon County colony from Barbados established in the Cape Fear region. Several years of Indian-white conflict ends the colony.
1670	German doctor John Lederer visits the tribes of coastal North Carolina.
1673	First Englishmen visit the Cherokee — James Needham and Gabriel Arthur.
1675	The first Indian "War" in North Carolina between the Chowan and white settlers from Virginia.
1680	Virginia traders negotiate with the Catawba.
1700	Catawba Confederacy used as an intermediary in Virginia's trade with the Cherokee.
1701-1711	Surveyor John Lawson visits the tribes of eastern North Carolina. He is killed by the Tuscarora in 1711.
1711	The breakout of the Tuscarora War over abuse of Indians, the loss of hunting lands, cheating in trade and the belief they had been cheated in land sales. Led by King Hancock, joined by smaller tribes (Bear River, Coree, Machapunga, Pamlico, and Neuse River Indians). Ends in 1713 with defeat of Fort Hancock.
	The first English trader, Eleazar Wiggan, arrives in Cherokee country.
1713	Defeated Tuscarora seek refuge with the Five Nations in New York.
1715	Peace treaty with surviving Tuscarora, who are placed on a reservation in Hyde County.
	Beginning of the Yamassee War. Yamassee were joined by Apalachee, Creek Nations, Choctaw, Catawba, and Cheraw. Caused by hostility towards traders who were cheating the Indians. (Ended by 1718).
1730	Cherokee leaders visit London, confer with the King of England and pledge eternal friendship to the English.
1732	Land grant to Lumbees Henry Berry and James Lowry for land on the Lowry swamp east of the Lumber River.
1738-1739	Smallpox epidemic decimates Indian population in the Carolinas.
1755	Vaughn's proposal for an Indian Academy to be built in Sampson County is approved by the Colonial Governor.
1756	The Catawba fight the Cherokee for the English in the French and Indian War.
1759	Outbreak of the Cherokee War when a Cherokee "hunting party" kills 15 settlers along the Catawba and Yadkin Rivers. Deceitful imprisonment of Cherokee leaders unites Cherokee against British. Peace made in 1761.
1763	Catawba treaty after French and Indian War establishes a reservation of 15 square miles.
1775	The Cherokee cede a large tract of land in central and western Kentucky, southwestern Virginia and parts of north and northwestern Tennessee in the Henderson Purchase.
1776	The Cherokee side with the British during the American Revolution. The Coharie and Lumbee fight as Americans.

1785	Cherokee sign the Treaty of Hopewell which delineates the boundaries of Cherokee territory.
1791	Cherokee Treaty of Hopewell signed, ceding land for goods and an annual annuity.
1802	Establishment of Cherokee National Council.
1808	Cherokee establish a law code and the "Light Horse Guards" to maintain law and order.
	South Carolina passes legislation granting the Catawba the right to lease their land.
1810	Cherokee abolish clan revenge as a mechanism of social control.
1812-1814	Cherokee fight on side of Americans to put down the Red Stick faction of Tecumseh's efforts to drive out the whites.
1817	Cherokee establish a bicameral legislature.
1817	The Cherokee cede land in exchange for land on the Arkansas River, and 2,000 Cherokees move west.
1820	Cherokee establish judicial administration and eight districts.
1821	Cherokee National Council approves the Cherokee Syllabary invented by Sequoya between 1809 and 1821.
1822	Cherokee National Supreme Court established.
1825	New Cherokee capital established at New Echota.
1827-1828	The Cherokee write and approve the new tribal constitution.
1828	First edition of the *Cherokee Phoenix*, a newspaper printed in Cherokee and English.
1830	Passage of Indian Removal Act.
1835	Cherokee Removal Treaty signed.
1835	Disenfranchisement of Indians through North Carolina General Assembly action.
1838-1839	Cherokee Removal — The Trail of Tears.
1840	South Carolina and the Catawba sign a treaty in which the Catawba cede their land in exchange for land in Haywood County, North Carolina, and for a cash settlement.
1848	Catawbas at Cherokee request B.I.A. to appoint an official to organize their removal to the West.
1862-1872	Henry Berry Lowrie's war against the white establishment.
1885	Lumbee recognized as a tribe, called the Croatan Indians, by the North Carolina General Assembly.
1883	The first Catawbas are baptized as Mormons.
1887	Indian Normal School established west of Pembroke.
1889	Eastern Band of Cherokee Indians incorporated under North Carolina law.
1891	Waccamaw's first effort to establish an Indian school.
1897-1898	The Catawba build their own school.
1909	Indian Normal School moves to its present location in Pembroke.
1910	The Coharie hold their first community meeting and elect a tribal chief.
1911	Lumbee name changed from "Croatan" to "Indians of Robeson County."
1913	Lumbee name changed from "Indians of Robeson County" to "Cherokee Indians of Robeson County."
1924	Cherokee lands placed in trust status with the federal government.

1940	First college degrees granted at Indian Normal School in Pembroke.
1943	The Bureau of Indian Affairs negotiates a "Memorandum of Understanding" with the Catawba, to provide some assistance and services.
1945	Cherokee Qualla Co-op established.
1946	Cherokee Tribal Enterprises, the Boundary Tree Lodge, began.
1950	Founding of Cherokee Historical Association and presentation of outdoor drama "Unto These Hills".
1950's	Haliwa Indian Club organized.
1955	Lumbee recognized by State of North Carolina and name changed to Lumbee Indians.
1957	Haliwa elementary and high school opened at Hollister.
1960	The Catawba tribal roll is closed out under the Termination Act and there is a "division of assets."
1964	Cherokee Boys Club incorporated under tribal sponsorship.
1965	Haliwa receive State recognition as an Indian tribe.
1968	Lumbee Regional Development Association (LRDA) chartered by the State.
1969	Indian Normal School—Pembroke State College for Indians becomes Pembroke State University, part of the University of North Carolina system.
	The Coharie sponsor a celebration of National Indian Day which evolves into an annual powwow.
1969	Waccamaw Siouan schools close because of desegregation.
1970	First Waccamaw powwow held at Lake Waccamaw.
	East Carolina Tuscarora Indian Organization established in Robeson County to seek recognition as Tuscarora Indians.
	Cherokee Civic Center completed.
1971	Coharie and Waccamaw-Siouan tribes recognized by the State of North Carolina.
	North Carolina Commission of Indian Affairs established by the State Legislature.
1972	Indian Education Act is passed.
1975	New high school at Cherokee opened.
	Guilford Native American Association (GNAA) chartered.
1976	Metrolina Native American Association (MNAA) chartered.
	Lumbee open-air drama "Strike at the Wind!", the story of Henry Berry Lowrie and his band, opens.
1977	Catawba begin efforts to be restored to status as federally recognized Indians with a reservation and federal services.
	The Coharie complete and dedicate their new Community Center near Clinton.
1978	Introduction to Congress of legislation to grant federal recognition to all unrecognized Indian tribes.

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Description of the history of the Cherokee drama and actors as well as biographical material of various Cherokee leaders, and descriptions of the Trail of Tears, Oconaluftee Village, and the Museum of the Cherokee Indians. UNCC.NCESP TR.CH.06

Collier, Peter
1973 *When shall they rest? the Cherokee's long struggle with America.* Holt, Rinehart, Winston, New York.

Cockran, David H.
1962 *The Cherokee frontier: conflict and survival, 1740-62.* The University of Oklahoma Press, Norman.

Corn, Irene Knox
1959 *Red clay and Rattlesnake Springs.* Cleveland, Tenn. 108 pp.
A history of the Cherokee Indians of Bradley County, Tennessee.

Dale, Edward E., and Gaston Litton
1939 *Cherokee cavaliers.* University of Oklahoma Press, Norman.

Eastern Band of Cherokee
n.d. *Cherokee progress and challenge.* Cherokee N.C. Paper. 71 pp. Illust. Photographs.
Report commissioned by the Cherokee Tribal Government under a grant from the Office of Economic Opportunity to improve Tribal Government and to take over various services and programs operated by federal agencies such as the Bureau of Indian Affairs. Covers tribal government, programs in education, health, economic development, community development, and planning. UNCC.NCESP TR.CH.03

Eaton, Rachel
1921 *John Ross and the Cherokee Indians.* The Star Printing Co., Ltd. Muskogee, Oklahoma.

Foreman, Grant
1938 *Sequoyah.* University of Oklahoma Press, Norman.

Gabriel, Ralph, Henry
1941 *Elias Boudinot, Cherokee, and his America.* University of Oklahoma Press, Norman.

Gilmer, George
1965 *Cherokee Indians: sketches of some of the first settlers of upper Georgia, of Cherokees,* Genealogical Publishing Co., Baltimore.

Goodwin, Gary C.
1977 *The Cherokees in transition, a study of changing culture and environment prior to 1775.* The University of Chicago Department of Geography Research Paper No. 181, 207 pp. Biblio. Appendices (3). Maps.
Ecological study of Cherokee environment prior to and after European contact and the changes that resulted in both the ecology of the area and Cherokee culture. Valuable description of Cherokee country and ecological adaptation. UNCC. NCESP TR.CH.07

Gulick, John
1973 *Cherokees at the crossroads.* University of North Carolina Press, Chapel Hill. rev. ed. 222 pp. Bibliog. Append. Eiplogue by Sharlotte Neely Williams.
Anthropological study of modern Eastern Band of Cherokee, historical perspective, adaptation to changed conditions. UNCC.NCESP TR.CH.02

Kilpatrick, Jack F., and Anna G. Kilpatrick
1966 Eastern Cherokee folktales: reconstructed cfrom the field notes of Frans M. Olbrechts. *Anthropological Paper* No. 80. Bureau of American Ethnology Bulletin No. 196. Smithsonian Institution, Washington, D.C.

Hamel, Paul B., and Mary U. Chiltoskey
1975 *Cherokee plants and their uses—a 400 year history.* Herald Publishing Co., Sylva, N.C. 72 pp. Illust. Bibliog. Paper.
Through legends, illustrations, scientific names and common names, identifies the plants used by the Cherokee in religion,

medicine, social activities, and in day-to-day living from the sixteenth century to the present.

Kilpatrick, Jack. F., and Anna G. Kilpatrick
1965 *The shadow of Sequoyah:social documents of the Cherokee, 1862-.* University of Oklahoma Press, Norman.
Writings include letters, household remedies, minutes of meetings, private memoranda.

Leftwich, Rodney L.
1970 *Arts and crafts of the Cherokees.* Land-of-the-Sky Press, Cullowhee, N.C. Illust.
Discussion and description of the revival of traditional Cherokee crafts, materials, etchnology, and innovations. Well-illustrated. Though general, also helpful. UNCC.NCESP TR.CH.01

Malone, Henry
1956 *Cherokees of the old south.* University of Georgia Press, Athens.
A history of the Cherokee from European contact to their removal. Sympathetic to the Indians. Difficult reading. Adult. UNCC.NCESP TR.CH.04

Mooney, James
1975 *Historical sketch of the Cherokees.* Native American Library, Aldine, Chicago. 265 pp. Index. Notes, Illust.
Reprinting of information of the Bureau of American Ethnology written by Mooney at the turn of the century, based upon his fieldwork in Cherokee communities. Basically historical perspective of the Cherokee and their contact with Europeans and other tribes. Tends to be confusing and sometimes boring but filled with information that is historically accurate and valuable. UNCC.NCESP. TR.CH.05

Parker, Thomas V.
1907 *The Cherokee Indians.* Grafton Press, New York.

Parris, John
1950 *Cherokee story.* Asheville, N.C.: Stephens Press.

Peithman, Irvin M.
Red men of fire, a history of the Cherokee Indian. Charles C. Thomas, Publisher, Springfield, Ill.

Starkey, Marion L.
1946 *The Cherokee nation.* A.A. Knopf, New York.

Starr, Emmet
1921 *History of the Cherokee Indians and their legends and folklore.* The Warden Co., Oklahoma City.

Tsisghwanai (Traveler Bird)
1971 *Tell them they lie: the Sequoyah myth.* Farrar.
A rather controversial account of the creation of the Cherokee syllabary, refuting its creation by Sequoyah.

Ulmer, Mary (Ed.)
1951 *Cherokee Cooklore.* Stephens.

Woodward, Grace
1963 *The Cherokees.* University of Oklahoma Press, Norman.
Very positive book on the history of the Cherokees from 1540 to the present. Few illustrations. Good text for senior high and above.

Lumbee

Barton, Lewis R.
1967 *The most ironic story in American history.* Associated Printing Corporation, Charlotte, N.C.

1971 Me-told tales along the Lumbee. *North Carolina Folklore,* V. 19, n. 4. Raleigh. November.

1972 Henry Berry Lowry, Lumbee guerilla warrior of the Reconstruction days. *Indian Voice,* v. 1, no. 7, September 14, 1972.

Blu, Karen J.
Lumbee. *Handbook of North American Indians,* William C. Sturdevant, gen. ed. Smithsonian Press, Washington, D.C.

Brewington, C.D.
n.d. *The five civilized Indian tribes of eastern North Carolina.* Bass Publishing Co., Clinton, N.C.

Dial, Adolph L., and David K. Eliades
1975 *The only land I know: a history of the Lumbee.* Indian Historian Press, San Francisco. paper. Illust. Appendices. Bibliog.
An account of the Lumbee Indians of Robeson County beginning with the theory that they are the survivors of White's lost Colony and English-speaking Indians, continuing to the present. Covers the Lowry Band, education, religion, and contemporary issues. UNCC.NCESP TR.LU.02

Evans, W. McKee
1971 *To die game, the story of the Lowry band, Indian guerrillas of the reconstruction.* Louisiana State University Press, Baton

Rouge. 282 pp. Index.
Historical and interpretative description of the events leading to the formation of the Lowry Band, racial strife of the Reconstruction, and analysis of the movement in terms of the context of social change and acculturation pressures. UNCC.NCESP TR.LU 01

Green, Paul E.
1922 *Last of the Lowries.* Samuel French, Inc. New York.

Lawrence, Robert C.
1939 *The state of Robeson.* J.J. Little and Ives, Co., Lumberton, N.C.

Lowrey, Clarence E.
1960 *The Lumbee Indians of North Carolina.* Private publication, Lumberton, N.C.

McMillan, Hamilton
1888 *Sir Walter Raleigh's Lost Colony.* Edwards and Broughton Co., Raleigh.

Mooney, James
1907 Croatan. Handbook of Indians North of Mexico. *Bureau of American Ethnology Bulletin* 30. Washington, D.C.

North Carolina Advisory Committee to the United States Commission on Civil Rights
1974 *Economic and political problems of Indians in Robeson County.* U.S. Commission on Civil Rights, Government Printing Office, Washington, D.C.
Report of the North Carolina State Advisory Committee participating in a nationwide survey of rights of American Indians. The report examines issues of political participation and employment of the Lumbee Indians of Robeson County. A summation of the committee's findings and recommendations for constructive change.

Parsons, Elsie C.
1919 Folklore of the Cherokees of Robeson County, N.C. *Journal of American Folklore,* v. 32, n. 125, pp. 384-393.

Parsons, Elsie C.
1919 Folklore of the Cherokees of Robeson County, N.C. *Journal of American Folklore,* v. 32, n. 125, pp. 384-393.

Sturtevant, William C., and Samuel Stanley
1968 Indian communities in the Eastern States. *The Indian Historian.* v. 1, n. 3, pp. 15-19.

Swanton, John R.
1934 Siouan Indians of the Lumber River. House of Representatives, Report No. 1752, Seventy-Third Congress, Second Session.

North Carolina/South Carolina

Arnett, Ethel S.
1975 *The Saura, and Keyauwee in the land that became Guilford, Randolph, and Rockingham.* Media, Inc., Printers and Publishers, Greensboro, N.C. 92 pp. Index. Bibliog. Illust. Paper.
Supposedly a description of the Siouan tribes of the Piedmont area, descriptions are drawn from archeological data and the historical accounts of John Lawson and William Byrd in the early 18th century, while the illustrations are John White's drawings of coastal Algonkians. The cover illustration is a western Sioux Indian in a war bonnet. There seems to be little awareness of cultural and linguistic distinctions among North Carolina Indians on the part of the author, as well as the fact that North Carolina Siouans are not the same as the Sioux of the west. Use with caution. UNCC.NCESP TR.GI.08

Bierer, Bert W.
1969 *Discovering South Carolina.* The State Printing Co., 78 pp.
Includes facts, maps, and pictures of artifacts of South Carolina tribes, including the Catawba.

Bierer, Bert
South Carolina Indian lore.

Bureau of Indian Affairs
n.d. *Indians of North Carolina.* U.S. Department of the Interior, U.S. Government Printing Office, Washington, D.C. 20 pp. Illust. Paper.
Discussion of the federal government's relationship with the Eastern Band of Cherokee: historical events and present programs from a government perspective rather than Indian. UNCC.NCESP TR.GI.07 2 copies

Butler, George E.
1916 *The Croatan Indians of Sampson County: their origin and racial status, a plea for separate schools.* Durham, North Carolina: The Seeman Printery.

Dane, J.K., and B. Eugene Griessman
1972 The collective identity of marginal peoples: the North Carolina experience. *American Anthropologist,* Vo. 74, No. 3, pp. 694-704.
An anthropolgical summary of the growth and development of the Coharie Indian community of Sampson and Harnett Counties and the Haliwa of Halifax and Warren Counties. Useful information

Division of Archives and History, Department of Cultural Resources
n.d. *Town Creek Indian Mound.* 10 pp. Illust. Maps. Bibliog.
Guidebook to the State Historic Site of Town Creek Indian Mound. Contains the history of the side, description of the general life style of the Creek Indians of the Pee Dee River Valley, the ceremonial site, and archeological excavation techniques. UNCC.NCESP TR.GI. 2 copies.

Hariot Thomas
1969 *A briefe and true report of the new found land of Virginia.* Reproduction in facsimile of the first 1588 edition. Johnson Publishing Co., Murfreesboro, N.C.
Description of Roanoke Island and Virginia coastal Algonkians—ecology, villages, clothing, life-style—by member of Sir Walter Raleigh's colony. UNCC. NCESP TR.AL.02

Johnson, F. Roy
1967 *The Tuscaroras.* Johnson Publishing Co., Murfreesboro, N.C.
V. 1 - *Mythology, Medicine and Culture,* 267 pp., illust., bibliog. UNCC.NCESP TR.TU.01.1
V. 2 - *History, Traditions and culture.* 194 pp. Illust., Bibliog., Index, Maps. UNCC.NCESP. TR.TU.01.2
Description of culture and life of the Tuscarora Indians drawn primarily from data on the New Tuscarora and Iroquois as well as historical accounts of the coastal Algonkians.

McCary, Ben C.
1957 *Indians in seventeenth century Virginia.* The University Press of Virginia, Charlottesville. Illust. Bibliog. Appendix. 93 pp. Paper.
Identification and description of the Coastal Algonkian tribes at the time of the first English contacts based on archeological excavations, historical accounts of John Lawson, Thomas Hariot, and John White. Illustrated with black and white prints of John White's drawings. UNCC.NCESP TR.AL. 03.

Milling, Chapman, Jr.
1969 *Red Carolinians.* University of South Carolina Press, Columbia. 438 pp.
History with pictures.

Porter, Charles W., III.
1972 *Adventurers to a new world, the Roanoke colony, 1585-87.* U.S. Department of the Interior, National Park Service. 56 pp. Illust. Paper.
Although basically an account of the English colony at Roanoke, reasons for colonization and results, the book includes a chapter describing the Indian villages and life of the time, with color plates of John White's paintings of the village and people. UNCC.NCESP TR.AL. 01.

Coharie Tribe

National Indian Day, 1977-78
National Indian Day, 1975-76
National Indian Day, 1976-77
Programs of the Coharie Tribe's powwow and Indian Day celebrations in August of each year. Explanation of tribal government, description of history, photos of the communities, projects, princesses, and tribal leaders. UNCC.NCESP TR.GI.09, .10, .11

Rights, Douglas L.
1957 *The American Indian in North Carolina.* John F. Blair, Winston-Salem
A chronological presentation from discovery to the present of the tribes of North Carolina. Includes Piedmont tribes, Tuscarora, Catawba, and Cherokee. Illustration of artifacts, paintings of some chiefs, and games and myths of the Cherokee. UNCC.NCESP TR.GI. 02.

South, Stanley
1976 *Indians in North Carolina.* Division of Archives and History, North Carolina Department of Cultural Resources, 7th printing. 69 pp., bibliog., questions, illust.
A very superficial generalized summary of the Indian prehistory and history of North Carolina. Descriptions on the major tribal divisions are general and tend to blur tribal distinctions. Descriptions do not include recent and present events and issues. UNCC.NCESP TR.GI. 03 2 copies.

Wetmore, Ruth Y.
1975 *First on the land: the North Carolina Indians.* John F. Blair, Publisher, Winston-Salem, N.C. 196 pp., index, bibliog., references by chapter, illust.
A superficial account of Indians of North Carolina from prehistoric times to the present. The book identifies all the tribes at the time of contact, but the cultural description is generalized and lumps all tribes together, making few distinctions between tribes. Contemporary tribes and issues are touched on in a hit-and-miss fashion. Received very negative reviews by Indian reviewers in the *Indian Historian.*

Books for Students

Bealer, Alex W.
1972 *Only the names remain.* Little, Brown, and Co., Boston.
A well-written book about the Cherokee and their removal from their mountain lands. An empathetic presentation by the author; excellent drawings and lithographs by William Box. Grades 3-6. UNCC.NCESP. SR.CH.05

Hedford, Denton T.
1972 *Tsali.* The Indian Historian Press, San Francisco. Illustrated by Dan B. Timmons. 252 pp. table of contents, preface.
Written by a Minsee Indian, the story is a portrayal of the Cherokee "common man in an act of nobility which compares on an equal plane with that of the world's heroic and epic figures...an Indian life in truth, in agony, and in historic perspective. (Jeanette Henry, ed., The Indian Historian Press)

Bleeker, Sonia
1952 *The Cherokee.* William Morrow and Co., New York. 154 pp.
Good for sixth through eighth grade research. May be a little too much straight-forward information for lower grade attention spans and not entertaining enough. Chapters: Boy's work, Girl's work, The Ball Game, Sequoya, the Trail of Tears.

Burt, Jesse
1973 *Indians of the Southeast: then and now.* Abingdon. 304 pp. bibliog.
Description of generalized Southeastern cultural traits, including religion, foods, games, music, and dance, childhood, and general lifestyle; historical events; and what is going on today with Indian youth in the Southeast. Endorsed by the Miccosukee Tribal Chairman as a valuable sourcebook that will help Indian youth understand their heritage and other Americans to understand problems of the Indian people and how they are working to overcome them. UNCC.NCESP SR.GI.02

Campbell, C.W.
1973 *Sequoyah: the story of an American Indian.* Dillon Press, Minneapolis. 74 pp. illust.
The story of the Lame One, a blacksmith and silversmith who saw white soldiers reading and writing letters home and attempted to create a writing system for his people, the Cherokee. UNCC.NCESP SR.CH.14

Causey, Beth G., and Lelia C. Darby
1965 *South Carolina Indians.* Supplemental Press.
A child's book on South Carolina Indians of the past. Illustrations and descriptions are primarily of the North Carolina coastal Algonkians, based on John White's drawings of the Indians of Roanoke Island. Very vague and general.

Cherokee Historical Association
n.d. *Oconaluftee Indian Village.* Cherokee Historical Association, Cherokee, N.C. 16 pp., color photographs.
Description of the demonstrations at Oconaluftee Indian Village and projects of the Cherokee Historical Association. UNCC.NCESP SR.CH.11

Chiltoskey, Mary U.
1972 *Cherokee words with pictures.* The Herald Publishing Co. Sylva, N.C.
A simple dictionary of the Cherokee language and syllabary, from English to Cherokee. Includes names and phrases. Useful. UNCC.NCESP SR.CH.03

Clark, Electra
1972 *Cherokee chief: Life of John Ross.* Macmillan Co., N.Y.

Coblentz, Catherine C.
1946 *Sequoya.* Longmass, Green, and Co.
A well-researched book that is interesting to read and is supposedly presented from the Indian viewpoint.

Conklin, Paul
1975 *Choctaw boy.* Dodd, Mead, and Co., N.Y. Illust., 64 pp.
An account of the life of a young Choctaw boy in Mississippi today - valuable description of contemporary culture, issues, blend of the old and the new, with photographs taken by the author as illustrations. UNCC.NCESP SR.GI.04

Duluth Indian Education Advisory Committee
1975 *Anishinabe reading materials.*
4 books of Ojibwa myths and legends prepared by Ojibwa members of the Indian Education Advisory Committee. Though they are Ojibwa, the themes and problems in the books also apply to the Southeast. Good for dramatization.

SR.MY.01.1	*Shemay, the oird in the sugarbush.*
SR.MY.01.2	*Manabozho and the bullrushes.*
SR.MY.01.3	*Cheer up, old man.*
SR.MY.01.4	*Real wild rice.*

Felton, Harold W.
1975 *Nancy Ward, Cherokee.* Dodd, Mead, and Co., N.Y. Illust. by Carolyn Bertrand. 89 pp., table of contents, preface.
The story of a "Beloved Woman" of the Cherokee who played an important role during the American Revolution as a member of the "Peace Party." Well-written. UNCC.NCESP SR.CH. 02

Fleischmann, Glen
1971 *The Cherokee removal, 1838: an entire Indian nation is forced out of its homeland.* Franklin Watts, Inc.
Detailed historical account of the events leading up to the Cherokee removal and of the removal itself and the aftermath. Well-researched but may be a trifle confusing in presentation. Junior high and above. UNCC.NCESP SR.CH.15

Harrell, Sara Gordon
1977 *Tomo-Chi-Chi, the story of an American Indian.* Dillon Press, Minneapolis. 58 pp. illust.
The biography of the Creek Indian leader who did much to insure peaceful relations between the first English colonists in

Georgia and the Native Americans. He traveled to England as a representative of his people and founded a school for Indian children.

Hays, Wilma, and Vernon R.
1973 *Foods the Indians gave us: how to plant, harvest, and cook the natural Indian way.* Ives Washburn, Inc., N.Y. 113 pp., illust. recipes.
Description of Indian uses of certain foods, the history of their introduction to European cultures, and recipes for some of the foods. Includes potatoes, peanuts, beans, tomatoes, pineapple, chocolate and cocoa, seafoods, and corn.

Hays, Wilma, and Vernon R.
1973 *Foods the Indians gave us: how to plant, harvest, and cook the natural Indian way.* Ives Washburn, Inc., N.Y. 113 pp., illust. recipes.
Description of Indian uses of certain foods, the history of their introduction to European cultures, and recipes for some of the foods. Includes potatoes, peanuts, beans, tomatoes, pineapple, chocolate and cocoa, seafoods, and corn. UNCC.NCESP SR.GI.07

Hood, Flora Mae
Something for the medicine man. Melmont Publishers, Inc., Chicago.
A delightful story of a contemporary Eastern Cherokee girl who wishes to take a gift to the medicine man when she learns he is ill. The other students take him food, medicines, etc., but she takes him violets — and learns a valuable lesson. Unfortunately out of print.

Israel, Marion
1961 *Cherokees.* Chicago: Melmont Publishers, Inc. 27 pp.
Written for third and fourth grade readers with many illustrations and large print. Information is story-fiction in format although supposedly presented in format of factual information. Describes pre-contact culture and the emphasis upon the use of corn.

Indian Heritage Association
n.d. *Cherokee hymn book.* Indian Heritage Association, University of Arkansas, Fayetteville. Index, 86 pp.
Book of Cherokee hymns printed in the Cherokee syllabary. The only English is in the titles. For interest only.

Jarrett, Robert F.
1946 *Oconeechee, the maid of the Mystic Lake.* Atlanta Lithograph Co., 283 pp.
A short history, collection of myths and legends of the Cherokee. Out of print.

Johnson, R.P.
1973 *Osceola, the story of an American Indian.* Dillon Press, Minneapolis. 90 pp., illust.
The story of the Seminole leader who was the guiding force behind the Second Seminole War. Also the story of the Seminoles: attitudes towards white settlers, reasons for resistance, a story of courage and determination of a people willing to fight for their freedom and dignity. UNCC.NCESP SR.GI.08.

Key, Alexander
1957 *Cherokee boy.* Westminster Press. 176 pp.
Fifteen-year old Tsi-ya becomes a refugee on the Trail of Tears, attempts an escape and succeeds, finding serious adventure. Discusses foods, daily life, and problems. Fiction.

Knoop, Faith Y.
1957 *Kuni of the Cherokees.* Harlow Publishing Corp., Oklahoma City. 230 pp.
A collection of myths, stories, and legends of all Indian tribes attempted to be passed off as fact in a fictitious story of an Indian boy growing up. "Poppycock." Very poor.

Kohn, Bernice
Talking Leaves, the story of Sequoyah. Prentice-Hall, Englewood-Cliffs, N.J. Out of print.

Lavine, Sigmund
1974 *Indian corn and other gifts.* Dodd, Mea, and Co., N.Y. 80 pp.
A presentation of the origin and uses of many common plants and foods native to North and South America. Interesting illustrations. Some phrases and statements may be somethat belittling to Native American culture, so should be used with caution. UNCC.NCESP SR.GI.01

Marriott, Alice
1956 *Sequoyah, leader of the Cherokees.* Random House, N.Y. Illustrated by Bob Riger; 180 pp., index.
The story of Sequoyah, inventor of the Cherokee syllabary, told in the form of fiction. Emphasis upon Sequoyah as an adult. UNCC.NCESP SR.CH.01

Pacific Northwest Program
1977 *The Indian reading series: stories and legends of the Northwest.* Educational Systems, Inc., Beaverton, Ore. 20 volumes.
Myths, legends, and stories prepared by members of the Indian communities, graded at three reading levels. Although the legends are primarily from the Northwest Coast, many are similar in content or theme to those of the Southeast. Activities suggested in the teacher's manual can be utilized for legends from the Southeast.
UNCC.NCESP.MY.02.1 *A Little boy's big moment.* Story of a powwow, Blackfoot.
MY.02.2 *How day light came to be.* Skokomish.

MY.02.3	*Coyote and the stars.* Warm Springs.
MY.02.4	*How wild horses were captured.* Account of a horse roundup.
MY.02.5	*School.* Illustrated activity book.
MY.02.6	*Philene and Buttons.* Cheyenne. Story of a girl and her horse.
MY.02.7	*Insects off to war.* Cheyenne legend.
MY.02.8	*Why Bluejay hops.* Skokomish legend.
MY.02.9	*Indian festival.* Fort Hall Reservation.
MY.02.10	*Helpers.* Illustrated activity book, Blackfoot.
MY.02.11	*Far-Out, a rodeo horse.* Crow.
MY.02.12	*Tales of Coyote and other legends.*
MY.02.13	*Birds and people.* Crow.
MY.02.14	*Chipmunk meets old witch.*
MY.02.15	*My name is Pop.* Crow.
MY.02.16	*Santa Claus comes to the reservation.* Crow.
MY.02.17	*How Cottontail lost his fingers.* Warm Springs.
MY.02.18	*Friends.* illustrated activity book, Blackfoot.
MY.02.19	*Raven helps the Indians.* Skokomish.
MY.02.20	*Skunk.* Muckleshoot legend.

Parish, Peggy

1962 *Let's be Indians.* Harper and Row, N.Y. Elementary. Illust.
An easy "how to make" Indian crafts book for the primary grades. Simple materials and instructions with illustrations to show how. A good book to help small children appreciate Indian crafts and customs and tribal distinctions. Includes clothing, housing, puppets, games, and models. UNCC.NCESP SR.GI.06

Peak, Katy

1972 *The Indian heart of Carrie Hodges.* The Viking Press.
An intriguing story about a white girl who has a great feeling for animals. Her closest friend was an old Indian man who taught her many Indian ways. Upper elementary to junior high.

Pine, Tillie S.

1957 *The Indians knew.* McGraw-Hill, N.Y. 32 pp. illust.
A science activity book based on scientific principles known and used by the Indians - how they used them - which we still use today. Use to integrate science into Indian studies or Indian studies into science. UNCC.NCESP SR.GI.03

Prolman, Marilyn

1969 *The story of Jamestown.* Children's Press.
The Indians are portrayed as hostile war-makers, the settlers as adventurous, persons who were taken advantage of by the Indians. The primary theme was how the settlers should "deal with the Indians." Cleverly done but negative in reference to Indians. Grades 2-4. Not recommended.

Radford, Ruby

1969 *Sequoya.* Putnam.
The story of Sequoyah, the Cherokee Indian who created the syllabary for his people so that they would have written communication in their own language. Illustrated, easy to read, slim in content but serves as a primary grade introduction to the life and works of Sequoyah.

Scheer, George F.

1968 *Cherokee animal tales.* Holiday House, Ind., N.Y. 70 pp., illust.
Fun and interesting book of Cherokee animal folklore based on James Mooney's study. The Myths of the Cherokee, Bureau of American Ethnology publication of 1900 — almost identical. Excellent story-telling material and entertainment for all primary levels, also good for dramatization. Out of print.

Sharpe, J. Ed.

1970 *The Cherokees: past and present.* Cherokee Publications, Cherokee, N.C. Paper, 32 pp. illust.
An authenticated book about the Cherokee with many full color photographs and illustrations. A concise guide to the highlights of traditional Cherokee culture, historical events, and present-day life on the Qualla Boundary. UNCC.NCESP SR.CH.13 5 copies

1975 *Cherokee fun and learn book.* Cherokee Publications, Cherokee, N.C. paper, 20 pp., grades 3-6.
An "educational" fun book of puzzles, games, stories, and pictures about the Cherokee people for the enjoyment and education of children. Through play activities, the child learns about Cherokee life, history, crafts, religion, hunting, etc. Recommended. UNCC.NCESP SR.CH.09 25 copies

Siegal, Ceatrice

1972 *Indians of the Woodlands.* Walker and Co.
A good account of the Eastern Indians' life before the coming of the white men, their experiences after contact, and the present situation.

Siler, Margaret R.

1938 *Cherokee Indian lore and Smokey Mountain stories.* Bryson City Times, Bryson City, N.C.

Snow, Dorothea
1960 *Sequoyah: young Cherokee guide.* Bobbs-Merrill. 192 pp.
Entertaining story of the Indian who devoted his life to creating a written language for the Cherokee. Out of print.

Spratt, Barnett
1963 *Tom and the redcoats.* Hastings House Publications. 126 pp.
A child's story of an 11-year old white boy in South Carolina in 1789. The Catawbas are mentioned throughout the book.

Tsisghwanai (Traveler Bird)
1972 *The path to Snowbird Mountain, Cherokee legends.* Farrar, Straus, and Giroux. 85 pp.
UNCC.NCESP SR.CH.07

Underwood, Tom B.
1956 *Cherokee legends and the Trail of Tears.* Cherokee Publishing Co., Cherokee, N.C. Paper, 32 pp., illust.
Legends taken from the Nineteenth Annual Report of the Bureau of American Ethnology: How the Earth was made, why the mink smells, the Magic Lake, etc. Also the John Burnett version of the Cherokee Removal of December, 1890.
UNCC.NCESP SR.CH.06

1969 *The great hunter of the Cherokee.* Cherokee Publications, Cherokee, N.C. Paper, 16 pp., illust.
Story of Walk the Forest, a great hunter of the Cherokee, who tried to ill the great black bear and followed the bear to a shimmering mystic lake in the mountains — and what happens. Illustrations are more appropriate for northern Algonkian tribes than the Cherokee; the Cherokee are also shown living in wigwams and in northern Woodland clothing.

1961 *The story of the Cherokee people.* S.B. Newman Printing Co. Cherokee Publications, Cherokee, N.C.
A simplified version of Cherokee prehistory, history, inventions (syllabary), removal, and contemporary Qualla Boundary.
UNCC.NCESP SR.CH.12

The WeeWish Tree
1976 *The Qualla Cherokees of North Carolina.* The Indian Historian Press, San Francisco. Illust., table of contents, 48 pp.
Written by the young people of the Cherokee Tribe, a description of traditional culture and life on the Qualla Boundary. Includes descriptions of foods, and a sampling of poetry written by the young people. UNCC.NCESP SR.CH.04

Wisler, Frances L.
1973 *Indian cookin.* Nowega Press. 61 pp., illust.
Primarily Cherokee recipes, covers beverages, corn recipes, meats, soup, vegetables, herbs used for remedies, as well as relevant legends. Some excellent recipes. UNCC.NCESP SR.GI.05

Witt, Shirley Hill
1972 *The Tuscaroras.* Crowell-Collier Press, N.Y. 50 pp.
Written in the first person plural (we), the book tries to entertain the young reader too much. Some points are less than fact as the author attempts to keep the reader's attention. Too much filler.

CHEROKEE RESOURCES

WHERE TO WRITE FOR ADDITIONAL INFORMATION:

Cherokee Agency
Bureau of Indian Affairs
Cherokee, North Carolina 28719 (704) 497-9131

Information available on economic development, political organization, education, employment statistics, and federal government programs on the Boundary.

The Eastern Band of Cherokee Indians
Cherokee, North Carolina 28719 (704) 497-4771
497-2771

The Cherokee Tribal Government offices. Information on Tribal enterprises, economic development, land, enrollment, recreation facilities, etc.

Qualla Arts and Crafts Mutual, Inc.
P. O. Box 277
Cherokee, North Carolina 28719 (704) 497-3103

Co-op of native craftspeople: basket weavers, finger-weavers, woodcarvers, beadworkers. Information on crafts and a wide selection of materials to purchase of high quality craftsmanship.

72

Admission: $2.00 — Adults
$1.00 — Children ages 6-13

Exhibits include six mini-theaters, multi-media slide and tape presentations, Cherokee craft displays, Hall of Honored Cherokee, and Cherokee language.

Oconaluftee Indian Village
Cherokee, North Carolina 28719 (704) 497-2315

Hours: Mid-May through late October
Daily — 9 a.m. — 5:30 p.m.

Admission: $3.00 — Adults (over 13)
$1.50 — Children (6-13)

Located near the Mountainside Theater. Living museum demonstrating traditional Cherokee way of life through use of Cherokee craftspeople in native costumes; explains political organization, religious beliefs and practices, and history.

Unto These Hills, A Drama of the Cherokee Indians
Mountainside Theater
Cherokee, North Carolina 28719

Time: Mid-June to Mid-August
Nightly except Sunday, 8:45 p.m.

Admission: Adult, Children
According to seating

Dramatization of Cherokee history from their first encounter with DeSoto to their Removal to Oklahoma in 1838. Sponsored by the Cherokee Historical Association, drama written by Kermit Hunter. Indians play roles of villagers; most actors are white.

PERIODICALS

THE CHEROKEE ONE FEATHER (Weekly)

Published by the Tribal Council of the Eastern Band of Cherokee Indians.

The Cherokee One Feather
P. O. Box 501
Cherokee, North Carolina 28719

15¢/copy, $10.00/year.

JOURNAL OF CHEROKEE STUDIES (Quarterly)

Journal of Cherokee Studies
Museum Complex
Post Office Box 770-A
Cherokee, North Carolina 28719

$8.00/year

Scholarly articles relating to Cherokee history, prehistory, culture, and language.

CHEROKEE AUDIOVISUAL MATERIALS

FILMS

THE CHEROKEE BOYS CLUB. Cherokee Boys Club, Cherokee. Color. 15 min.

Film presented by the Cherokee Boys' Club about its programs, education, and current concerns on the Qua lla Boundary.

THE EASTERN CHEROKEE TODAY. Museum of the Cherokee Indian. 12 min. Color.

Produced by the Museum of the Cherokee Indian, Cherokee, North Carolina. Covers the contemporary situation of the Eastern Band of Cherokee Indians' tribal development, education, health, living conditions, and recreation. Available from the Museum.

RECORDS

FOLK MUSIC OF THE U.S.: DELAWARE, CHEROKEE, CHOCTAW, CREEK. Library of Congress Music Division Recording Laboratory AFS L37.

Intertribal music; Cherokee music includes a lullaby, Stomp Dance songs, Horse Dance Song, Pumpkin Dance Song, Quail Dance Song, and a Christian hymn.

SOUND OF THE CHEROKEE.

A range of materials, including the sound of the Oconaluftee River, the Cherokee language spoken and sung, the story of Sequoyah and the syllabary, and John Burnett's letter about the Cherokee Removal.

DANCE GROUP

Qualla Indian Dancers
Richard Crowe, Director
Cherokee, North Carolina

Traditional Cherokee dances that have survived or been revised.

FESTIVALS

Cherokee Fall Festival
Cherokee, North Carolina (Ceremonial Grounds)
First week in October.

Stickball games, blowgun and archery competitions, football games, crafts sales and exhibits, carnival evening grandstand performances of traditional Cherokee dancing, powwow contest, and clogging; Miss Cherokee and Miss Fall Festival pageants.

Cherokee Ramp Festival
Cherokee, North Carolina
April

Stickball game, feast of trout, ramps, greens, bean bread.

RESOURCE PERSONS

Evans, Robert, Economic Program Manager
Cherokee Agency, Bureau of Indian Affairs
Cherokee, North Carolina 28719
Tel: (704) 497-9131

King, Dr. Duane, Director
Museum of the Cherokee Indian
P. O. Box 770-A
Cherokee, North Carolina 28719
Tel: (704) 497-3481

King, Mrs. Laura, Director
Cherokee Bilingual Program
Cherokee High School
Cherokee, North Carolina 28719
Tel: (704) 497-9131

Sanders, James, Health Social Worker
Indian Health Service
Cherokee, North Carolina 28719

MUSEUMS, SPECIAL EVENTS

Museum of the Cherokee Indian
P. O. Box 770-A
Cherokee, North Carolina 28719 (704) 497-3481

Hours:	June-August:	Mon-Sat	9 a.m. — 8 p.m.
		Sunday	9 a.m. — 5:30 p.m.
	Sept.-May:	Daily	9 a.m. — 5:30 p.m.

74

In the Student's Manual there are questions to be answered by the students at the end of each section. These should be answered on separate sheets of paper. The following section contains the Teachers Key to the questions.

INTRODUCTION

1. The Indians first came to America over *20,000* years ago.
2. They came from the continent of *Asia.*
3. At first they were *hunters,* but many later became *farmers.*
4. Indians knew how to grow more than *40* different crops.
5. What caused the Indians to grow different crops in different places? *Weather* and *soil*
6. Name 7 crops grown by the Indians:
    - a. *Corn*
    - b. *Beans*
    - c. *Pumpkins*
    - d. *Strawberries*
    - e. *Sunflowers*
    - f. *Cotton*
    - g. *Tobacco*
7. Of these, what three were most important?
    Corn, beans, and *squash.*
8. The Indians gathered *wild foods.*
9. The water also provided them with *fish* and *clams.*

True/False

True About half of the Indians of today live on reservations.

False Indians live longer than most other people.

False There are more than enough jobs for Indians today.

True Indians are concerned about the need for education.

False Indians are happier today than they have ever been.

The Coastal Algonkians

1. On your outline map, color the land held by the Algonkians green.
2. The Algonkians lived in towns or *villages.*
3. The village was located near a *river* or *stream.*
4. Familes lived in *longhouses.*
5. How did the Algonkians get their food?
    By *farming* and *hunting*
6. Land was cleared by a method known as "*slash and burn*".
7. The main crop grown was *corn.*
8. The women gathered *wild food.*
9. The main animal hunted was the *deer.*
10. To hunt, the men used a *bow and arrow.*
11. Eating utensils, tools, and many other items were made from *natural resources* found in the environment.
12. Clothing was made of *deer skins.*
13. The women made *pottery* from clay using a method known as *coiling.*
14. The women made *baskets* from corn husks, tree bark, and silk grass.
15. The head of a village was called the *chief.*
16. The Algonkians believed in one *supreme god.*
17. Religious ceremonies included *singing, dancing,* and *sacrificing.*
18. When a person died, he went to the *Land of the Souls.*
19. War was a common activity. Name the 3 types of weapons used in fighting.
    a. *bows and arrows* b. *clubs* c. *wooden swords*
20. The first contact between the Europeans and the Algonkians occurred with the arrival of explorers and settlers sent over by *Sir Walter Raleigh.*

The Catawba

1. On your outline map locate the area the Catawbas lived in. Color this area orange.
2. The Catawba lived in small *villages.*
3. These towns were located on a *river* or *creek.*
4. Why were many villages located on low land?
    Because the rivers dumped rich soil onto the land during the flooding season each year. This sediment made their crops grow better.
5. The house of the Catawba were *circular* and *dome-shaped.* The house was covered with *cedar bark.*
6. The Catawbas were *hunters* and *farmers.*
7. Land was cleared by using the *slash and burn* method.
8. The main crop was *corn.*
9. What farming tools did the Catawbas use?
    The *hoe* and the *digging stick*
10. The most important animal hunted was the *deer.*
11. The Catawbas *traded* with other tribes to get the materials they needed.
12. The most important part of the Catawba society was the *family.*
13. The main person of a village was called the *headman.*
14. He inherited his position through his mother's *family.*
15. The religious leader was called a *shaman.*

16. He also healed the *sick*.

The Cherokee

1. The Cherokee lived in *villages*.
2. These towns were located on or near bodies of *water*.
3. For protection, a *stockade* (or wall) was built around the town.
4. The Cherokees used the *wattle-and-daub* method to build their houses.
5. In winter the family slept in a small house called an *o-si* (hothouse)
6. The Cherokees were *farmers*.
7. The most important crops were *corn*, *beans*, and *squash*.
8. The tools used in farming the land were the wooden *digging stick* and a stone *hoe*.
9. The most important food was *maize* (corn).
10. Each town had a Peace Chief and a *War Chief*.
11. Kinship was traced through the *female* side of the family.
12. The Cherokees have *seven* clans. Name two of them.
13. The Cherokees celebrated seven important festivals each year. Name one of them.
14. Name one of the Cherokee dances used during the festivals.
15. Name the two favorite games of the Cherokee.
16. The English way of life influenced the Cherokees greatly. The Indians began living in *log cabins*.
17. In 1830 the United States government passed the *Indian Removal Act*.
18. In 1838-39, some 16,000 Cherokees were marched to Oklahoma. This event became known as *"The Trail of Tears"*.
19. About how many Cherokees stayed in North Carolina? *1,000*
20. The man responsible for buying back land for the Cherokees was, *Will Thomas*.
21. The land he bought is now called the *Qualla Boundary*.

The Eastern Band of Cherokee

1. On your outline map, locate Swain, Jackson, Graham, and Cherokee Counties. Color them green.
2. There are *56,000* acres of Cherokee land in these counties.
3. The *Cherokees* are the only Indian tribe in the state recognized by the federal government.
4. The Cherokee land is different from Western Indian *reservations* because it was bought by the Cherokee themselves.
5. The Cherokee call their reservation the *Qualla Boundary*.
6. The *Tribal Council* and the Executive Department run the tribe.
7. In 1971, there were *7,000* Cherokees on the Tribal roll.
8. The Drama, *"Unto These Hills"*, tells the story of the Cherokee nation.
9. The *Oconaluftee Indian Village* shows visitors how the Cherokee once lived.
10. Arts and crafts are displayed and sold at the *Qualla Co-op*.
11. A great concern of the Cherokee is the education of their *children*.
12. Many Cherokees earn their living by *farming*.
13. Most important to the family and family life of the Cherokees is the *church*.
14. Health programs are provided by the *Indian Health Service*.
15. The Cherokee newspaper is called *The Cherokee One Feather*.

Indians in North Carolina Today

1. The two classes of Indians in our state today are those *recognized* by the United States government and those *not recognized* by the United States government.
2. Two tribes that are recognized by the United States government are the *Cherokee* and the *Catawba*.
3. Tribes that are not recognized by the United States government, but are recognized by the state government include the *Lumbees*, the *Haliwa*, the *Coharie* and the *Waccamaw-Siouan*.
4. Two problems the Indians face today are:
   A. need for *education*
   B. need for *recognition*
5. In 1972 the United States government passed the *Indian Education Act* which provided money for many educational programs and activities.

The Coharie

1. On your outline map, locate Sampson and Harnett Counties. Color them brown.
2. The early Coharie settled on or near the *Cape Fear* and *Saxapahaw* Rivers.

3. Two tribes which also were Iroquoian speakers are the *Tuscarora* and the *Cheraw*.

4. The early Coharie were *farmers*.

5. Their main crop was *corn* or *maize*.

6. Other crops grown included *beans, peas, squash* and *pumpkins*.

7. The women gathered wild *fruit, nuts,* and *potatoes*.

8. The early Coharie probably traded *food* for items they needed with neighboring tribes.

9. The men *hunted* and *fished*.

10. The women did *needlework* and *made baskets*.

11. The first contact the Coharie had with the Europeans was in 1701 when the English explorer, *John Lawson*, visited them.

12. The Coharie fought with the Americans in the *Revolutionary War* and the *War of 1812*.

14. In the 1790 census, the Indians were counted as "*free men of color*" and had the right of American citizenship.

15. After 1834, most of the Eastern tribes in North Carolina were *forgotten, neglected* and *persecuted*.

16. At first schools were held in the communities and in *churches*.

17. In 1942, the small schools were joined together and called the *Eastern Indian School*.

18. The meetings held each year by the Coharie were first called the "*Clan Meetings.*"

19. In 1969 the *Sampson County Indian Association* was formed.

20. Until recently most of the Coharies were *farmers*, but now many work in other types of jobs.

The Haliwa

1. Using your North Carolina outline map, locate Halifax and Warren Counties. Color them yellow.

2. The Haliwa claim to be kin to the *Tuscarora* tribe of New York State.

3. Before 1835, when a census was made, Indians were put in a group called "*other free persons of race*".

4. The center of the Haliwa community is *Hollister*.

5. One reason the living conditions of the Indians declined after 1835 was the passage of the *Indian Removal Act*.

6. In terms of religious beliefs, most of the Haliwa today are *Baptists*.

7. A strong force which has held the Haliwa together is the issue of *schools* and *education*.

8. To help maintain their Indian heritage, the Haliwa organized the *Indian Club* in the 1950's.

9. In what year did the State Legislature officially recognize the Haliwa as a tribe? *1965*

10. The name Haliwa is formed by combining certain letters from the words *Halifax* and *Warren*.

The Lumbee

1. On your North Carolina outline map, locate Robeson County and color it green.

2. Using a dot show where the town of Pembroke is located.

3. The play "Strike at the Wind" is the story of *Henry Berry Lowrie* and his followers.

4. The Lumbees were first recognized as a tribe by the State Legislature in *1885*.

5. The war between the Lumbees and the white settlers was called the *Lowrie War*.

6. During the Civil War the bad conditions in the salt mines caused many of the Lumbees to run away. They hid near the *rivers* and in the *swamps* of Robeson County.

7. What do the letters LRDA stand for? *The Lumbee Regional Development Association*.

8. The purpose of the LRDA is to study Indian *problems* and find ways to *solve* them.

9. In 1973 Congress passed the *Indian Education Act* which provided money for educational programs.

10. True/False

False a. The Lumbees live on a reservation.

True b. Today some of the Lumbee people live in large cities like Charlotte and Greensboro.

False c. We have proof that the Lumbees are descendants of the people of the Lost Colony.

The Waccamaw-Siouan

1. On your outline map, locate Bladen and Columbus Counties. Color them blue.

2. The Waccamaw people call themselves the "*People of the Fallen Star*".

3. The Waccamaws tell a *legend* to explain how their people came into being.

4. There are few records of the Waccamaw people because the Indians could neither *read* nor *write*.

5. The area which the Indians used as a route from the river to the lake for hunting and fishing is called the "*Old Indian Trail*".

6. The Waccamaw lost much *land* to the whites.

7. For many years the Waccamaw have tried to provide a meaningful *education* for their children. As early as 1891 they established their own school.

8. To keep their past alive each year the Waccamaw hold a celebration called a *powwow.*

9. At this celebration Indian *dancing, crafts,* and *food* are featured.

10. Name the organization established to help the Waccamaw people. *The Waccamaw Siouan Development Association, Inc.*

Indian Organizations

1. In 1971 the State Legislature established the *North Carolina Commission of Indian Affairs.*

2. Headquarters of the NCCIA are located in *Raleigh.*

3. Local offices are found in the *Indian Communities.*

4. The Commission coordinates *funds* and *programs* to meet the needs of the Indian people.

5. The Commission also acts as a voice in speaking for the Indian tribes who are not recognized by the *federal government.*

6. In 1976 the State established the *Metrolina Native American Association.*

7. The MNAA serves about *3,500* Indians from some *31* tribes. It's headquarters are located in *Charlotte.*

8. There are *12* counties in the area known as Metrolina.

9. The MNAA supports the *health, educational* and *welfare* needs of the Indian community.

10. The MNAA also promotes the *development* of the Indian community.

11. In 1975 the *Guilford Native American Association* was organized.

12. The GNAA serves about *3,000* Indians living in the *Greensboro* area.

13. The GNAA provides various services to its people. Some of these services are *emergency assistance, transportation,* and *food* and *clothing* for the needy.

14. Headquarters for the GNAA are located in *Greensboro.*

FOR DISCUSSION

THE COLONIAL PERIOD

INDIANS

1. In what ways did we cooperate with the white settlers?

2. Why should we continue to cooperate with the settlers when they take away our land?

3. Why do many of our brave men think we must fight a war with the colonists?

4. How do we feel about our brothers in other tribes?

SETTLERS

1. How have the Indians helped us in this new land?

2. In what ways do the Indians bother us?

3. Should we make our Indian brothers live like us?

4. Why did we go to war with the Indians?

MODERN TIMES

INDIANS

1. Have we contributed anything to the American way of life?

2. To be U.S. citizens, should we have to give up our own ways and customs and become like the white man?

3. What is the best way we can achieve our goals for helping our people and developing our communities?

WHITES

1. Do we owe the Indians for the mistreatment we've shown them in the past?

2. What is the best way to help the Indians today — provide services for them — or allow them to govern themselves?

3. Have the Indians contributed anything to our way of life?

78

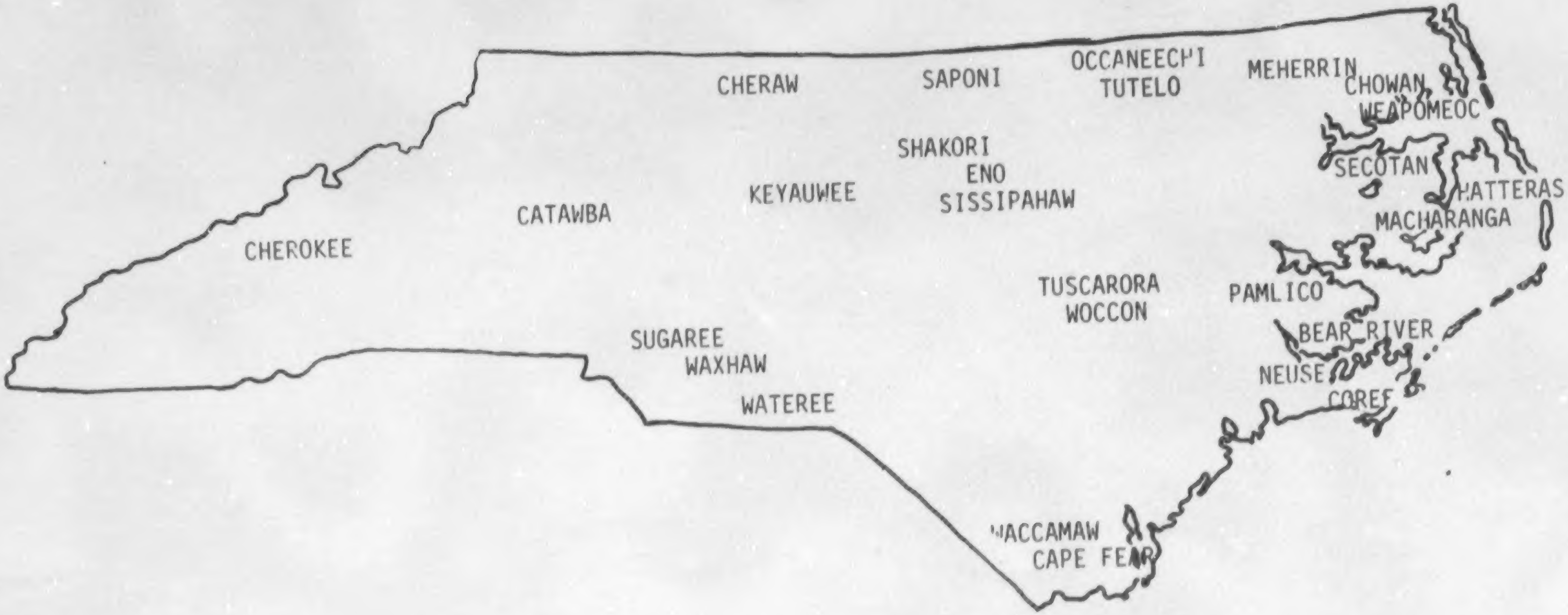
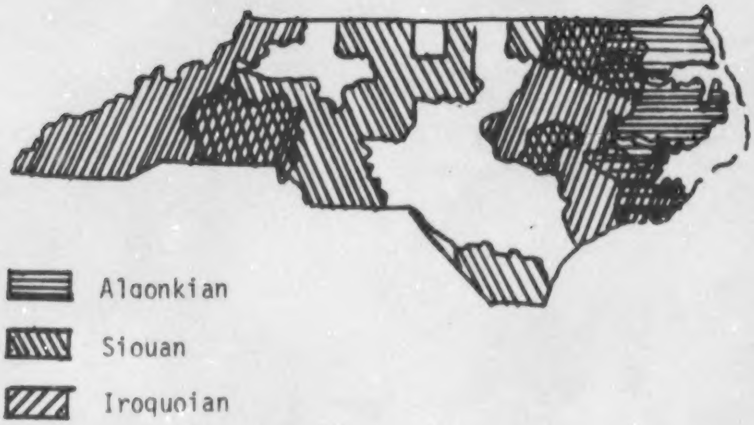

CHERAW
SAPONI
OCCANEECHI
TUTELO
MEHERRIN
CHOWAN
WEAPOMEOC
SHAKORI
ENO
SISSIPAHAW
KEYAUWEE
CATAWBA
CHEROKEE
SECOTAN
HATTERAS
MACHARANGA
TUSCARORA
WOCCON
PAMLICO
BEAR RIVER
NEUSE
COREE
SUGAREE
WAXHAW
WATEREE
WACCAMAW
CAPE FEAR

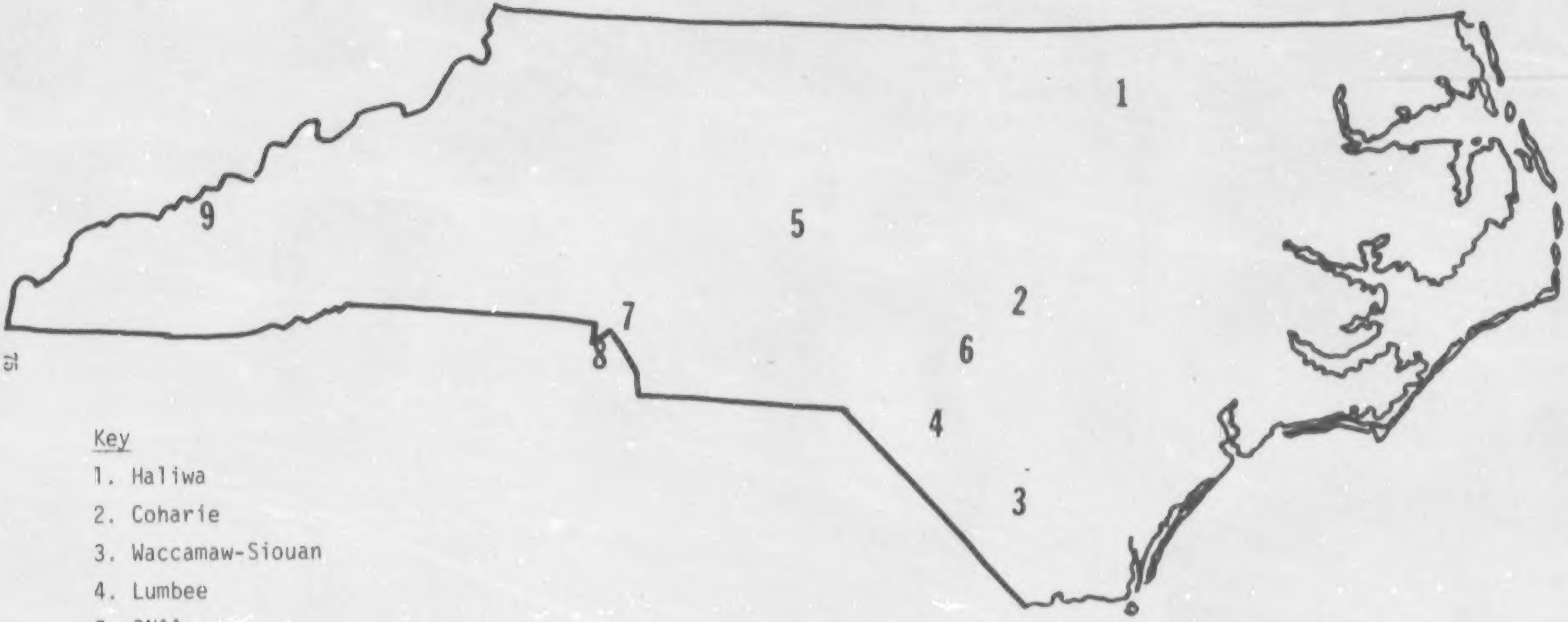
Fig. 1. North Carolina Indian Tribes at the Time of European Contact
(From Ruth Wetmore, *First on the Land*, p. 28)


Algonkian
Siouan
Iroquoian

LOCATION OF TRIBES BY LANGUAGE FAMILY
AT THE BEGINNING OF THE HISTORIC PERIOD

(After Wetmore, First on the Land, p. 27)

MODERN NORTH CAROLINA INDIAN COMMUNITIES



Key

1. Haliwa
2. Coharie
3. Waccamaw-Siouan
4. Lumbee
5. GNAA
6. CCAIP
7. MNAA
8. Catawba
9. Cherokee

INTRODUCTION

The people we call Indians began to come to America more than 20,000 years ago. We now know they are related to the people of Asia.

There is a narrow stretch of water between Siberia in Asia and Alaska in North America. It may be that at one time a natural bridge connected the two continents. Perhaps small groups of people crossed the bridge at different times. Gradually they began to move southward into all parts of North and South America. When the Europeans came, Indians were living in all areas of both continents.

When the Indians first came over, they were hunters. They hunted large animals like the mammoth and bison. Later, many became farmers. Almost everywhere the Europeans went into the New World they found the Indians knew how to farm. They grew over 40 different crops. Weather and soil were different in various locations so the different tribes had some different foods. All farming Indians grew corn, beans and squash. Sometimes pumpkins, strawberries, sunflowers, cotton and tobacco were also grown. The Indians made the soil richer in some areas by putting fish in the ground with the seed. In the deserts or dry areas they dug ditches to bring water to their crops.

The Indians knew how to make new plants by crossing pollen from different plants. The plants the Indians grew once were wild. They learned how to improve them. Only the best seeds were used to plant new crops. Today almost half of the farm produce grown in our country was first grown by the Indians.

Southeastern Indians

The winters are short in the Southeastern United States, and there is little snow. Therefore, the Indians who lived in this area farmed more than they hunted. They also gathered wild foods, and those who lived near water ate fish and clams. As farmers the Indians did not have to move from place to place as often as hunting tribes did.

The largest tribes in the Southeast were the Cherokees, Chickasaws, Choctaws, and Creeks. As the Europeans took over more and more Indian land, many Indians took up the ways of the white man. However, the white settlers wanted more land. President Andrew Jackson ordered the Indians to move to the land we now call Oklahoma. The Indians did not want to leave their homeland, but they were forced to go. On the way many died from hunger, cold, and sickness. The Cherokee Indians still call that journey "The Trail of Tears."

At one time the Indians were called the "vanishing Americans". Today, they are growing in number. Almost half a million Indians live in our country today. They live in every state in the Union and about half of them live on reservations. Others live and work in the city. There are not enough jobs for Indians on reservations. Some of them live in poor surroundings. Indians do not live as long as other people. Another problem the Indian community has faced has been the lack of a good education for its people, but this is getting better. Most Indian children attend school, but many of them do not finish high school. Today, most Indians are not satisfied, but they do not agree with each other as to what they want.

1. The Indians first came to America over ________ years ago.
2. They came from the continent of ________________.
3. At first they were __________, but many later became_________.
4. Indians knew how to grow more than ______ different crops.
5. What caused the Indians to grow different crops in different places? ____________________ and ________________
6. Name 7 crops grown by the Indians:

a. ____________
b. ____________
c. ____________
d. ____________
e. ____________
f. ____________
g. ____________

7. Of these, what three were most important?

__________, __________, and __________.

8. The Indians gathered ____________________.
9. The water also provided them with ________ and ________.
10. The removal of the Indians to Oklahoma is known as the ____________ ______ ____________.

True/False

_______ About half of the Indians of today live on reservations.

_______ Indians live longer than most other people.

_______ There are more than enough jobs for Indians today.

_______ Indians are concerned about the need for education.

_______ Indians are happier today than they have ever been.

THE COASTAL ALGONKIANS

When the Europeans first made contact with the Indians, the Algonkians lived in the tidewater areas of the Atlantic coast - from Canada as far south as North Carolina. There were about 7,000 Algonkians in our state in 1584. These people had migrated to this area from the Northeast. Although they kept manmy of their own customs and traditions, they also borrowed from their new neighbors. They depended upon the water for much of their food and spent much time hunting, fishing, and gathering. Many accounts of the Algonkians have been preserved by the English on Sir Walter Raleigh's expeditions to Roanoke Island.

The Algonkians lived in small towns or villages located near a river or stream. A protective wall surrounded the village. An average town had between 10 and 20 houses in it. The houses were of the longhouse type. An entire family lived in one house. Houses were used for storage, sleeping and eating. They were made of a frame of poles covered with bark or mats. The mats could be rolled up to let in air and light. There were benches along the walls. Little furniture was used.

The Algonkians depended upon farming for much of their food. The main crop was corn. Peas, beans, gourds and squash were also grown - tobacco was also grown as a sacred plant. Fields were owned by the town. Each family was assigned a certain plot to work each year. Both men and women worked in the fields, but the women tended the small gardens in the towns. To clear land a method known as "slash and burn" was used. Plants were cut down, and the brush was burned.

The tools used in farming were the digging stick and the hoe. The hoe was made of wood, stone, or shells. No fertilizer was used. As the land was worn out in one spot, a new field was cleared. Seeds were planted in May or June, and the crops were harvested from July to September. Much of the food was dried and stored for use in the winter.

The women also gathered wild foods such as berries, fruits, and nuts. There was also a great supply of seafood - oysters, clams, fresh water mussels, and fish. The men were hunters. Their weapon was the bow and arrow. The most important animal hunted was the deer because it has so many uses. Its meat was used for food, its skin for clothing, and its antlers and bones for tools. They also hunted bear, racoons, rabbits, squirrels, skunks, muskrats, marsh rats, field mice, snakes, turtles, lizards, ducks, geese, turkeys, swans, partridges, herons, and stockdoves.

The men made many items from the natural resources in their environment such as dishes and spoons carved from wood or made from horns or shells. The women made pottery from the local clay. The method used was called coiling. Bones and antlers had many uses. Items such as fishhooks, needles, and pins could be made from them. The women made baskets from corn husks, tree bark, and silk grass. Wooden or clay drums, gourd rattles, and reed flutes provided music. Dugout canoes were used for water transportation.

Clothing was generally made of deer skins. Ornaments were worn by both men and women. These were made from shell, bone, copper, stone, clay, and pearls. Tattooing and body painting were common.

The social organization of the Algonkians was matrilineal. This means that one inherited political positions through the mother's brother. They passed them on to their sister's sons. They has a ruling class and a working class. Men of wealth and chiefs could have more than one wife. Towns ruled over the surrounding area. The political leaders were the chief and his council. The chiefs were not kings. The council was concerned with matters of war, peace, trade, and hunting. Villages joined with other villages for protection against enemies.

The Algonkians believed in one supreme god. Other gods were concerned with daily life. The Indians believed in three worlds, the upper world (of the gods and spirits), the natural world (of man), and the lower world (of gods and spirits). Religious ceremonies concentrated on pleasing the evil spirits so they would not harm the Indians. Singing, dancing, and sacrificing were a part of the ceremonies. A great feast was held each year at the time of the corn harvest. The Algonkians believed in an after world, the Land of the Souls, where a person went when he died. Their calendar was a cycle of 5 seasons connected closely to nature. Illnesses were cured by priests. Treatment of diseases was a part of the religious system.

Warfare was common. Surprise attacks were favored. Bows and arrows, wooden swords, and clubs were used for fighting. The Indians painted their bodies to appear more fearsome.

The first contact with the Europeans came with the arrival of Sir Walter Raleigh's explorers and colonists on Roanoke Island in 1584. The Indians received them with warmth and hospitality. Soon the colonists took advantage of the Indians, which led to war. As more and more Europeans came to America, Indian land was taken, villages burned and crops destroyed. Within a hundred years (1600 to 1700) the Algonkians had almost disappeared completely.

1. On your outline map, color the land held by the Algonkians green.
2. The Algonkians lived in towns or ________________.
3. The village was located near a ____________ or ____________.
4. Families lived in ________________.
5. How did the Algonkians get their food?
   By ____________ and ____________
6. Land was cleared by a method known as ________________
7. The main crop grown was ________________.
8. The women gathered ________________.
9. The main animal hunted was the ________________.
10. To hunt, the men used a ________________.
11. Eating utensils, tools, and many other items were made from ________________ found in the environment.
12. Clothing was made of ________________.
13. The women made ________________ from clay using a method known as ________________.
14. The women made ________________ from corn husks, tree bark, and silk grass.
15. The head of a village was called the ________________.
16. The Algonkians believed in one ________________.
17. Religious ceremonies included ________________.
18. When a person died, he went to the ________________.
19. War was a common activity. Name the 3 types of weapons used in fighting.

    a. ________ b. ________ c. ________
20. The first contact between the Europeans and the Algonkians occurred with the arrival of explorers and settlers sent over by ________________.

THE CATAWBAS

The Catawba Indians spoke a language similar to that of the Sioux Indians in the West. This is called a Siouan language. The Catawba lived in the Piedmont of North Carolina when the first Europeans came to America. Early contacts were few, so we have little information on them. Some writings by John Lawson tell us some things about them.

The Catawba lived in small villages scattered across the land. The villages were located on river banks and creeks. There were no more than 15 houses in each village. Many villages were found on low land where the streams dumped rich soil during the spring floods. The villages were surrounded by a protective wall. Each village had a council house for meetings, entertaining guests, and ceremonies.

The houses were circular and dome-shaped. They were made of a frame of poles covered with cedar bark. A fireplace was located in the center of the earth floor. A smoke hole was left open in the roof above the fireplace.

097

The Catawbas were farmers. Fields were cleared by the "slash and burn" method. Brush was burned off and larger trees were cut. The hoe and the digging stick were the basic tools. A digging stick has one sharp end. It was used to dig holes for the seeds to be planted. Corn was the main crop. Other crops included beans, squash, and gourds. Some foods were dried for winter use. The women gathered nuts and other forest foods, especially in the fall. Most hunting was done in the winter. The entire family helped with the hunt. Deer was the most important animal hunted. Other animals hunted were the fox, beaver, raccoon, turkey, passenger pigeon and bear. The men also were fishermen. Food was shared with all members of the tribe. The Catawbas also traded with other tribes to get materials they needed.

The Catawbas made the tools and other items they needed. The women made baskets, pottery, and cloth. Men made stone tools, weapons, and eating utensils. Clothing was made from deer skins or plant fibers. Ornaments were made from shell and bone.

The family was the important social group. The entire family was responsible for the actions of its members. If one family member murdered a member of another family, the murderer's entire family could be punished. The head of the village was called a headman. He inherited his position from his mother's side of the family. This is called matrilineal inheritance. A council of elders assisted the headman. There were no social classes. A warrior obtained honor by successful hunting and fighting.

Religion was an important part of Catawba life. Ceremonies were held before and after hunting trips. Feasting and dancing were important parts of the ceremonies. The priests were called shamans. Healing the sick was a part of the shaman's work. Illness was believed to be caused by spirits, ghosts, and witches. The shaman knew of plants which could cure certain ailments. The shaman followed certain rituals when he collected the plants used as medicines.

1. On your outline map locate the area the Catawbas lived in. Color this area orange.
2. The Catawba lived in small ____________.
3. These towns were located on a ________ or ________.
4. Why were many villages located on low land?
5. The houses of the Catawba were __________ and __________. The house was covered with ________
6. The Catawbas were __________ and __________.
7. Land was cleared by using the __________ method.
8. The main crop was __________.
9. What farming tools did the Catawbas use?

   The ________ and the ________.
10. The most important animal hunted was the ________
11. The Catawbas __________ with other tribes to get the materials they needed.
12. The most important part of the Catawba society was the __________.
13. The main person of a village was called the __________.
14. He inherited his position through his mother's ________.
15. The religious leader was called a __________.
16. He also healed the __________.

THE CHEROKEE

At the time the Europeans came to America the Cherokees lived in the hills and valleys of the southern Appalachian Mountains. Villages were located on or near bodies of water. An average sized village would have had about 200 persons living in it. Because the Cherokees were often at war, a stockade (wall) was built around the town. Gardens owned by the entire village were located outside the walls.

The houses were rectangular or square. The method used to build them was called "wattle-and-daub". Branches were woven around upright poles and mud was plastered on both sides. Houses were small — usually one room — poorly lighted, and smoky. A trophy pole was placed in front of the homes of warriors and hunters. Each family had a small, round house next to the big house. This was called an "o-si" (hothouse). The o-si was used as a sweat lodge and for sleeping during the winter months.

Council houses were built near the center of the village. Each village also had a dance ground or "square ground" where celebrations and other ceremonies were held.

Like most other Southeastern tribes, the Cherokees were farmers. The three most important crops they raised were corn, beans, and squash. Other crops included pumpkins, sunflowers, tobacco, and gourds. Farming was mainly a woman's job, but the men helped prepare the land and harvest the crop. The basic farming tools were the digging stick and a stone hoe with a wooden handle.

Wild foods, like berries and nuts, were gathered by the women seasonally. The most important food was corn or maize. The men added to the food supply by hunting and fishing. The Cherokees used all parts of the animal's body that could be used. Nothing was wasted. Tools used in hunting included bows and arrows, masks and decoys, blowguns, spears, and traps.

Women made pottery, baskets, clothing, and some ornaments. The men made hunting tools and wooden items. Materials for these items were found in the natural environment.

The government was controlled by the town. A Peace Chief was elected by the village council. A War Chief was elected by the warriors. Each chief wore a symbolic color — white or yellow for peace and red for war. A national council formed by all the town chiefs met in times of emergency. The Principal Chief or Uka inherited his position through the female side of his family.

The Cherokees were matrilineal — that is, their important ancestors were traced through their mothers or the female side of the family. There were seven clans or family groups: Wolf, Deer, Bird, Red Paint, Blue, Wild Potatoes, and Twisters. The Wolf clan was the most important. Cherokees married people from other clans. The clan was responsible for the behavior of its members.

The Cherokees believed in a creator god who made the earth. They believed in spirits and an after-life. Celebrations were part of life — for successful hunts, battles, friendships and religious purposes. There were seven important festivals held

each year:
The First New Moon of Spring (March)
The Green Corn Festival (August)
The Ripe Corn Festival (September)
The Great New Moon Ceremony (October)
The Friendship Ceremony (October or November)
The Bouncing Bush Ceremony (September)
The Chief Dance (Every seven years)

Dances were an important part of the celebrations. The best known Cherokee dances are the Eagle Dance, the Green Corn Dance, the Warrior Dance, the Friendship Dance and the Round Dance. Rattles, drums, and human voices accompanied the dancing. The dances were always done in a circle.

The Cherokees spent a lot of time in war, hunting, gambling, and playing games. Stickball and chungke were favorite games.

The Spanish were the first Europeans to contact the Cherokees (1540). Later the English met them. At first, the English treated the Cherokees with courtesy and generosity. Trading became common. In the 1700's the Indians gave some of their land to the English. When the Revolutionary War began the Cherokee sided with the English against the settlers. At the end of the war, the Indians were forced by the Americans to give up large pieces of land. Peace was restored with the settlers through a treaty.

1. The Cherokee lived in ________________.
2. These towns were located on or near bodies of __________.
3. For protection, a _________ (or wall) was built around the town.
4. The Cherokees used the ______________ method to build their houses.
5. In winter the family slept in a small house called an __________________ (hothouse).
6. The Cherokees were ________________.
7. The most important crops were ___________, ___________, and ___________.
8. The tools used in farming the land were the wooden ________ ________ and a stone ___________.
9. The most important food was ______________.
10. Each town had a Peace Chief and a ______ ___________.
11. Kinship was traced through the ______________ side of the family.
12. The Cherokees have ______________ clans. Name two of them.
13. The Cherokees celebrated seven important festivals each year. Name one of them.
14. Name one of the Cherokee dances used during the festivals.
15. Name the two favorite games of the Cherokee.
16. The English way of life influenced the Cherokees greatly. The Indians began living in ______ ___________.
17. In 1830 the United States government passed the __________ _________ ______ known as ___________________.
19. About how many Cherokees stayed in North Carolina? ___________
20. The man responsible for buying back land for the Cherokees was, __________________.
21. The land he bought is now called the _________ _________.

THE EASTERN BAND OF CHEROKEES TODAY

The Eastern Band of Cherokees lives in the western part of our state — in parts of Swain, Jackson, Graham, and Cherokee Counties. The largest tract of Cherokee land is called the Qualla Boundary. The 56,000 acres is on beautiful mountain land. In 1971 there were 7,000 Cherokees on the official tribal roll.

The Cherokees are the only Indians in North Carolina recognized by the United States government. Their Qualla Boundary is not like Western reservations because the land itself has been bought by the Cherokee people. Reservation property is owned by the United States government. The Tribal Council and the Executive Department are the governing bodies of the tribe. A number of committees operate within these organizations.

The Cherokee Tribal Enterprises manage certain facilities on the Boundary such as the water and sewer facility, fish management programs, the Boundary Tree Motel, the Mingo Campground, and the Civic Center.

Public transportation is a problem. The Cherokee Boys Club buses provide much of the transportation services. Narrow, winding roads can't adequately support the large amount of traffic. There is no public transportation — like air travel or railway — into Cherokee except for limited bus service. Most communities have electrical power and telephones. There are some isolated areas which don't have these services.

Housing problems are common. New housing and home improvement loans are helping solve this problem somewhat. Social services are available for the elderly, the handicapped, the uneducated, those with personal problems, those on low wages, and the unemployed. Community clubs provide additional opportunities and extension of services. The Civic Center and the high school provide recreation for the community. Churches are important to the family and family life of the Cherokee. Most of the people belong to the Missionary Baptist Church.

Tourist attractions are major sources of income and jobs. The open-air drama, "Unto These Hills", and the Oconaluftee Indian Village tell the history of the Cherokee. However, the

Education of Cherokee children continues to be of great concern. Day care centers have been set up and Head-start programs and a BIA Kindergarten are available. Cherokee language, culture, songs, dances, crafts, and folklore are taught. Most Cherokee children attend elementary and high school at Cherokee. Some Cherokees go to BIA Boarding Schools in Oklahoma and some attend public schools in Graham and Cherokee counties. In 1975 a modern, new high school opened at Cherokee. An Indian Advisory School Board gives the Cherokee more voice in the education of their children. Cherokee students are encouraged to go to college or vocational schools.

Health programs are provided by the Indian Health Service. A hospital is located at Cherokee. There are monthly outpatient clinics. Getting the health care facilities staffed is a problem — especially finding doctors. Community Health Representatives identify sick people in the community and try tourist trade comes only during the summer. Many motels, service stations, restaurants, gift shops, amusement parks, campgrounds, and fishing facilities are available. Most are operated by the Indians, but some are run by non-Indians.

There are some industries that operate in Cherokee, but only a few jobs are available. A number of Cherokees work for the Bureau of Indian Affairs (BIA) or the Tribe. Most people earn their living by farming. The development of natural resources offers an opportunity for greater income, especially from the hardwood forests, and the development of more recreational facilities. The sale of arts and crafts provides money, too. Crafts such as baskets, beadwork, and wood carvings are sold to tourists. The Qualla Co-op was established in 1945 as a place for the Cherokee to sell and display their crafts. A shopping center, two banks, and a credit union have all been established in recent years to help keep the money from the several trades in the Cherokee community.

The contacts with the English brought about many changes in the Cherokee way of life. New tools and new plants were introduced. Individual families began living in log cabins. White traders began living in Indian villages and later married Cherokee women. The Cherokee began raising hogs, horses, and cattle. They also owned Black and Indian slaves. The Cherokee became the most powerful tribe in the Southeast.

The Cherokee adopted a new kind of government between 1805 and 1830. It was copied from the American government. They elected council members to represent the eight districts of the Cherokee Nation. Education was like the American schools. The teachers were missionaries. In 1828 a Cherokee newspaper, *The Phoenix*, was started. It was printed in the Cherokee language using the Cherokee alphabet or syllabary. The syllabary was invented by Sequoyah. His English name was Charles Gist. A syllabary is not an alphabet. In an alphabet, each letter stands for a sound. In a syllabary, each letter stands for a syllable.

In 1830 the Indian Removal Act was passed by the United States government. In 1838-39 over 16,000 Cherokees began the long walk to Oklahoma. Many died on the way. The journey became known as "The Trail of Tears". Over 1,000 Cherokees stayed in North Carolina, but they lost their rights as citizens. The federal government passed an act giving the Cherokee who remained in North Carolina a sum of money each year. The Cherokee gave this money to Will Thomas, a white man and an adopted son of Chief Drowning Bear. He used the money to buy land. Today that land is called the Qualla Boundary.
to provide them with the necessary treatment. The Sanitation Office tries to improve sanitation and the water supply.

The *Cherokee One Feather* is a weekly newspaper published by the tribe. The Boys Club publishes a monthly newsletter.

1. On your outline map, located Swain, Jackson, Graham, and Cherokee Counties. Color them green.

2. There are ______ acres of Cherokee land in these counties.

3. The ______________ are the only Indian tribe in the state recognized by the federal government.

4. The Cherokee land is different from Western Indian ______________ because it was bought by the Cherokee themselves.

5. The Cherokee call their reservation the ______ ______.

6. The ______ ______ and the Executive Department run the tribe.

7. In 1971, there were ________ Cherokees on the tribal roll.

8. The Drama, ______ ______ ______, tells the story of the Cherokee nation.

9. The ______________ ________ ________ shows visitors how the Cherokee once lived.

10. Arts and crafts are displayed and sold at the ________ ________.

11. A great concern of the Cherokee is the education of their ______________.

12. Many Cherokees earn their living by ______________.

13. Most important to the family and family life of the Cherokees is the ________.

14. Health programs are provided by the ________ ________ ________.

15. The Cherokee newspaper is called ______________.

INDIANS IN NORTH CAROLINA TODAY

There are two classes of Indians in our state today. Groups like the Cherokee and Catawba form one class. They are recognized by the government of the United States. These tribes existed as tribes when the Europeans came to the New World and have kept many of their old traditions.

The second class of Indians are those who have not been recognized by the United States government. They live mostly in rural areas. Many are of mixed ancestry — white, Indian, and Black. They represent many tribes. Their own traditions have been merged and combined with other traditions, mostly white.

The passing of Civil Rights laws made these people more aware of their Indian background. They began to work for recognition as Indian people. Several groups are now recognized by the state — the Lumbees (1955), the Haliwa (1965), and the Coharie and Waccamaw-Siouan (1971). In 1971 the State Government created an Indian Commission to work with these and other Indian communities.

Two problems which face the Indians today are the need for education among non-recognized tribes and the need for recognition as Indian tribes.

Until 1972 money from the United States government was only available to reservation Indians of the recognized tribes. With the passage of the Indian Education Act in that year, more help can be given to these Indian communities. A National Indian Advisory Council for Indian Education is appointed by the president. There are 5 parts to the Indian Education Act:

Part A gives money to local educational agencies;
Part B provides special educational programs and projects;
Part C provides adult education programs;
Part D established the Office of Indian Education;
Part E gives the meaning of the term Indian and provides for other programs not included in parts A, B, C, and D.

Thus, Indians who could not receive funds for educational programs may now do so.

Today new laws are being introduced and passed which will further help the Indian people of our state.

1. The two classes of Indians in our state today are those ____________ by the United States government and those ____________ by the United States government.
2. Two tribes that are recognized by the United States government are the __________ and the __________.
3. Tribes that are not recognized by the United States government, but are recognized by the state government include the __________, the __________, the __________ and the ______________.
4. Two problems the Indians face today are:
   A. need for ____________
   B. need for ____________
5. In 1972 the United States government passed the ________ __ __________ __ __ ___ which provided money for many educational programs and activities.

THE COHARIE

The Coharie Indians live in Sampson and Harnett Counties. Today about 1,700 Coharies live in these two counties. Coharies believe they are part of an early Iroquoian-speaking tribe — the Ri-Choherrians or Saxapahaw. These early Indians settled on and around the Cape Fear and Saxapahaw Rivers. They believe several burial mounds found in Sampson County are their ancestors' graves. Two other groups of Iroquoians in this area were the Tuscaroras and the Cheraw. The two rivers, the Big Coharie and the Little Coharie, get their names from the tribes that once lived on their banks.

Little of the past history of the Coharie has been saved. The early English explorer, John Lawson, wrote about them. The early Coharies were farmers. Corn, or maize, was their most important crop. Maize was grown in small patches and was cared for by the women. Beans, peas, squash, and pumpkins were also grown. Wild fruits, nuts and potatoes were gathered by the women. The men hunted and fished. It is believed the Coharie were traders — exchanging food for hides, beads, furs, and other items with neighboring tribes. The women practiced needlework and basketry.

It seems the Coharie were very friendly to strangers. When food was offered, it was considered an insult for the visitor to refuse it. The guest was served first, while the host waited for the guest to finish his meal before business was conducted.

The first European contact with the Coharie was probably by John Lawson in 1701. The next European to contact them apparently was in 1755 when an Englishman named Vaughn suggested building a school to educate the Indians of the Carolina Colony. His plans did not work out due to the Revolutionary War.

A number of Indians fought with the Americans in this war and in the War of 1812. After the Revolutionary War the Coharie were considered full American citizens. They were counted as "free persons of color" in the 1790 census.

In 1834 the North Carolina General Assembly passed laws which left the Indians without any rights. The eastern tribes had already adapted to the European way of life. They tried to hold themselves together in scattered communities, but, for the most part, they were forgotten, neglected and persecuted.

Educational opportunities for the Coharie have been limited. The Indians were not allowed to attend white schools, and they refused to attend black schools. They received no government aid. In the early 1900's schools were started in the communities and churches. Teachers were brought in from Robeson County. The small schools were joined together in 1942 and named the Eastern Carolina Indian School. In the 1940's the state took over the school. When the state schools were integrated in 1966, the Eastern Carolina Indian School was closed. The Sampson County Technical Institute is now located in that building.

The Coharie began meeting as a community in 1910. The meetings were known as the "Clan Meetings". A tribal chief was elected at the first meeting in 1910. In 1969 the Sampson County Indian Association was started. An annual powwow is held each August. Until 1940 most of the Coharie were farmers, but today many have gone into other fields such as teaching, medicine, politics and labor. Programs for youth, education, improving living conditions, and better job opportunities are part of the programs of the Indian Association. A new Indian Community Center was opened in 1977.

1. On your outline map, locate Sampson and Harnett Counties. Color them brown.
2. The early Coharie settled on or near the ________ ________ and ____________ Rivers.
3. Two tribes which also were Iroquoian speakers are the ____________ and the __________.
4. The early Coharie were ____________.
5. Their main crop was __________ __________.
6. Other crops grown included __________, __________, __________ and __________.
7. The women gathered wild __________, _____, and ____ .
8. The early Coharie probably traded ________ for items they needed with neighboring tribes.
9. The men __________ and __________.
10. The women did ____________ and ____________.
11. The Coharie were known for being __________ to strangers.
12. The first contact the Coharie had with the Europeans was in 1701 when the English explorer, ________ __________, visited them.
13. The Coharie fought with the Americans in the ________ ________ and the ______ _____ ______.
14. In the 1790 census, the Indians were counted as ______ _____ ____ ________ and had the right of American citizenship.
15. After 1834, most of the Eastern tribes in North Carolina were ____________, ____________ and ________.
16. At first schools were held in the communities and in ____.
17. In 1942, the small schools were joined together and called the __________ __________ __________.
18. The meetings held each year by the Coharie were first called the ______ __________.

19. In 1969 the ________ ________ ________ ________ was formed.

20. Until recently most of the Coharies were ________, but now many work in other types of jobs.

THE HALIWA

The Haliwa Indians live in Halifax and Warren Counties. Hollister is the center of their community. Little is known of their early history. They appear to be of mixed blood (colonists, Blacks, and other Indian tribes). They claim to be related to the Tuscarora because there are similar names among the New York Tuscarora and the Haliwa. Ties are being re-established with the New York tribe. Records showing their Indian ancestry go back to the Revolutionary War.

From the time of the Revolution until 1835 the Haliwa and other Indians were counted as "other free persons of race". They had the right to vote, they served in the army, they established their own schools, owned slaves, and lived comfortably. After 1835, when the Indian Removal Act was passed, their living conditions declined. Then they were counted as Blacks or persons of color. However, many forces within the Indian community helped them continue their identity and their unity. Religion has played a big part in keeping the Indians separated from other groups. Most of the Haliwa are Baptists. The Baptist Convention placed most of the Indian churches together in one association which isolated them from other raaces.

One of the strongest forces for Indian unity has been education and the schools. Before 1835 the Indians had their own schools. Between 1868 and 1885 the government tried to force the Indians to go to Black schools. Many of the Haliwa refused and kept their children at home. Some groups started their own schools and often held classes in churches. The first Indian school supported by the State was established in Robeson County in 1887. The fight to have Indian schools in counties where the Indians live has played an important role in uniting the Indians.

The Haliwa established their first schools in 1957 — an elementary school and a high school. Desegregation forced the schools to close in the late 1960's.

The Haliwa are proud of their Indian heritage. In the 1950's they organized an Indian Club. Belonging to the Indian Club established membership in the tribe. The Club also preserved the Haliwa way of life. In 1965 the Haliwa petitioned the State Legislature to officially recognize them as a tribe.

The name "Haliwa" is made by combining parts of the words "*Hali*fax" and "*Wa*rren". These are the counties in which the Haliwa live.

1. Using your North Carolina outline map, locate Halifax and Warren Counties. Color them yellow.

2. The Haliwa claim to be kin to the ________ tribe of New York State.

3. Before 1835, when a census was made, Indians were put in a group called ________ ________ ________ ___ ________".

4. The center of the Haliwa community is ________.

5. One reason the living conditions of the Indians declined after 1835 was the passage of the ________ ________ ________.

6. In terms of religious beliefs, most of the Haliwa today are ________.

7. A strong force which has held the Haliwa together is the issue of ________ and ________.

8. To help maintain their Indian heritage, the Haliwa organized the ________ ________ in the 1950's.

9. In what year did the State Legislature officially recognize the Haliwa as a tribe? ________

10. The name Haliwa is formed by combining certain letters from the words ________ and ________.

THE LUMBEES

The largest group of Indians east of the Mississippi River today is the Lumbees. The tribe numbers about 40,000 people, most of whom live in Robeson County. The Lumbees have never been under the control of the State or Federal government. They have never lived on a reservation.

There are several theories about the beginnings of this tribe. The Lumbees' theory is that they are descendants of the people from John White's Lost Colony and Coastal Algonkian and Siouan tribes. Another possibility is that they are related to the Tuscaroras. A third theory is that they are descendants of the Eastern Siouan tribes.

The Lumbee adapted quickly to the white man's ways, his language, and his religion. They lived in peace with the white man, fought beside him in battle, owned land, and had the right to vote until around 1835.

During the Civil War the Lumbees and the Negroes were put to work in the salt mines. Many of the Lumbees escaped and hid out near the rivers and swamps of Robeson County. These Indians and escaped Yankee prisoners were raiding the homes of white settlers for food. Henry Berry Lowrie's father and brothers were arrested for stealing. His father and one brother were shot. The war, known as the Lowrie War, was on. Henry Berry Lowrie became a hero to the Indians. He promised to kill one white man for every Indian shot. He and his followers were declared outlaws and a $12,000 reward was offered for their capture. No one ever collected. The story of Henry Berry Lowrie is told in an outdoor drama at Pembroke each summer. It is called "Strike at the Wind."

After the Civil War the Lumbees had no school for their children for about 50 years. In 1885 the Lumbees were recognized as a tribe by the State of North Carolina. At first they were called the Croatan Indians, but in 1955 their name was changed to Lumbee. In 1887 money was provided by the State to educate Indian teachers. The school was called the Indian Normal School. From that small beginning, Pembroke State University has emerged. The Lumbee have the largest number of college-educated people of all Indian tribes in the United States.

The Lumbees have practiced the white man's religion for many years. Today, most of them belong to the Baptist or Methodist church. The center of the Lumbee community is the town of Pembroke.

Organizations and programs have been set up to deal with the many problems faced by the tribe. The Lumbee Regional Development Association (LRDA) is one such organization. Its purpose is to study the problems of the Lumbee communities and offer ways to solve them.

In 1973 Congress passed the Indian Education Act which made money available for educational programs in Indian communities which were formerly not eligible for any government aid. Early Childhood Centers, technical assistance and training, the Native American Resource Library; and the Adult Basic Education Program are all funded through the Indian Education Act.

Today the Lumbees continue to move forward. They serve in many areas of the county, state, and federal governments. Many of their people now live in large cities like Charlotte and Greensboro where they continue to work for the betterment of their people.

1. On your North Carolina outline map, locate Robeson County and color it green.
2. Using a dot show where the town of Pembroke is located.
3. The play "Strike at the Wind" is the story of ____________ ____________ ____________ and his followers.
4. The Lumbees were first recognized as a tribe by the State Legislature in ________.
5. The war between the Lumbees and the white settlers was called the ____________ ________.
6. During the Civil War the bad conditions in the salt mines caused many of the Lumbees to run away. They hid near the ________ and in the ________ of Robeson County.
7. What do the letters LRDA stand for? ______ ________ ______________ ______________ ______________.
8. The purpose of the LRDA is to study Indian ____________ and find ways to ________ them.
9. In 1973 Congress passed the ____________ ______________ ______ which provided money for educational programs.
10. True/False

______ a. The Lumbees live on a reservation

______ b. Today some of the Lumbee people live in large cities like Charlotte and Greensboro.

______ c. We have proof that the Lumbees are descendants of the people of the Lost Colony.

THE WACCAMAW SIOUAN

The modern Waccamaw-Siouans live in Columbus and Bladen Counties. The land these Indians live on is mostly islands or pieces of high ground in the swamps between the Cape Fear River and Lake Waccamaw. This area is also known as the "Old Indian Trail". It was once used by the Indians as a route from the river to the lake for hunting and fishing.

The first mention of the Waccamaws comes from historical records of 1812. It is believed they lived directly south of the Tuscarora. An unsuccessful war forced them to seek safety in the swampland.

The Waccamaw call themselves the "People of the Fallen Star". An old legend — still told today — explains how the tribe came into being.

. . .many years ago a huge meteor appeared in the sky. Its brightness lit up the sky as it sped toward the earth. It struck the earth and buried itself deep in the soil forming a huge crater. The waters of the nearby swamps and rivers flowed into the crater cooling it off and forming a lake. The crystal blue waters of the lake surrounded by the bright green color of the plants created a beautiful paradise. The legend of the lake of the Falling Star has been hidden from man in the primitive swamps. In the swamps are also hidden the people who have descended from the early people who bear the name of the Waccamaw Indians.

There has been little historical reference to the Waccamaw — either past or present. Because the Indians didn't know how to read and write, few records were kept. The few written accounts were often destroyed in courthouse fires.

There was no early white contact with the Waccamaw. When they did come together, the Waccamaws lost much land because they did not have a legal title to their property, even though they had lived on the land for many, many years.

In the area of education the Waccamaw have struggled to keep their separate identity. In earlier times the Indians were counted as "colored" people and were kept out of the white schools. Rather than send their children to black schools, the Waccamaws tried to establish their own school in 1891. A one-room school was built, but problems soon forced it to close It was re-opened briefly in 1921 with some help from the state government, but because it was listed as a black school the Indians withdrew their children. From 1924 to 1930 the Indian church served as a school. Indian teachers were brought in from Robeson County.

In the early 1930's the Indians tried to sue Columbus County for not providing an education for Indian children. This attempt failed. The protest was taken into Bladen County. The Indians were given permission to tear down an old white school and build a school for their children. A two-room school was built. In 1941 the Columbus County Indians were allowed to attend the school. By 1942 there were four teachers and 208 students in grades 1 through 8. The Waccamaws realized their building was poorly built and poorly furnished. In 1952 the Indian community joined with the Saint James community to establish a high school. In 1969 the Indian school was closed and its students sent to desegrated schools.

The Waccamaw now turned their attention to reviving tribal traditions and culture. In 1970 the first Powwow in over a hundred years was held at Lake Waccamaw. Highlights of the powwow included Indian crafts, dancing, and Indian foods.

Today the Waccamaw are trying to develop their community even more. In 1971 the Waccamaw Siouan Development Association, Inc. was established. Many programs to help the Waccamaw people are supervised by this organization.

1. On your outline map, locate Bladen and Columbus Counties. Color them blue.
2. The Waccamaw people call themselves the ____________ ____ ______ ____________ ________.
3. The Waccamaws tell a ________ to explain how their people came into being.
4. There are few records of the Waccamaw people because the Indians could neither ________ nor ________.
5. The area which the Indians used as a route from the river

91

to the lake for hunting and fishing is called the ______ ______ ______.

6. The Waccamaw lost much ______ to the whites.

7. For many years the Waccacmaw have tried to provide a meaningful ______ for their children. As early as 1891 they established their own school.

8. To keep their past alive each year the Waccamaw hold a celebration called a ______.

9. At this celebration Indian ______, ______, and ______ are featured.

10. Name the organization established to help the Waccamaw people.

INDIAN ORGANIZATIONS

North Carolina Commission of Indian Affairs (NCCIA)

The State legislature established the North Carolina Commission of Indian Affairs in 1971. Its purpose is to work for the Indian communities through the state, local and federal governments. Its main activity is to coordinate funds and programs to meet the needs of Indian people and to speak for the Indians who are not recognized by the federal government.

Indians representing the various Indian communities are employed by the State to run the Commission. Headquarters are located in Raleigh, and local offices are found in the Indian communities.

A Talent Search Program seeks out young Indians who are capable of going to college. Community development programs help improve housing and provide new housing. Employment assistance is given to help Indians find jobs. Social and recreational programs are also sponsored. The Commission also works closely with the Governor and his office to make known the wishes of the Indian community.

Metrolina Native American Association (MNAA)

In 1976 the Metrolina Native American Association was chartered by the State of North Carolina. The organization was begun by a group of American Indians in the Charlotte area. It serves the Indians who live in the twelve-county region of Metrolina. The purpose of the organization is to support the health, educational, and welfare needs of the Indians and to promote the development of the Indian community.

MNAA serves as an urban Indian center under a federal grant. The organization is recognized by the State. It has representation on the North Carolina Commission of Indian Affairs.

About 3,500 Indians from 31 tribes are located in the Metrolina area. Most of these people have moved into the area in recent years. Five basic programs are offered by MNAA:

A. Administration
B. Outreach and Referral
B. Social Services
D. Naweho Dancers (for youth)
E. Project Tapawingo (a cultural planning and development program.

Public meetings are held several times during the year. Social gatherings such as the annual picnic and the powwow are also provided.

Guilford Native American Association (GNAA)

The GNAA was incorporated in 1975 as a non-profit organization of American Indians. It is chartered under the North Carolina Commission of Indian Affairs. It was organized by a small group of Indians in Guilford County to speak out for the 3,000 Indians living in the area. The headquarters are located in Greensboro. Services such as emergency assistance, transportation, clothing and food for the needy, a youth council, and arts and crafts classes are offered. The GNAA publishes a bi-monthly newsletter, *The Keyauwee*, to keep both the Indian and non-Indian community aware of its activities.

1. In 1971 the State Legislature established the ______ ______ ______ ______ ______ ______.

2. Headquarters of the NCCIA are located in ______.

3. Local offices are found in the ______ ______.

4. The Commission coordinates ______ and ______ to meet the needs of the Indian people.

5. The Commission also acts as a voice in speaking for the Indian tribes who are not recognized by the ______ ______.

6. In 1976 the State established the ______ ______ ______ ______ ______.

7. The MNAA serves about ______ Indians from some ______ tribes. Its headquarters are located in ______.

8. There are ______ counties in the area known as Metrolina.

9. The MNAA supports the ______ ______ and ______ needs of the Indian community.

10. The MNAA also promotes the ______ of the Indian community.

11. In 1975 the ______ ______ ______ ______ was organized.

12. The GNAA serves about ______ Indians living in the ______ area.

13. The GNAA provides various services to its people. Some of these services are ______ ______ ______ and ______ and ______ for the needy.

14. Headquarters for the GNAA are located in ______.

FOR DISCUSSION

THE COLONIAL PERIOD

INDIANS

1. In what ways did we cooperate with the white settlers?
2. Why should we continue to cooperate with the settlers when they take away our land?
3. Why do many of our brave men think we must fight a war with the colonists?
4. How do we feel about our brothers in other tribes?

SETTLERS

1. How have the Indians helped us in this new land?
2. In what ways do the Indians bother us?
3. Should we make our Indian brothers live like us?
4. Why did we go to war with the Indians?

MODERN TIMES

INDIANS

1. Have we contributed anything to the American way of life?
2. To be U.S. citizens, should we have to give up our own ways and customs and become like the white man?
3. What is the best way we can achieve our goals for helping our people and developing our communities?

WHITES

1. Do we owe the Indians for the mistreatment we've shown them in the past?
2. What is the best way to help the Indians today — provide services for them — or allow them to govern themselves?
3. Have the Indians contributed anything to our way of life?

Above - Algonkian houses were made of a frame of poles. Some were covered with mats that could be rolled up to let in air and light. (*Photo courtesy of Roanoak Island Indian Village*)

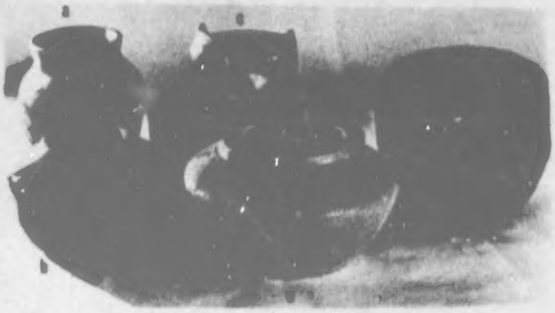
Below - Farming was the woman's task. Hoes sometimes were made of buffalo shoulder bones. (*Photo courtesy of Roanoak Island Indian Village*)

Starting top right - Large gourds were grown to make bowls, cups, dippers, and rattles. (*Photo courtesy of Roanoak Island Indian Village*)

Gourd utensils used by Algonkians included (a) dippers and (b) bowls. (*Photo courtesy of Roanoak Island Indian Village*)

Algonkian women prepare deer skins to make clothing. (*Photo courtesy of Roanoak Island Indian Village*)

Catawba women made pottery bowls from coils of clay. A few Catawbas still make pottery in the old way. (*Photo by R.A. Bonney*)

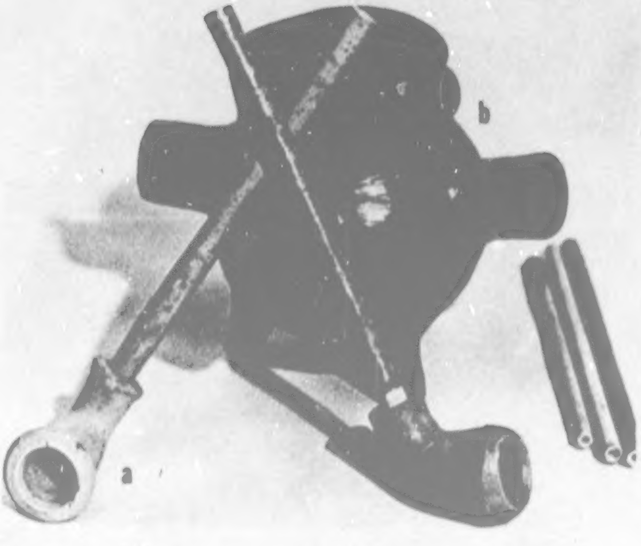


Top - Cherokee men hunted birds and small animals with blow guns. Blow gun contests are still held.

Cherokee pottery was made by coiling. Pots sometimes represented animals or birds (c). Some were decorated with lines drawn on the surface (a, b, d). Others were decorated by rolling a corn cob over the surface (e).

Stickball games sometimes were played instead of going to war. Cherokee boys and men still play the game today.

Today some Cherokees dress like western Indians and hold "powwows." Men and boys dance the "fast war dance" in "feathers" outfits. (*All photos by Don Abernathy*)



Top photo · The Haliwa hold a "powwow" each spring to celebrate their recognition by North Carolina as Indians. Costumed dancers perform Indian dances at the powwow. (*Photo by R.A. Bonney*)

Arrows used in hunting and warfare were made by hand. They were shaped and sharpened by removing small flakes with an antler tool. (*Photo courtesy of Roanoak Island Indian Village*)

Tobacco was used in ceremonies by Indians. It was smoked in different kinds of pipes: (a) Cherokee, (b) Catawba. (*Photo by Don Abernathy*)

INDIAN LEARNING ACTIVITIES

The various learning concepts and activities in the following section are not complete and exhaustive but designed to show how materials can be used in an integrated curriculum unit. There are additional activities in the following sections — how they are used depends entirely on the teachers.

It is suggested, however, that the Cultural Awareness Test be used in a pre-test before teaching the unit and as a post-test to measure or evaluate the effectiveness of these materials. The Cherokee Board Game and the crossword puzzles might be used at the end of the study of each unit or group to evaluate the student.

Learning Concept	Learning Skills	Activities and Projects
Indians in North Carolina did not live in tipis or hunt buffalo. They did not all speak the same language.	Social Studies	1. Give the students the Indian Cultural Awareness Test. Begin by having them draw a picture of an Indian and an Indian house.
	Language Arts	2. Using the "Picture Language Dictionary", have the students tell the story of the "Chief's Journey."
	Language Arts	3. Have each student send a message to another student, writing it on the "bearskin". The recipient has to read the message accurately.
	Language Arts	4. Have students do the ABC's word ordering of the Cherokee words. Have them write a story about Cherokee life using the Cherokee words in place of English words.
North Carolina's three geographic and environmental zones — the Coastal Lowlands, the Piedmont, and the Mountains — influenced the cultural development of the Indian tribes in each area.	Science	1. Have students fill in the "Indian Speculation Chart".
	Language Arts	2. Have students play "Algonkian Survival Fishing Game".
	Social Studies	3. View the two slide programs, "The Coastal Algonkians" and "The Cherokee, The Principal People" and do related activities.
	Science and Language Arts	4. Have students make models of the different kinds of houses built by the Coastal Algonkians, the Catawba, and the Cherokee, and have them write a short description of each kind — how they were made and materials they used.
Indians of North Carolina utilized all natural resources provided by the environment and practiced conservation.	Science	1. Do "The Use of the Deer" Activity.
	Arts and Crafts Mathematics	2. Do the "Before it is Too Late" Activity and "Indian Conservationists" Activities.
		3. Have students make pottery, baskets, bead necklaces, corn husk dolls, or finger-woven sashes.

INDIAN LEARNING ACTIVITIES

Learning Concept	Learning Skills	Activities and Projects
North Carolina Indians were farmers, hunters, gatherers, and also fishermen	Arts	1. Activity: "Seek and find" — Indian Foods.
	Mathematics	2. Multiplication Tables — ear of corn.
	Science	3. Do Animal Tracking Activities.
		4. Do "The Use of Wild Plants" Activity.
	Map Skills	5. Do activity, "The Best Fishing" Place".
	Science Mathematics	6. Have students plan and prepare an Indian meal. They will have to increase the quantities to feed the entire class. Have them convert the measurements into metrics.
	Language Arts	7. Using the drawings of the sunflower, flounder, or sun, have the students do the ABC ordering activities.
Kinship groups among North Carolina Indians regulated marriage, determined social standing and holding of political office, and the behavior of members. Matrilineal clans were common, where children belonged to the mother's family.	Social Studies Role play Language Arts	1. Divide the class into seven groups. Each group will be a clan. (1) Have each group choose a name and symbol or totem and illustrate this. (2) Each clan will choose a leader and make its rules and regulations. (3) Assign group-type tasks so the "clans" can work together. They should eat together. Do this for 3 - 5 days. (4) Have the students write a short essay on what they think the functions of clans are. (Look for unity, interdependence, mutual aid, sharing, identity, trust).
Religion and ritual played an important role in Indian life. It was integrated into all aspects of life. Myths served to explain why humans and animals behaved as they did and to explain origins.	Art Research Language Arts	1. The eagle, rattlesnake, smoke, fire, sun, and corn were some things sacred to the Cherokee. Make a bulletin board of things sacred to the Cherokee and other North Carolina tribes. Research these things to see how and why they were sacred.
	Language Arts Arts and Crafts	2. Use the Catawba and Cherokee scripts or prepare scripts based on myths to present the story in a puppet show. Have the students make the puppets.
	Music and Dance Arts and Crafts	3. Play the records or cassettes of Cherokee music. Have the students make musical instruments. Have them learn some dances and use the instruments to accompany the dance.

INDIAN LEARNING ACTIVITIES

Learning Concept	Learning Skills	Activities and Projects
Games were not only for fun but also taught skills of stealth, accuracy, and the needs of the adult world necessary for survival.	Math Physical Education	1. Have the students make the spear and hoop for the substitute for and chungke stone. Play the Hoop-and-Spear game to test for accuracy.
	Math	2. Have the students choose other games to do and teach them to each other.
The Indians of North America have contributed much to American culture in foods, words, inventions, medicines, land.	Map Skills	1. Using the map of the United States have students color in the states whose names are of Indian origin. 2. Do the same with the North Carolina map, locating counties, rivers, sounds whose names are of Indian origin.
	Language Arts	3. Using the chart of words of Indian origin, have students write a story about one of the three tribes discussed, using the loan words in the story.
	Art Science	4. Collect pictures of foods of Indian origin from magazines, seed catalogues, etc. Make a collage of foods the Indians gave us and how we use them.
	Art Language Arts	5. Make a museum-type exhibit or display of Indian contributions to American culture (medicine, words, names, foods, inventions) using actual objects, models or pictures. Each contribution should have a brief explanatory label.
Indian cultures underwent many changes after the coming of the Europeans in economy, politics, and education, and population size.	Map Skills	1. Do map activity, "The Cherokee Country".
	History-Social Studies	2. Do the acculturation activity, "The Cherokee and the Europeans".
	Language Arts	3. Do Cherokee Syllabary activities.
	Map Skills	4. Have students make maps—one showing tribes and their locations before the coming of the Europeans, and one of the tribes' locations today. Discuss the reasons that might have caused this. What happened to those tribes?
The Eastern Band of Cherokee Indians today are concerned with economic and tribal development, education, and tourism.	Map Skills	1. On the map of Cherokee, have students locate the shopping areas, and other things indicated in the directions by identifying the symbols.
	Map Skills	2. Do the "Cherokee Today" activity.
	Language Arts	3. View the film "The Eastern Band of Cherokee Today" or the slide pro-

		gram "Cherokees in North Carolina Today". Have the students compile a list of the economic development activities at Cherokee today. Using Cherokee words in place of English, have them write a newspaper article for publication in an *Indian* magazine.
The modern definition of "Indian" is based on self-ascription and Indian community membership and acceptance rather than physical appearance.	Analysis	1. Give the students the Stereotyping portion of the Indian Cultural Awareness Test. Discuss with them their choices and the reasons for their choices.
There are two kinds of Indians in North Carolina today: those who receive federal services and those who have State recognition and were chartered by the North Carolina Commission of Indian Affairs.	Map Skills	1. On the outline map of North Carolina, locate the Indian tribes and groups of North Carolina today.
	Language Arts	2. Do the "Scrambled Tribes" word activity.
The Lumbee Indians are the largest group of Indians east of the Mississippi River.	Social Studies Language Arts	1. Have the students do the Lumbee Crossword puzzle, after reading the section on the Lumbee.
North Carolina Indian communities sponsor annual powwows as a way of asserting their Indianness.	Multiple	1. Put on an Indian powwow. Serve Indian food. Have dancing, a talent show, dance contest, Princess contest, and political speeches stressing unity and brotherhood. Have the students role-play these.

INDIAN CULTURAL AWARENESS QUIZ

There are two versions of the cultural awareness test, one appropriate for junior and senior high school students and adults, and a modified version appropriate for elementary school students at the intermediate level or above.

It is suggested that these tests be administered both before and after teaching the Indian Studies unit to measure the gain in knowledge about North Carolina Indians and to measure the effectiveness of the unit itself.

It is also suggested that the version for younger students be administered in sections on different days to allow the students more time for writing their answers and for discussions about their answers.

PART I

I. Tell what an Indian looks like to you.

II. Name four Indian tribes in North America.

III. Name three Indian tribes in North Carolina.

IV. Name four famous Indians.

V. Write a short meaning for each term:

1. Indian -
2. Powwow -
3. Reservation -
4. Trail of Tears -
5. Counting coups -
6. Wounded Knee -
7. Potlatch -
8. B.I.A. -
9. Canoe -
10. Moccasin -
11. Hominy -
12. Tribe -

PART II

Identification of Well-known Indians

Circle the appropriate column for each person listed.

1. Sacajawea	known	heard of	unknown
2. Pontiac	known	heard of	unknown
3. Will Rogers	known	heard of	unknown
4. Tecumseh	known	heard of	unknown
5. Dr. Carlos Montezuma	known	heard of	unknown
6. John Ross	known	heard of	unknown
7. Sequoyah	known	heard of	unknown
8. Roy Rogers	known	heard of	unknown
9. Henry Berry Lowry	known	heard of	unknown
10. Geronimo	known	heard of	unknown
11. Powhatan	known	heard of	unknown
12. Tonto	known	heard of	unknown
13. Dennis Banks	known	heard of	unknown
14. Red Cloud	known	heard of	unknown
15. Jim Thorpe	known	heard of	unknown
16. Dan George	known	heard of	unknown
17. Chief Joseph	known	heard of	unknown
18. Pocahontas	known	heard of	unknown
19. Crazy Horse	known	heard of	unknown
20. Manteo	known	heard of	unknown
21. Sitting Bull	known	heard of	unknown
22. Hiawatha	known	heard of	unknown
23. Squanto	known	heard of	unknown
24. Wanchese	known	heard of	unknown
25. Massasoit	known	heard of	unknown

IDENTIFICATION OF WELL-KNOWN INDIANS

1. SACAJAWEA.	Shoshone Indian woman guide on the Lewis and Clark Expedition of 1804-1806, the wife of a French-Canadian interpreter on the Expedition.
2. PONTIAC.	Ottawa chieftain, half Ottawa and half Ojibwa, who established a military and political confederacy designed to drive the British out of the Great Lakes area. He established a 6-month siege on Fort Detroit and was defeated because his allies slipped off and made their own treaties with the British.
3. WILL ROGERS.	Cherokee. Well-known humorist, cowboy, and philosopher.
4. TECUMSEH.	Shawnee Indian who used the religious teachings of his brother, Tenskwatawa, the Shawnee Prophet, as the basis of his efforts to create a military confederacy among all the Eastern tribes to drive the Whites out of the country in the late 1700's. His dream ended when William Henry Harrison defeated Tenskwatawa in a premature battle at Tippecanoe in Indiana.
5. DR. CARLOS MONTEZUMA.	Apache. Captured by Pimas as a child, sold to a reporter and photographer of Mexican extraction, who adopted him. Became a physician, and an Indian leader of the Society of American Indians.
6. JOHN ROSS.	Cherokee. Half-breed Principal Chief at the time of the Removal, took his people to Oklahoma on the Trail of Tears in 1838. His wife died on the way to Oklahoma.
7. SEQUOYAH.	(Charles Gist). Cherokee. Half-breed illiterate Cherokee who was lame. After 12 years of struggle, invented the Cherokee Syllabary in the 1820's, which made the Cherokees literate in their own language.

8. ROY ROGERS.	Famous "Trigger-happy" cowboy movie star who claims Indian ancestry.
9. HENRY BERRY LOWRY	Lumbee. "The Great North Carolina Bandit" to the whites and a "Robin Hood" to the Indians and Blacks. Lowry vowed revenge for his father's and his brother's deaths by the Robeson County Home Guard for allegedly receiving stolen goods. For 10 years (1862 to 1872), he and his gang raided, ambushed, and engaged in a war of attrition complicated by politics and unsuccessful court battles. He was largely responsible for giving the Indian people a sense of unity and pride at a time when they were badly needed. He became a legend, and his qualities of leadership and independence are held up for an example for Lumbees to follow. A summer drama, "Strike at the Wind," tells the story of Lowry and his band.
10. GERONIMO.	Chiricahua Apache. Became an implacable warrior after the murder of his mother, his wife, and his 3 children on a trading expedition into Mexico in 1858. For 30 years after that he terrorized the northern Arizona and Mexican frontier. He surrendered voluntarily in 1886 and was sent to Florida and then to Oklahoma, where he died at Fort Sill in 1909.
11. POWHATAN.	Algonkian empire builder at the time of the settling of the Jamestown Colony. He had a tribal confederacy of over 30,000 persons that extended from Virginia into North Carolina. His relationships with the British settlers were favorable. He attempted to solidify relations through the marriage of his daughter Pocahontas to Captain John Rolfe.
12. TONTO.	Fictitious but famous Indian of undetermined tribal origins who was the Lone Ranger's sidekick through years of radio and television programs and comic books.
13. DENNIS BANKS.	Ojibwa. One of the founders and leaders of the American Indian Movement, a militant activist, former National Chairman of AIM, leader in the Trail of Broken Treaties in 1972 and the Wounded Knee takeover of 1973; acquitted in the Wounded Knee trials along with Russell Means.
14. RED CLOUD.	Teton Dakota war chief. The 1868 Sioux Fort Laramie Treaty was signed under his leadership. Attempted to lead his peoople under reservation conditions and broken treaty agreements and allowed his people to accept the Ghost Dance.
15. JIM THORPE.	Sauk and Fox (Oklahoma). Winner of several championships in the 1912 Olympic Games in Sweden; played football and baseball; named the greatest athlete of the half-century in 1950.
16. DAN GEORGE.	Actor who played the role of the Cheyenne chief and adoptive father of Dustin Hoffman in the film "Little Big Man." Nominated for Academy Award for Best Supporting Actor for that role.
17. CHIEF JOSEPH.	Nez Perce. Leader of a faction of the Nez Perce that refused to sign a new treaty in 1863 that would split the tribe and free lands to gold seekers. Rather than fight, he led his band toward Canada and freedom, getting 30 miles from the border when they surrendered October 5, 1977, when Joseph made his speech ending, "From where the sun stand I fight no more forever."
18. POCAHONTAS.	Powhatan. Daughter of Algonkian chief Powhatan, held captive by the Jamestown settlers in 1612 as a hostage to discourage aggression by her father. Married to colonist John Rolf to insure peace, she went to England with her husband, where she sickened and died in 1617.
19. CRAZY HORSE.	Sioux chief who participated in the Battle of the Little Big Horn (Custer's Last Stand), commemorated in a monument near Mount Rushmore in the Badlands.
20. MANTEO.	Roanoke Indian at the time of the settlement of John White's colony who was taken back to England with Sir Walter Raleigh in order to teach Raleigh more about the Indians. Town on Roanoke Island in North Carolina named for him.
21. SITTING BULL.	Sioux chief who fought at the Battle of the Little Big Horn and fled to Canada for sanctuary.
22. HIAWATHA.	Onondaga (Iroquois). One of the founders of the Iroquois

	Confederacy between 1460 and 1570, later immortalized by Longfellow in the poem by same name and erroneously placed in the western Great Lakes region among the Ojibwa, from whose legends the poem is drawn.
23. SQUANTO.	Northern Algonkian Indian, Pawtuxet tribe, in Massachusetts. Remembered primarily for his friendship with the Pilgrims, to whom he acted as guide and interpreter and showed them how to plant corn in the wilderness.
24. WANCHESE.	Roanoke Indian who accompanied Sir Walter Raleigh and Manteo back to England. Town on Roanoke Island in North Carolina named for him.
25. MASSASOIT.	Leading man of the Wampanoags in New England friendly to Puritans during the first ten years of settlement, later leader in what was known as the Pequot Wars. Father of Pometacom or "King Philip," who tried to establish a federation as he saw his land base being eroded. Leader of King Philip's War in 1675.

PART III

I. Socio-Cultural Traits

Match the following tribes with their geographical location.

___ 1. Cherokee (b)	a. the Northwest (Oregon and Washington)
___ 2. Navajo (e)	b. The Southeast (North Carolina)
___ 3. Cheyenne (c)	c. the Plains (Wyoming)
___ 4. Iroquois (d)	d. the Northeast (New York)
___ 5. Chinook (a)	e. the Southwest (Arizona and New Mexico)

Match the following house types with the correct meaning.

___ 1. Wigwam (e)	a. a conical-shaped, skin-covered structure that could be taken down and moved easily.
___ 2. Hogan (c)	b. flat-roofed stone or adobe houses in groups sometimes several stories high
___ 3. Tipi (a)	c. an earth-covered, dome shaped lodge.
___ 4. Longhouse (d)	d. A house made of a wooden frame covered with elm bark that several families lived in.
___ 5. Pueblos (b)	e. a conical-shaped tent usually made from bark.

Match the basic food with the appropriate culture area.

___ 1. Salmon (d)	a. California
___ 2. Bison (c)	b. Great Lake area (Minnesota and Wisconsin)
___ 3. Corn ((e)	c. Plains (Wyoming)
___ 4. Wild rice (b)	d. Northwest (Oregon and Washington)
___ 5. Acorns (a)	e. Southeast (North Carolina)

TRUE/FALSE

1. The Southeastern Indian women

TRUE/FALSE (The correct answers are italicized)

1.	The Southeastern Indian women worked in the gardens and fields.	*True*	False
2.	Before the white man came, all Indians spoke the same language.	True	*False*
3.	Among many Indian tribes, the head man was called the king.	True	*False*
4.	Before the white man came, the only weapon used by the Indians was the bow and arrow.	True	*False*
5.	Before the coming of the white man, most of the Indians lived in the center of the United States.	True	*False*

II. Physical Traits

6.	Most Indian men do not need to shave.	*True*	False
7.	All Indians have high cheekbones.	True	*False*
8.	All Indians have dark brown or copper-colored skins.	True	*False*
9.	Most Indians live to a very old age.	True	*False*
10.	All full-blooded Indians have dark hair, dark skin, and dark eyes.	True	*False*
11.	All Indians are shorter than whites.	True	*False*
12.	Most Indians are alcoholics.	True	*False*
13.	Indian people of today tend to be overweight because of lack of exercise.	True	*False*
13.	Most Indian people of today have heart disease and heart attacks.	True	*False*

III. Historical

15.	The whites first brought corn to the Indians.	True	*False*
16.	Today, no Indians in the Eastern United States live on a reservation.	True	*False*
17.	All Indians are citizens of the		
17.	All Indians are citizens of the United States.	*True*	False
18.	Most Indians do not pay taxes.	True	*False*
19.	Indian people must have permission to leave the reservations.	True	*False*
20.	In the past 90 years, Indian people have lost over 100 million acres of land.	*True*	False
21.	Indian people are not allowed to vote in elections.	True	*False*
22.	Indians living on reservations receive money from the government for living there.	True	*False*
23.	Most Indian treaties are written so that they come to an end after a certain number of years.	True	*False*
24.	Gas companies and coal companies pay money for these resources directly to the individual Indians.	True	*False*
25.	Most Indian children attend free government schools for Indians.	True	*False*

26. Most Indian tribes gave up their land without a fight. True *False*

27. The religions practiced by the Indians of long ago do not exist today. True *False*

28. Indian tribes still govern themselves the way they did in the past. True *False*

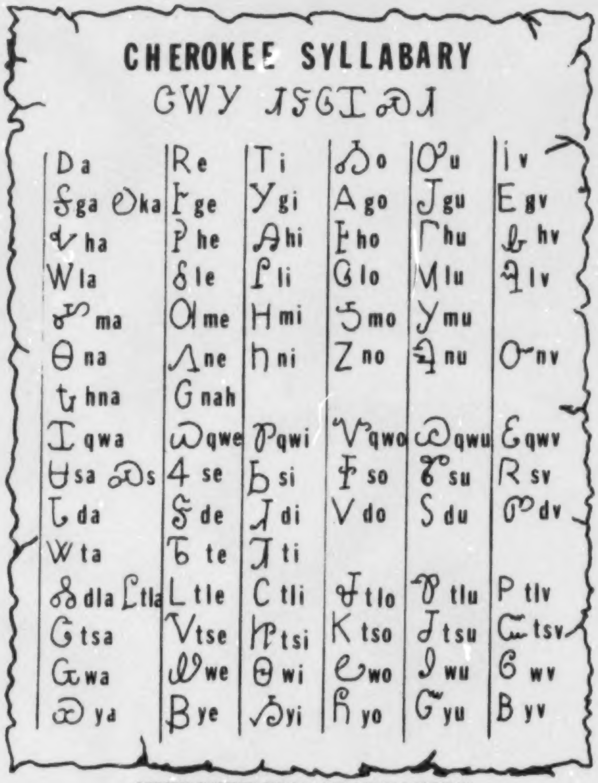
29. The largest group of non-reservation Indians in the eastern United States today is the Lumbee. *True* False

30. The Indians of today all come from the same tribe. True *False*

INDIAN IDENTIFICATION QUIZ
Part 4

You have looked at 10 pictures of individuals. Below, in the space by the number matching the number of the pictures, mark the boxes for those you think are Indian and give your reasons for this; for those you do not think are Indians, mark the box "non-Indian" and tell why you do not think they are Indian. You may base your answers on things like their clothing, hair style, facial features, what they are doing, etc.

Picture Number	INDIAN	NON-INDIAN	REASONS
1	X		Of Cherokee extraction
2	X		Eskimos do not consider themselves Indians.
3	X		Ada Deer, Menominee
4	X		Pueblo Indian
5	X		
6	X		Plains Indian
7		X	Of Scottish extraction
8	X		Billy Mills, Sioux Athlete
9	X		Of Sioux extraction
10	X		Iron Eyes Cody, Cherokee-Sioux



CHEROKEE SYLLABARY

ᏣᎳᎩ ᏗᏕᎶᏆᏍᏗ

Ꭰ a	Ꭱ e	Ꭲ i	Ꭳ o	Ꭴ u	Ꭵ v
Ꭶ ga Ꭷ ka	Ꭸ ge	Ꭹ gi	Ꭺ go	Ꭻ gu	Ꭼ gv
Ꭽ ha	Ꭾ he	Ꭿ hi	Ꮀ ho	Ꮁ hu	Ꮂ hv
Ꮃ la	Ꮄ le	Ꮅ li	Ꮆ lo	Ꮇ lu	Ꮈ lv
Ꮉ ma	Ꮊ me	Ꮋ mi	Ꮌ mo	Ꮍ mu	
Ꮎ na	Ꮑ ne	Ꮒ ni	Ꮓ no	Ꮔ nu	Ꮕ nv
Ꮏ hna	Ꮐ nah				
Ꮖ qwa	Ꮗ qwe	Ꮘ qwi	Ꮙ qwo	Ꮚ qwu	Ꮛ qwv
Ꮜ sa Ꮝ s	Ꮞ se	Ꮟ si	Ꮠ so	Ꮡ su	Ꮢ sv
Ꮣ da	Ꮥ de	Ꮧ di	Ꮩ do	Ꮪ du	Ꮫ dv
Ꮤ ta	Ꮦ te	Ꮨ ti			
Ꮬ dla Ꮭ tla	Ꮮ tle	Ꮯ tli	Ꮰ tlo	Ꮱ tlu	Ꮲ tlv
Ꮳ tsa	Ꮴ tse	Ꮵ tsi	Ꮶ tso	Ꮷ tsu	Ꮸ tsv
Ꮹ wa	Ꮺ we	Ꮻ wi	Ꮼ wo	Ꮽ wu	Ꮾ wv
Ꮿ ya	Ᏸ ye	Ᏹ yi	Ᏺ yo	Ᏻ yu	Ᏼ yv

CHEROKEE SYLLABARY STORY

Write a story in which you use the Cherokee Syllabary. Instead of writing the Cherokee word out in English letters, write the word using the Cherokee symbols.

For example:

I am a young ____________________ .

CHEROKEE WORDS USING THE SYLLABARY

Cherokee	ᏣᎳᎩ	tsa la gi
Girl	ᎠᎨᏳᏣ	a ge yu tsa
Boy	ᎠᏧᏣ	a tsu tsa
Woman	ᎠᎨᏴ	a ge yv
Man	ᎠᏍᎦᏯ	a s ga ya
Crow	ᎪᎬ	go gv
Dove	ᎫᎴᏗᏍᎪᏃᎯ	gu le di s go no hi
Screech owl	ᏩᎱᎱ	wa hu hu
Great owl	ᎠᎤᎫᎫ	a u gu gu
Medicine	ᏅᏩᏘ	nv wa ti
House	ᎠᏓᏁᎸ	a da ne lv
Fox	ᏨᎳ	tsu la
Hello	ᏏᏳ	si yu
Canoe	ᏥᏳ	tsi yu
Basket	ᏔᎷᏣ	ta lu tsa
Beads	ᎠᏕᎳᏗᏯᏦᏗ	a de la di ya tso di
Mountains	ᏚᏅᏓᏢᎢ	du nv da tlv i
Trail of Tears	ᎨᏥᎧᎲᏓᎠᏁᎬᎢ	ge tsi ka hv da a ne gv i
Birdtown	ᏥᏍᏉᎯ	tsi s quo hi
All right	ᎭᏩ	ha wa
Yes	ᎥᎥ	v v
No	ᏝᏃ	tla no
Monday	ᏙᏓᏈᏕᎾ	do da qui de na
Tuesday	ᏔᎵᏁᎢᎦ	ta li ne i ga
Wednesday	ᏦᎢᏁᎢᎦ	tso i ne i ga
Thursday	ᎤᎩᏁᎢᎦ	u gi ne i ga
Friday	ᏣᎾᎩᎶᏍᏘ	tsa na gi lo s ti
Saturday	ᏙᏓᏈᏕᎾ	do da qui de na
Sunday	ᏙᏓᏆᏍᎬᎢ	do da qua s gv i
Spring	ᎪᎨᏱ	go ge yi
Summer	ᎪᎨᎠᏯᎵ	go ge a ya li
Fall	ᎤᎳᎪᎰᏏᏗ	u la go ho si di
Winter	ᎪᎳ	go la

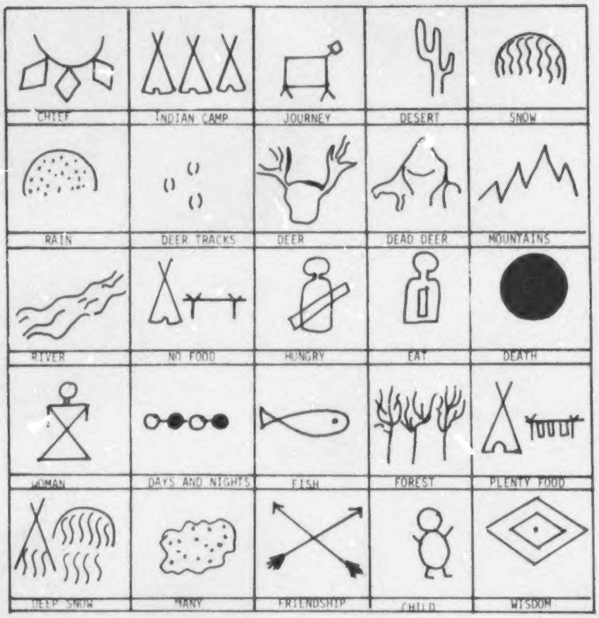
INDIAN SIGN LANGUAGE

The Chief's Journey

Many years before the Indian people had any alphabet, they recorded the things that happened by drawing pictures.

Sometimes they used the hides of animals to draw on. Using the picture language dictionary on the poster chart, see if you can translate (tell) the story of the Chief's journey. (You will have to add small words like "the," "a," "and," and so forth.) Start at the center and circle outward.

After doing the one on the large chart, take the smaller bear skin and write your own story using the picture language dictionary.

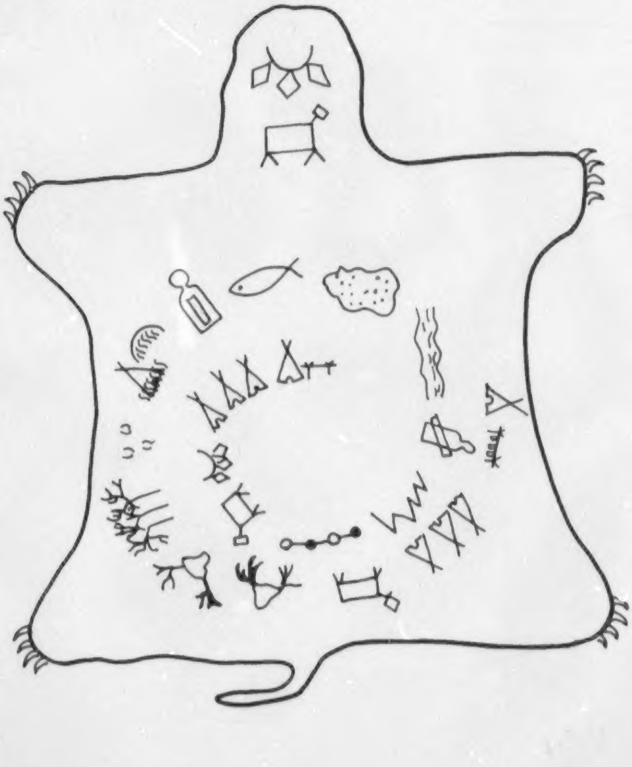

CHIEF
INDIAN CAMP
JOURNEY
DESERT
SNOW
RAIN
DEER TRACKS
DEER
DEAD DEER
MOUNTAINS
RIVER
NO FOOD
HUNGRY
EAT
DEATH
WOMAN
DAYS AND NIGHTS
FISH
FOREST
PLENTY FOOD
DEEP SNOW
MANY
FRIENDSHIP
CHILD
WISDOM

PICTURE LANGUAGE DICTIONARY

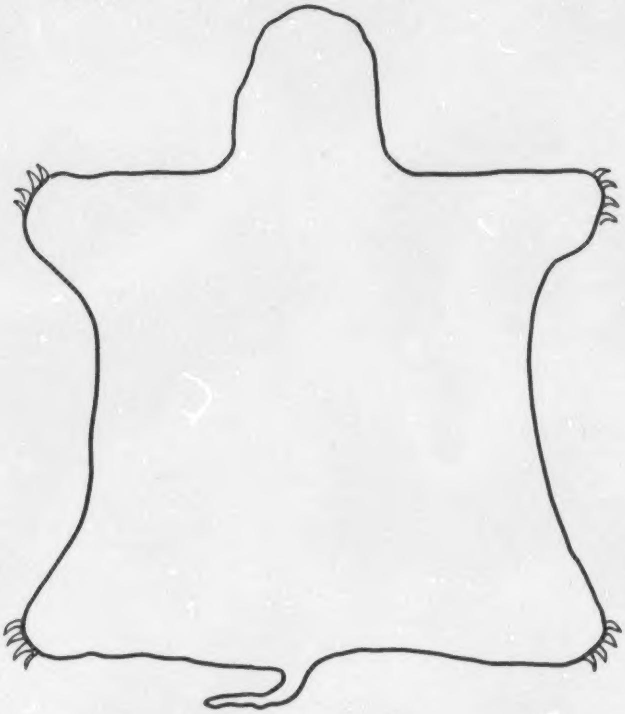
FROM *Cherokee Fun and Learn Book*, J.Ed. Sharpe. Cherokee Publications, Cherokee, North Carolina. 1972, 1975.

THE CHIEF'S JOURNEY

Using the picture language dictionary, see if you can translate or tell the story of the Chief's journey. You will have to add small words like "the", "a, and, and so forth. Start at the center and circle outward.



Using this bear skin, write your own story using the picture language dictionary.



CHEROKEE WORD LIST

Agwanu	Clothing	Gadodiyi	Fireplace
Ageyu	Child	Gatsode	House
Ama	Water	Gili	Dog
Asani	Dress	Nudo	Moon
Atsada	Fish	Nugi	Sun
Atsilu	Fire	Oologilh	Clouds
Atsista	Bed	Seo	Hello
Awahill	Eagle	Tsalagi	Cherokee
Awi	Deer	Uhalotega	Great Spirit
Debageyu	Wife	Uku	Chief
Detsa-nunli	Dance Square	Waya	Wolf
Dulasqui	Tracks	Yona	Bear

Write a story about the Cherokee using these words, or some of the words from this list.

Using this list of words, make a set of flash cards. There should be two cards for both the English and the Cherokee words. The following activities can be done using the flash cards:

1. CARD GAME. Draw cards and match the English word with the Cherokee word with Cherokee words. Whoever has the most pairs at the end wins.

2. MATCHING GAME. Match the English words with the Cherokee words: Yona - Bear.

3. Use for spelling words.

CHEROKEE ABC'S

Directions:
Using the 26 letters of our alphabet, write down words that refer to the Cherokees and/or their way of life. Any number of players may participate. You may use each letter only one time at the beginning of a word. Compound words (eagle feather) are acceptable. You must be able to explain why the word was important to the Cherokee as you read out your list. The teacher

will judge which terms are valid. The player with the most correct terms wins the game. A total of 26 points is a perfect score.

If there is a tie, a second round may be played to determine a winner. No player may re-use any terms used in the first round. The score from both rounds will be added together to determine the winner of the game.

Example:

A - asi	N -
B - Black Drink	O -
C - clans	P -
D -	Q -
E -	R -
F -	S -
G -	T -
H -	U -
I -	V -
J -	W -
K -	X -
L -	Y -
M -	Z -

LANGUAGE ARTS

1. Using different legends and myths of the Indians or the scripts provided, dramatize them in small groups.
2. Make puppets of the characters in a legend or puppet show scripts. If you are using stories other than those provided, change the story into script form and present a puppet show. Share the puppet show with other children in the school.
3. If your school has a planetarium, sit around the planetarium and tell the Cherokee Legend about "How the Milky Way Came to Be". Show the students the Milky Way and how it resembles meal flowing across the sky.
4. Tell the stories to the students.
5. Groups of students can write their own legend or myth and present to the class and to other classes.
6. Role-Playing:

   Have the students read about the "Trail of Tears". From the information they find, help them write a short play about the experiences of the Indians who traveled over the Trail of Tears to Oklahoma.
7. Role-Playing:

   Divide the class into two groups. One group is the Indians and the other group is the White Man. Have the students play the parts of these two groups of people when the White Man began to press the Indians for their lands and possessions.

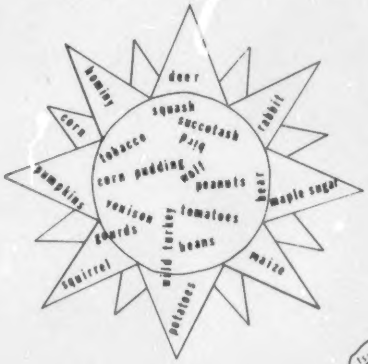
   Remember: The White Man would be allowed to take the possessions of the Indians. They could tell the Indians where to hunt, fish, and where they could live.

   After a certain amount of time, before the students get bored, have the groups switch roles. For debriefing, have the students write their feelings.

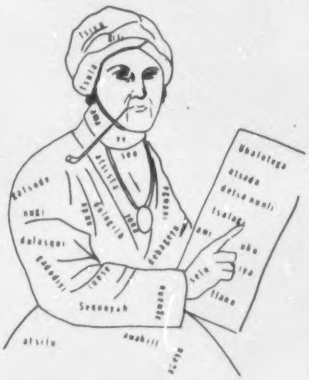
   Through this activity the students should begin to see how the Indians felt when the White Man came in and took over the land and pushed them onto reservations.

ABC ORDERING OF WORDS

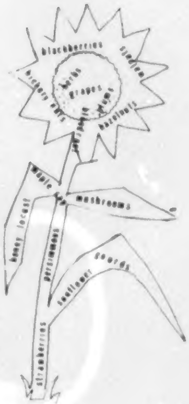
1. Put the words in alphabetical order.
2. What does each word mean?
3. Write each word in a good sentence.



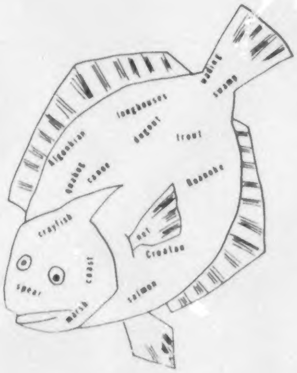
hominy
deer
rabbit
corn
squash
succotash
bird
tobacco
corn pudding
wolf
peanuts
bear
pumpkins
maple sugar
venison
tomatoes
gourds
wild turkey
beans
squirrel
maize
potatoes



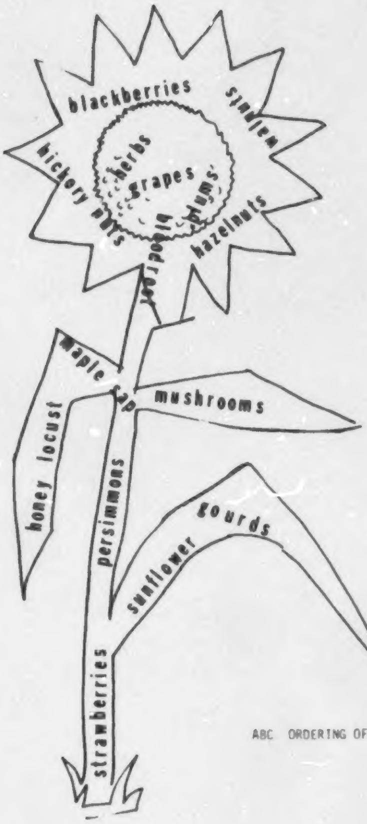
tsisqua
Sequoyah
atsada
tsalagi
ami
sela
atsilu
awahili
nugi



blackberries
herbs
grapes
hazelnuts
maple
mushrooms
honey locust
persimmons
gourds
sunflower
strawberries

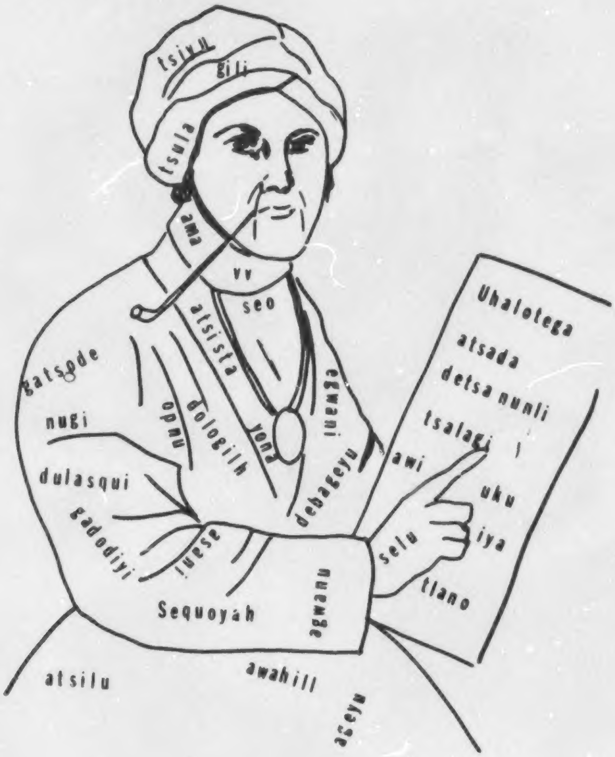


wading
swamp
longhouses
dugout
trout
Algonkian
canoe
Roanoke
crayfish
net
Croatan
coast
spear
salmon
marsh

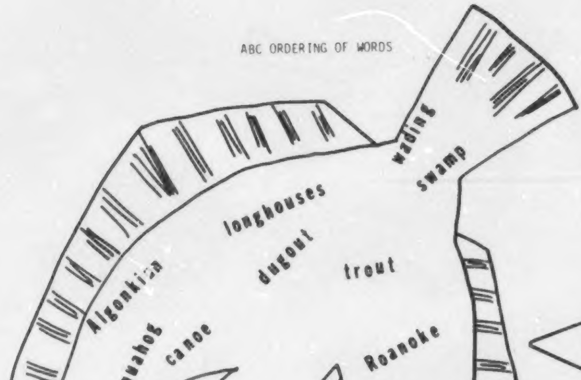

blackberries
walnuts
hickory nuts
herbs
grapes
plums
bloodroot
hazelnuts
maple sap
mushrooms
honey locust
persimmons
gourds
sunflower
strawberries

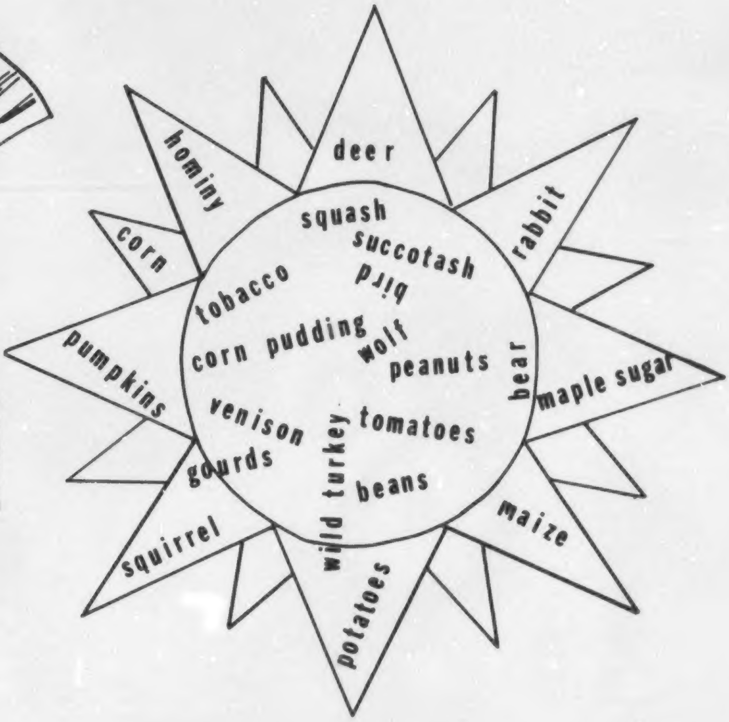
ABC ORDERING OF WORDS

ABC ORDERING OF WORDS


tsiyu
gili
tsula
ama
vv
seo
atsista
Uhalotega
atsada
detsa nunli
tsalagi
gatsode
nugi
nudo
dologilh
yona
egwani
debageyu
awi
uku
iya
selu
tlano
dulasqui
gadodiyi
asani
Sequoyah
agwanu
atsilu
awahili
ageyu

ABC ORDERING OF WORDS


wading
swamp
longhouses
dugout
trout
Algonkian
quahog
canoe
Roanoke
crayfish
net
Croatan
coast
spear
marsh
salmon


hominy
deer
rabbit
corn
squash
succotash
bird
tobacco
corn pudding
wolf
peanuts
bear
maple sugar
pumpkins
venison
tomatoes
gourds
wild turkey
beans
squirrel
maize
potatoes

ABC ORDERING OF WORDS

DRAMATIZATION OF MYTHS AND LEGENDS

Indian myths and legends lend themselves to dramatizations by students in puppet shows or plays in which the students play the roles. Animal tales and how things came to be are particularly adaptable and fun to dramatize. Human beings and animals interact and are able to speak with each other in the activities that take place in the mythical past and offer scope for imagination and fantasy.

Three legends and myths have been adapted for puppet shows for examples of what can be done . . . teachers and students may use books of mythology to adapt additional stories for their own puppets plays.

THE DELUGE
(Cherokee)

CHARACTERS:
Narrator/Grandfather
Boy
Girl
Old Man
Dog

CURTAIN

GIRL: Grandfather, Grandfather, tell us another story about when the world was new and exciting things happened, please!

BOY: Yes, please, Grandfather.

GRANDFATHER: Do you mean a long time ago when animals could talk to people?

BOY: Oh, yes, those are the best!

GRANDFATHER: All right. Which story would you like to hear? Have I told you the story of the great flood that happened a long time ago?

GIRL: A flood? Oh, we haven't heard that one! What happened?

BOY: Was the world completely covered? Even the mountains?

GRANDFATHER: Yes, it was.

GIRL: Did everybody drown?

GRANDFATHER: Oh, no. And the story of the flood is the story of why everybody didn't drown — it was because of an old man and his dog.

BOY: That sounds exciting!

GRANDFATHER: Very well, then, hush, so I may tell you the story. (Move off to the side) Once upon a time, a very long time ago, when the world was still young and animals and men could talk together and understand each other, there was an old Cherokee man who lived in a village near a river. This man had a big dog who helped him hunt and who guarded his home and his family. One day, however, the dog began to go down to the river every day. He would look at the water, and then he would howl.

DOG: Owooh! Owooh!

GRANDFATHER: Of course, after days of this, it began to get on the Old Man's nerves. . .

OLD MAN: Dog! Dog! You MUST stop this nonsense! You make too much noise! You are disturbing everyone! Stop it, I say! Quiet!

GRANDFATHER: But nothing that the man said or did stopped the dog from howling. . .he just kept right on.

DOG: Owooh! Owooh!

OLD MAN: Stop it, I say! What is wrong with you, anyway? Everyday you go down to the water, and you sit there and howl. You howl so terribly loud and so long that you are driving everyone crazy. I do believe that you have gone crazy yourself!

DOG: Owooh, owooh! Master, you must listen to me. I howl because I wish to warn you and your family and the villagers. Very soon there will be a great rain. The rain will last a long time, and the water will come so high that your homes will be covered, and everybody will drown. If you will make rafts to get upon when the rain comes, you can be saved. But first you must throw me into the water.

OLD MAN: Dog, I find this hard to believe. I have lived for many years and seen many heavy rains. The river floods sometimes, but it has NEVER flooded the way you are talking about.

DOG: This rain will be different, Master. It will be harder and longer, and it will flood everything.

OLD MAN: How can I believe this?

DOG: If you want a sign that I speak the truth, look at the back of my neck. You will see a bone sticking out of my neck that is a sign that this will happen.

OLD MAN: (Looks at dog's neck). You are right! I can see a bone sticking out of your neck. Does this really mean that there will be a great flood?

DOG: It does.

OLD MAN: Very well, then, I believe you. I must tell the villagers, and we must begin to build our rafts.

GRANDFATHER: And so the old man and other men in the village began to build their rafts, following the dog's instructions. Soon the rains came. They were harder and lasted longer than any the villagers had ever seen before. The man took his dog and his family and plenty of food and got on the raft. It rained for a long time, and the water rose until the mountains were covered, and many of the people in the world were drowned. Finally the rain stopped, and the waters went down again, and then it was time to come off the raft.

OLD MAN: You are a wise dog and a good friend. Your warning and advice saved the lives of my family and my friends. From this day forth, I shall listen to your advice.

GRANDFATHER: And that is the story of the great flood that covered the Cherokee hills and how a man and his village were saved because of a wise and friendly dog. Did you like that story, my children?

BOY: Oh, yes, Grandfather, that was a very good story.

GIRL: Tell us another story, Grandfather, please!

GRANDFATHER: Not today, my child. Now it is time to make arrows and get ready to hunt. . . but soon, soon, I will tell you another story about our people, the Cherokee.

CURTAIN

HOW THE CHEROKEE GOT FIRE

(Cherokee)

CHARACTERS:
Grandfather/Narrator
Boy
Girl
Owl
Raven
Water Spider

CURTAIN

When the curtain opens, the old man/grandfather is sitting on the stage working on his arrows or blow gun darts. The girl and boy come running in to him.

BOY: Grandfather, what are you doing?

GRANDFATHER: I am making blowgun darts for some brave young lad to go hunting for birds and squirrels, my child.

BOY: For me?

GRANDFATHER: If you like. Do you think you could kill a squirrel for our lunch with these blowgun darts?

BOY: I don't know. . .I'm not too good with the blowgun yet, Grandfather.

GRANDFATHER: Ah, just think how good squirrel or dove would taste roasted over a fire. . .

GIRL: Grandfather, why do we cook our meat?

GRANDFATHER: Why, to make it tender, juicy, and better tasting. Cold raw meat isn't very good, and that's what we could have to eat if the animals hadn't brought us fire to cook with and to keep us warm.

BOY: The animals brought us fire, Grandfather? I thought we made it with a fire drill.

GRANDFATHER: Well, we do now, but a long time ago humans and animals had no fire at all, and they lived in cold and darkness.

GIRL: Is that another story, Grandfather?

GRANDFATHER: Well, yes. . .

GIRL: Oh, please tell us about it!

GRANDFATHER: Very well. . .I think you should know how much we owe to the creatures of our forests. . .

Long ago, in the beginning, when the world was new, there was no fire or light, and all the animals lived in cold and darkness. One day, suddenly, the thunder in heaven sent lightning to the earth and put fire into the bottom of an old hollow tree on an island in a river. The glow of the fire could be seen by the animals on the other shore. . .

OWL: Spider! Raven! Look over there at the island! See how the tree glows red, and that gray stuff is coming out of the tree!

RAVEN: Caw! Caw! That red glow, Owl, is fire, and the gray stuff is smoke. Fire means warmth and light. If we had fire, we would be warm.

SPIDER: Oh, how I wish we could be warm. . . I wish we could have fire over here on OUR side of the river.

RAVEN: If we could cross the water, we could bring the fire back here. Then we would no longer be cold. I wish we could get the fire over here.

SPIDER: I have an idea. Let us call a council of all the animals immediately and see who will cross the river to bring fire back to us.

GRANDFATHER: So, the animals called a council to decide which animal would perform this brave task of crossing the river to bring fire back to the other animals, just as we Cherokee hold councils when we have to make important decisions.

OWL: Who will get the fire? WHOO? WHOO? Whooo is strong enough to bring it back to us?

RAVEN: Caw! Caw! (Flaps wings). I am large and strong, so I think I should be the one to go and get the fire. Surely someone as strong and brave as I am should be able to bring this fire back for all of us.

OWL: (Looks around at the others) Do we all agree that Raven should go for the fire? Everyone must agree, you know!

ALL: Oh, yes. Let Raven go. Of course.

OWL: Very well, Raven, you are chosen. You may go and get the fire. (Raven flies off)

SPIDER: Oh, I do hope that Raven will be able to bring the fire back to us. It would be so nice to be warm! Oh, look! The boastful raven has scorched himself in the fire! Now he's all black!

OWL: Poor Raven!

SPIDER: But now what will we do? How will we get the fire over here?

RAVEN: (returns) I couldn't do it! Alas! It was too hot by the tree, and I couldn't bring the fire back. Oh, dear, oh, dear!

OWL: Well, I shall have to go and try to bring the fire back, for I am wise. Surely I am wise enough to keep from getting burned. Do you all agree that I shall try?

ALL: Yes, Owl. Do try to bring us fire!

OWL: Very well, then. (Flies off)

SPIDER: Poor Raven, do your burns hurt much? Owl says he can bring fire back to us because he is too wise to get burned.

RAVEN: Well, I hope he is right. That fire is hot and bright.

SPIDER: Oh, look! The Owl has gone close to the fire! Is he getting it? I can't see!

RAVEN: Oh, no! He has gone too close to the fire, and the smoke has burned the owl's eyes!

SPIDER: Poor boastful Owl! (Owl returns)

GRANDFATHER: Now, none of the birds was willing to try to bring the fire from the island. The animals held another council to try to solve their problem. . .

OWL: Alas, alas, it is so cold and dark over here! What can we do? How can we bring the fire to this place? The Raven was not strong enough, and I was not wise enough. WHOOO can bring us this fire? We are still in darkness, and we are still cold.

SPIDER: Well, I shall go and bring back the fire, for we must have it for our warmth and light.

RAVEN: You can easily swim the water to get to the island, Spider, but you are small and not very strong. How can you carry the fire back?

SPIDER: I can bring fire back because I am clever. Just watch! (Pull Spider down from stage and place basket on her back)

RAVEN: Caw! Caw! Look! Spider is weaving a basket from her web! What do you suppose she will do with that?

OWL: Clever spider! She has put a coal in her basket and is carrying it on her back as she swims back across the river! Now we will have warmth and light forever! Clever spider!

GRANDFATHER: And ever since then, the animals and humans have used fire and they have been warm and have had light. And that is why the raven is black, why the black water spider has a red spot on her back, and. . .

GIRL: I know! Why owls can't see in bright light!

GRANDFATHER: That's right. Now, how about taking these blowgun darts and seeing if we can find a squirrel to roast on some of that fire the water spider brought to us?

CURTAIN

THE OLD WOMAN OUTWITS THE DEER AND THE WOLF

(Catawba)

CHARACTERS:
Narrator
Old Woman
Deer
Wolf

CURTAIN

NARRATOR: Once upon a time, long ago when the earth was young and animals and humans spoke the same language, there was an old woman who was very hungry. Her husband was dead, and she had no children to bring her food. She had to look for food for herself, and she couldn't find very much. Finally, she saw a persimmon tree with some ripe fruit. She decided to use the persimmons under the tree to make a pudding. After she had been gathering persimmons for a while, a deer came up and spoke to her.

DEER: (Enters) What are you doing, Old Woman?

OLD WOMAN: I am gathering persimmons.

DEER: Why do you do that, Old Woman?

OLD WOMAN: Because I am hungry. I am going to make a pudding with these persimmons.

DEER: Oh. Well, how do you get the persimmons?

OLD WOMAN: I pick up what is on the ground and put them in my basket.

DEER: But there aren't many on the ground.

OLD WOMAN: No, that is true. So then I have to make them fall from the branches onto the ground.

DEER: But how can you do that? You aren't strong enough to shake the tree, are you?

OLD WOMAN: No, it's too big a tree. So I run and butt my head against the tree, and some of the fruit falls to the ground so I can gather it up.

DEER: Oh, my, that seems like a lot of work.

OLD WOMAN: (Sighs) Yes, it is. You are younger and stronger than I — if you would do it for me, I would share some of the fruit with you. . .

DEER: Oh, that would be nice. Yes, of course, I'd be glad to help you. (Butts head against the tree, some persimmons fall) Does that help?

OLD WOMAN: Yes, it's a start. Could you do it again? (Deer butts tree again). Thank you! Again! (Deer falls dead) Ah! He is dead! Now I shall have deer meat for supper. . .(looks around) But I have no knife to skin the deer or to cut up the meat.

NARRATOR: At this moment, a wolf appeared (Enter Wolf). He was also hungry and wanted the old woman's deer meat for himself.

WOLF: What are you doing, Old Woman?

OLD WOMAN: I am gathering food for my dinner. This silly deer has just killed himself by butting his head against the tree to knock down persimmons. I want to eat him for dinner, but I don't have a knife to skin him or cut him up.

WOLF: I have sharp teeth, Old Woman. I will gladly tear up the deer for you with my teeth, if you will give me half the meat.

OLD WOMAN: That sounds like a good idea. I'll do it.

NARRATOR: And so the wolf neatly divided the deer meat into half with his sharp teeth and was ready to take his share when the Old Woman interrupted him. . .

OLD WOMAN: Supposed something should come along and make noise like thunder. . .TRRRR! What would you do then?

WOLF: (Jumps back) Ohhh! Don't do that! You frighten me!

NARRATOR: But now the wolf was even more afraid. because the noise the old woman had made had frightened a flock of partridge, which flew up in front of the wolf with a loud noise. This frightened the wolf so much that he ran away.

OLD WOMAN: Ah! Now I have all the deer meat and the persimmons to myself! I'll eat well tonight!

CURTAIN

Reading Exercises and Questions:

Have the students read the books about Sequoyah and then answer the following questions.

SEQUOYA, THE LAME GIANT

Questions:

1. What got Sequoya interested in writing a language for the Cherokee people?
2. What did Sequoya's wife do to all of the first symbols that he had written? Why did she do it?
3. Sequoya left and took only ________________; his little little daughter, with him.
4. What did Ah-yoka find that helped Sequoya write the Cherokee Syllabary?
5. How long did it take the Sequoya to write the new syllabary?
6. When Sequoya took the language back to the Cherokee capital in Georgia to be tested, who had to write what the chiefs said during a council meeting, in the Cherokee Syllabary?
7. How long did it take for this language to spread throughout the Cherokee nation?
8. What giant trees were named after Sequoya?
9. Do you think that Sequoya would have found the common language of the Indians if he had lived? Explain your answer.

10. Why do you think that Sequoya was called "The Lame Giant"?

CHEROKEE-ENGLISH CONCENTRATION GAME

1. Make flash cards of the Cherokee and English words in the Cherokee-English Dictionary.
2. Make two piles of cards — one for English words and one for Cherokee words. The cards should face down.
3. The first player turns up the top card on the English stack and on the Cherokee stack. If the cards "match" — that is, the Cherokee word is the translation of the English word, the player keeps the set of cards. If the cards don't match, put them in the middle of the stacks.
4. All players take turns in this fashion until all the words are matched.
5. The player with the most sets of cards wins the game.

Biography Cards

Make a set of biography cards of famous Indians, past and present. Use the following Indians or choose your own. Try to find pictures of the persons to be included on the biography cards. (One source is *Great Indian Chiefs*, Bellerophon Books, 133 Steuart Street, San Francisco, California 94105; a second is American Indian study prints Historical American Indian Biographies (No. 464) and Contemporary American Indian Biographies (No. 465), Instructor Publications, Inc., Instructor Park, Danville, New York 14437.

Reword the information to make a set of "Who Am I?" questions, like the following example:

WHO AM I?

I was chairman of the Board of Trustees of Pembroke State University for about 30 years.

I was also a Baptist preacher and a farmer.

I was the father of 14 children.

In 1949, the present Administration of Pembroke State University was named after me in my honor.

My life was dedicated to uplifting the educational standards of my people, the Lumbees.

Who am I?

(Oscar Sampson)

POWHATAN

"Why will you take by force what you may obtain by love? Why will you destroy us who supply you with food? What can you get by war? We are unarmed and willing to give you what you ask, if you come in a friendly manner. . . Take away your guns and swords, the cause of all our jealousy, or you may die in the same manner." This was Powhatan's warning to the English settlers when they took more and more land from the Indians without permission. Powhatan had managed to keep his large group of Algonquian tribes in Virginia somewhat at peace with the settlers at Jamestown. The Indians gave them food and taught them to plant corn. Powhatan told the English colonists that they, in turn, had to be fair to the Indians and treat them with respect.

POCAHONTAS

When the first English colonists arrived in Virginia, Chief Powhatan was the leader of the powerful group of Algonquian tribes. His favorite daughter was Pocahontas. As the legend goes, all of the settlers would have been killed if Pocahontas had not loved John Smith, the captain of the English. Powhatan's warriors were about to kill Captain Smith when Pocahontas threw herself on top of him and talked her father into letting him live.

Whether this is truth or just a legend, Pocahontas was important in the early history of the colonies. She was abducted by the English at Jamestown in 1611 and held hostage so Powhatan would not attack the settlements. She was later ransomed by the Indians, and married an Englishman, John Rolfe, in 1613. This was an important event for the settlers because it made Powhatan the father-in-law of one of the most important of the English colonists. Pocahontas became a Christian and changed her name to Rebecca. She died in 1617, at the age of 22, from smallpox. Her one son had many children, and today many Virginians claim to be descended from Pocahontas.

STALKING TURKEY OR CUNNE SHOTE
CHEROKEE

In 1762 Stalking Turkey, a Cherokee Indian from South Carolina, went to visit London and was presented to King George III. He was given gifts and treated as an honored guest. The people of London were very much interested in Stalking Turkey and the other American Indians who came to visit. Londoners did not consider the Indian as an enemy as did the settlers in America, but thought them to be fascinating. Many Europeans were writing about the "noble savage" at that time and the American Indian seemed to be just what they pictured.

OSTENACO

During the mid-18th century Ostenaco was one of the important Cherokee Chiefs. About 40,000 square miles of land in what are presently the states of Alabama, Georgia and Virginia were occupied by the Cherokee at the time of their first contact with Europeans. The intrusion of the settlers on Cherokee lands was very much resented. A number of wars were fought against the British, but the Cherokee signed a treaty in 1730 after several major defeats. They fought with the British during the French and Indian War, and Ostenaco led a war party against the French in the Ohio River Valley. In 1759 the English colonists wanted the Indian lands and fighting broke out again between the Cherokee and the settlers. When Ostenaco and several other Cherokee leaders went to London in 1762 to meet with King George III, they were treated royally. Ostenaco was painted by several European artists and these paintings are some of the earliest of the Cherokee which still survive.

JOHN ROSS
Cherokee

John Ross, was the leader of the Cherokee people at the time of their Removal to Oklahoma. His Indian name, Cooweescoowee meant "Large White Bird". In 1817 he was elected to the Cherokee National Council, and in 1828 he became Principal Chief of the Cherokees. He tried to save his people from losing their land, but he did not succeed. He led the migration to Oklahoma on the Trail of Tears. His wife was one of the 4,000 Cherokees who died on that march. Ross helped rebuild the Cherokee Nation in Oklahoma Territory. The capital was established at Tahlequah. Ross, and other Cherokees, was loyal to the Confederacy during the Civil War.

TAHCHEE
Cherokee

After the War of 1812, the leader of the western Cherokee was Tahchee. When he was a little boy his people were forced to leave their home in Alabama and move to a new location in Arkansas, on the St. Francis River. Tahchee became a skilled hunter of buffalo while growing up in the West. Tahchee was forced to move again in 1828 to the Red River region of Texas. Here he fought many battles with the Comanche Indians who did not like the arrival of the Cherokee. Tahchee also became very bitter with the United States government. Later he made peace with both the Comanches and the government and became a great scout and guide to several military and scientific expeditions in the Great Plains.

SEQUOYAH
Cherokee

The son of a white father and an Indian mother, Sequoya grew up entirely among the Cherokee. He made his living by hunting and fur trading in his early years. He also became known as a silversmith.

Sequoya was interested in reading, writing and printing. He knew the Cherokee could greatly benefit from these skills and went about the task of inventing a system of writing suitable to the Cherokee language. People laughed at him and thought he was foolish, but he kept at his task for years. Sequoya was quite brilliant and in 1821 his syllabary was finished. He presented it to his people and it was quickly adopted and put into use in their schools. In Washington, D.C. there is a life-sized statue of Sequoya in honor of the only man in history to single-handedly invent a system of reading and writing a language. Also, the largest trees in the world, the giant redwoods of California, bear his name.

NANCY WARD
Cherokee

Nancy Ward was the daughter of a white man, Sir Francis Ward, an English soldier, and Tame Doe of the Cherokee Wolf Clan. Her mother's brother was Chief Attakullaculla, who visited England. After she fought bravely against the Creeks in a battle in which her husband was killed, Nancy Ward was made Chigau, a "Beloved Woman" of the Cherokee nation. Only women who had distinguished themselves held this position of highest honor. Nancy Ward and her uncle tried to keep the Cherokees from taking sides in the American Revolution. But if it was necessary to take sides, she wanted her people to side with the Americans. She thought success for the Americans might bring independence and freedom to the Cherokees. She helped her people in other ways as well. Her home was a place of refuge for people in need. She introduced dairy farming to her people. The last "Beloved Woman" of the Cherokees died in 1822.

STAND WATIE
Cherokee

Stand Watie was a Brigadier General during the Civil War. He led a colorful brigade of Indian soldiers from Oklahoma. The brigade was known as the Cherokee Mounted Rifles.

Stand Watie had encouraged his people to accept the government's demands that they move to Indian Territory. Because he never changed his mind about an unpopular position, he became known as the one who "stands firm". Although Stand Watie lost his fortune after the Civil War, he saw to it that his children were educated. He was elected Principal Chief of the Oklahoma Cherokee Nation after the death of John Ross.

ADOLPH DIAL
Lumbee

Lumbee Indian Adolph L. Dial is a professor of history at Pembroke State University. He was born near Pembroke, North Carolina in December, 1922. He went to the Indian public schools of Robeson County and went to Pembroke State College for Indians in 1939 where he earned his Bachelor's degree in history. He served in the United States Army during World War II in Europe. He received his Master's degree and Certificate of Advanced Graduate Studies at Boston University.

Mr. Dial taught for many years in the Lumbee Indian schools before he became Head of the Department of American Indian Studies at Pembroke State University. He lives on a farm near Pembroke, where he raises tobacco, cotton, corn, and soybeans. He has co-authored a book on Lumbee history called *The Only Land I Know: A History of the Lumbee Indians.* He has served on the National Advisory Council on Indian Education.

LESTER BULLARD

Lester Bullard was exposed to hard work on the farm where he was reared by foster parents. He became a farmer and building contractor and was one of the original promoters of the Lumbee Recreation Center near Pembroke, North Carolina. Lester Bullard was also the F.H.A. administrator in the Pembroke area. He knew the ways of both the Indians and the whites and helped the two groups of people to cooperate rather than fight.

PETER BROOKS

At the age of 21, Peter Brooks returned to school to complete the eighth grade. He provided his sons and daughters with motivation and encouragement to begin their lifes' work, and several of his daughters are leaders in education. He was an inspiration to all children that he came into contact with, and encouraged them with the means and the philosophy to persist, to excel, and to accomplish.

FRED ELIAS (LAURENCE) HUNT

A notable farmer in Robeson County, Fred Elias (Laurence) Hunt was the father of nine children. He served on the school committee in Robeson County for about 5 years, and worked hard on behalf of public schools for Indians. His portrait now hangs in the lobby of Fairgrove School at Fairmont, North Carolina.

OSCAR SAMPSON

Oscar Sampson, a Baptist preacher and farmer, was the father of 14 children. He was chairman of the Board of Trustees of Pembroke State University for about 30 years. The present Administration of Pembroke State University was named after Oscar Sampson in his honor in 1949. His life was dedicated to uplifting the educational standards of his people, the Lumbee Indians.

FRANK H. EPPS

Frank H. Epps was a leader in organizing Scouting in Robeson County. He received his Master's Degree from Appalachian State University in 1952 and served as principal of Magnolia School for 35 years. Frank Epps also served as President of the Indian Teachers' Association. He helped establish a scholarship fund for Indian students to enable them to attend Pembroke State University.

ACTIVITIES TO GO ALONG WITH THE CHEROKEE AND ALGONKIAN SLIDE PROGRAM

1. After looking at the slide program, have the students draw pictures of some of the things that they learned from the slides.
2. Have a class discussion on the slides.
3. Show the slide program at the beginning of the unit and then at the end.
4. Pretend you are either a member of John White's crew or one of DeSota's soldiers. Write a letter "home" describing either the Algonkian or Cherokee and how they live.

114

ALGONKIAN SURVIVAL FISHING GAME

The main food supply for the Algonkian Indians of the Atlantic Coast of North Carolina was fish. Several young boys were sent each day to get fish for their family to eat. Each boy had to bring home ten fish each day so that the rest of the members of the family would have enough to eat.

Can you catch enough fish to feed your family so that they will not go hungry?

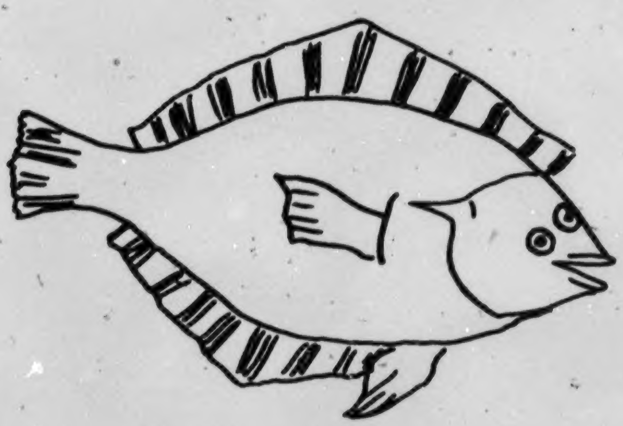
DIRECTIONS:

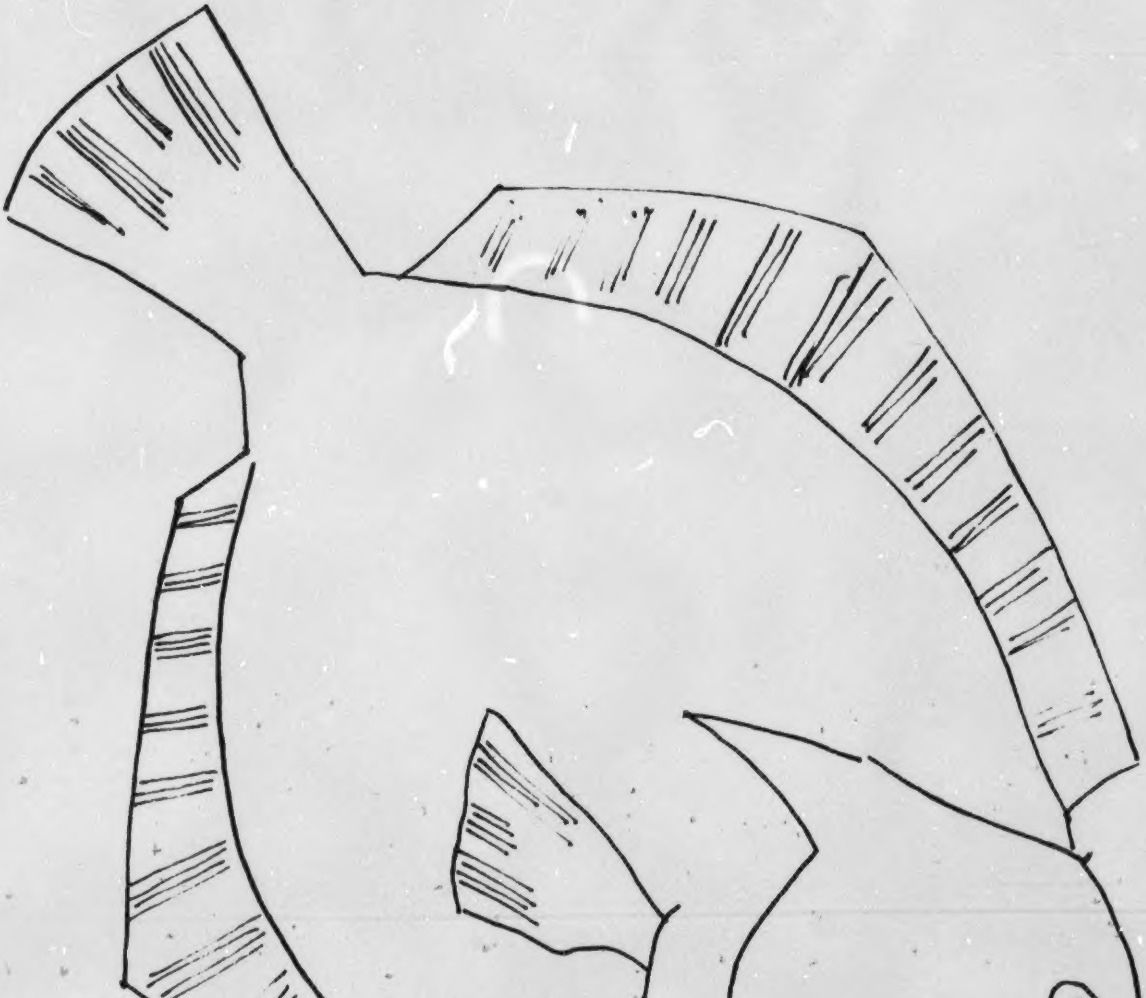
In a fish bowl or box, spear the fish cut from the Fish Pattern. On each fish is a spelling word or a word that you are learning in class. For each flounder you spear, do the following:

1. Pronounce the word written on the fish
2. Spell the word correctly without looking at it
3. Use the word in a good oral or written sentence.

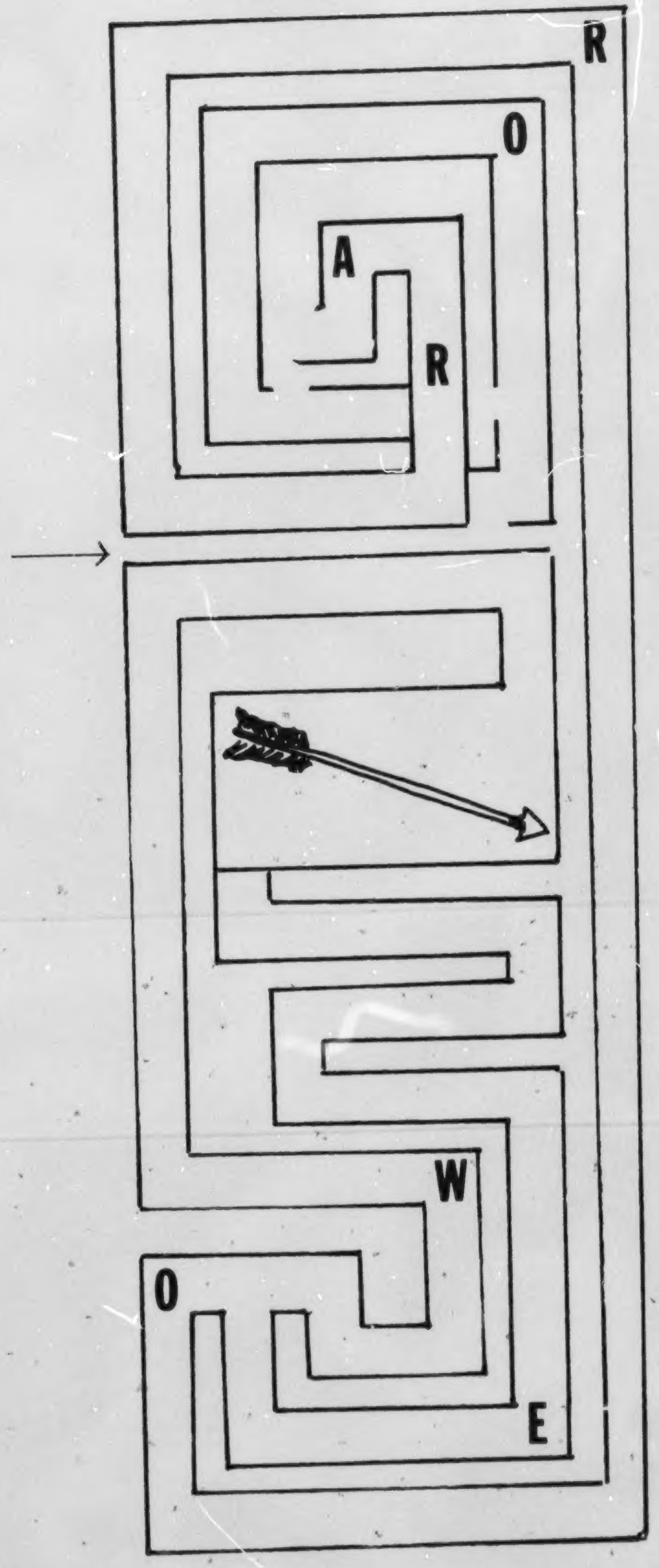
If you do all three things correctly, you may take the fish home for your family.

If only two people are playing, put in less than twenty fish.





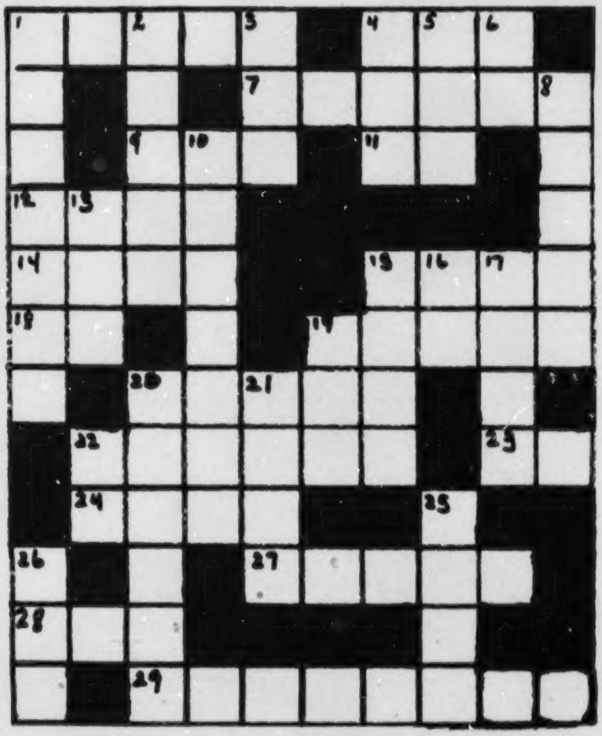
PATTERN FOR ALGONKIAN
SURVIVAL GAME



_ _ _ _ _

Follow the Maze to find a word.

CHEROKEE CROSSWORD PUZZLE



DOWN

1. Weapon used to hunt birds and small animals
2. Kind of spirits believed by Cherokee to cause illness
3. Put on clothing
4. Where the Seminoles live (abbrev.)
5. Color associated with war by Southeastern Indians
6. Preposition
8. Indians wore moccasins for -----
10. Trail -- ----- (2 words)
13. --- from sunflower seeds was used for cooking
15. Makers of honey
16. Tra --
17. Cherokee drama, ---- These Hills
19. Weapon used with 22 Across
20. Cherokee villages were usually built on or near -------
21. Do, re, and mi are each an example of a musical ----
22. Indefinite article
25. Cherokee men and boys like to ---- stickball
26. Clay container used for cooking

ACROSS

1. Cherokees made ----- from corn and beans
4. Spanish missionary
7. Baby owls
9. Atomic particle
11. Opposite of B.C.
12. Cherokee clan
14. Sequoyah's English name
15. Cherokee clan
18. Arm bone (abbrev.)
20. Cherokees traveled on rivers in a dugout -----
22. Weapons used in hunting and warfare
23. Either ... --
24. Bird's home
27. Large bird sacred to the Cherokee
28. Cherokees made baskets and fish traps from white ---
29. Inventor of the Cherokee syllabary

INDIANS OF NORTH CAROLINA

Unscramble the letters to find the names of the Indian tribes in North Carolina today.

W B A T C A A — — — — — — —
E R O C K E H E — — — — — — — —
B L M E U E — — — — — —
L A A W I H — — — — — —
R I C H O E A — — — — — — —
A S C A N W W C U O M A A I — — — — — — — — - — — — — — —
S T R U R A CO A — — — — — — — — —

INDIAN FOODS

Unscramble the letters to find some of the important foods eaten by Indians in North Carolina.

R O N C — — — —
N A S E B — — — — —
S S Q U A H — — — — —
Y R U E K T — — — — — —
L A F U F B O — — — — — — —
E N S I O V N — — — — — — —
E R D E — — — —
T S B I R S W E A R E R — — — — — — — — — — — —
M C P E A M I N — — — — — — — —
S A O R C N — — — — — —
H F S I — — — —
B T R I A B — — — — — —
L Q I A U — — — — —
Y O C H R I K N S U T — — — — — — — — — — —
A F S S A R S S A — — — — — — — — —
E E F W U L R E D S N O S S — — — — — — — — — — — — — —

SEEK AND FIND

Find the important Indian foods by looking at the columns up and down, and across the lines frontwards and backwards.

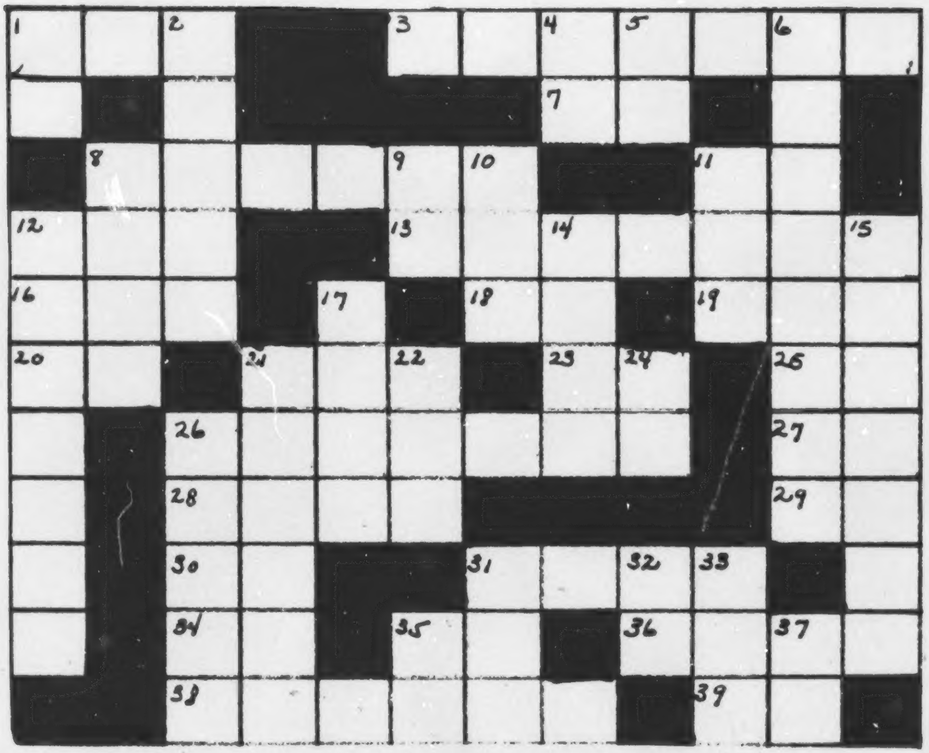
```
F L E A U Q N U T S N E
P U M P K I N T A D Q R
L N M N A C I M M E P O
U O I V R K E Y M E S C
Y R R E B W A R T S O M
B A F N U S N Y B R O L
E B F I S H B E E E N I
R B T S V E N K A W A A
R I C O R N E R N O B U
I T A N T U R U S L B Q
E V N S Q U A T A F I S
S Q U I R R E L I N R H
B U F F O L A F F U B U
S T R A H S A U Q S D A
```

Pumpkin
Turkey
Strawberry
Squirrel
Squash

Nuts
Buffalo
Fish
Corn
Rabbit

Sunflower seeds
Pemmican
Quail
Beans
Berries

CROSSWORD PUZZLE
INDIANS IN NORTH CAROLINA TODAY



ACROSS

1. Lumbee author, _ _ _ Barton
3. Cash crop of Lumbee and Coharie farmers
8. Coastal tribe, Waccamaw- _ _ _ _ _ _
11. Exclamation
12. What clothes should do to look right
13. Indians at Hollister, N.C.
16. Drink made with lemons
18. Twelve months (abbrev.)
19. Before (poetic)
20. Musical note, do, _ _
21. Put in place
22. _ _ _ the season to be jolly ...
23. Verb, How _ _ you _ _?
25. Indian Education Act, Title _ _
26. One of the counties where the _ _ Haliwa live
27. Part of an exclamation of fright, _ _ K!
28. Indian educator from Person County, Frank _ _ _ _
30. Negative
31. Egg-shaped
32. Advertisement (Abbrev.)
34. Initials for a nurse
35. Editor (abbrev.)
36. One of the authors of the Lumbee history, Adolph _ _ _ _
38. Gives in
39. Letter after ell

DOWN

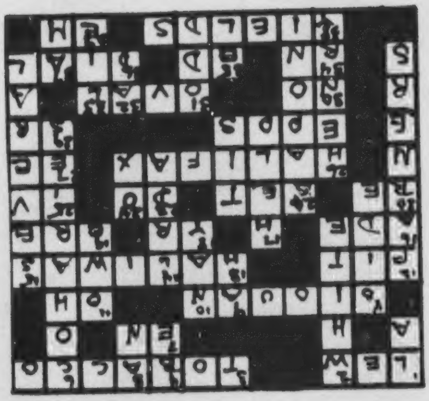
1. Tra _ _
2. Founder of the lost colony on Roanoke Island

Indians in North Carolina Today
Crossword Puzzle - page 2

DOWN

4. Verb (form of "are")
5. Indefinite article
6. Tribe located at Clinton, N.C.
8. Take someone's _ _ _ _ in an argument
9. _ _ ha!
10. Negative vote
11. Have a debt
12. Southeastern Indians made and make their livings as _ _ _ _ _ _ _ _.
14. Modern Lumbee organization (initials)
15. More than one, less that many
17. Assist
21. Newspaper published by the Cumberland County Association of Indian People
22. Contraction of it is
24. Draft animal
26. Lumbee hero, _ _ _ _ _ Berry Lowrie
31. Strange
32. Opposite of B.C.
33. Tell a falsehood
35. Spanish article "the"
37. First person singular form of 4 Down

ANSWER



ANSWERS -
WORD GAMES

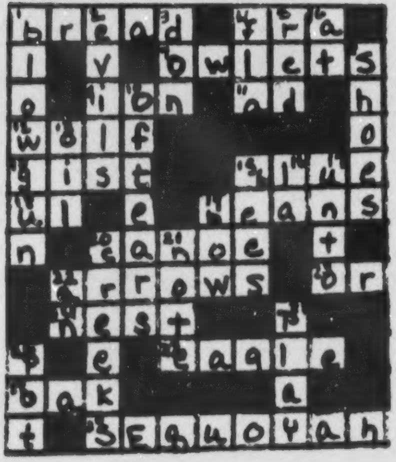
SEEK AND FIND

FLEAUQNUTSNE
PUMPKINTADQR
LNMNACIMMEPO
UOIVRKEYMESC
YRREBWARTSOM
BAFNUSNYBRDL
EBFISHBEEENI
RBTSVENKAWAA
RICORNERNOBU
ITANTURUSLBQ
EVNSQUATAFIS
SQUIRREDINRH
BUFFOLAFFUBU
STRAHSAUQSDA

SCRAMBLED FOODS

- Corn
- Beans
- Squash
- Turkey
- Buffalo
- Venison
- Deer
- Strawberries
- Pemmican
- Acorns
- Fish
- Rabbit
- Quail
- Hickory nuts
- Sassafras
- Sunflower seeds

CROSSWORD PUZZLE

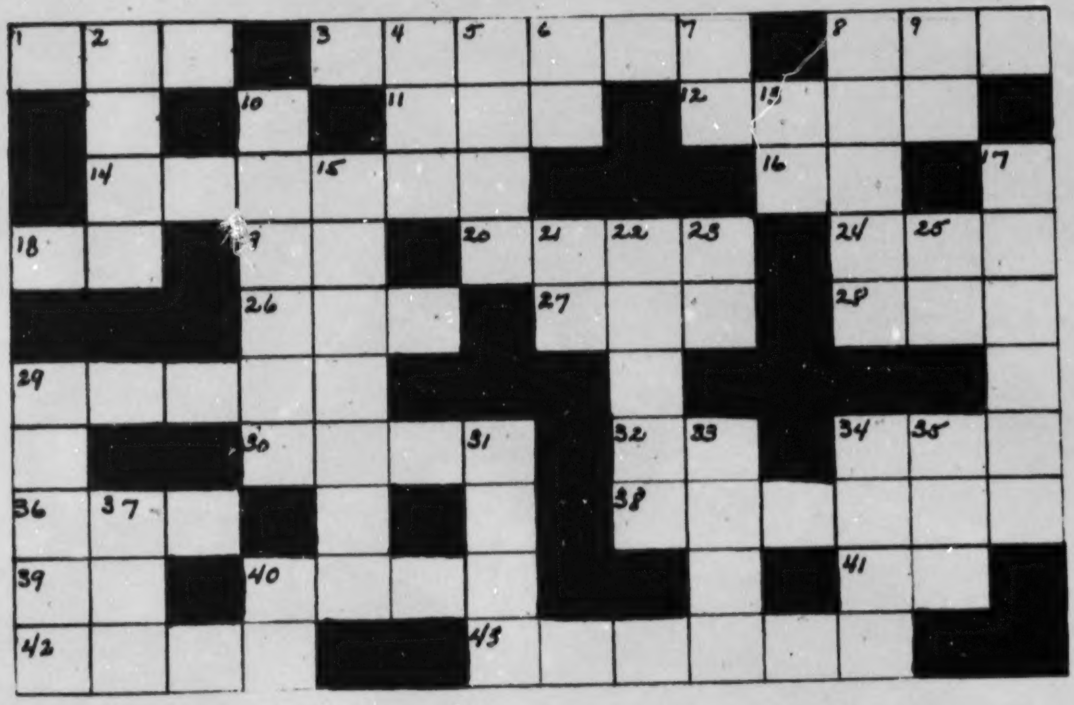


SCRAMBLED TRIBES

- Catawba
- Cherokee
- Lumbee
- Haliwa
- Coharie
- Waccamaw-Siouan
- Tuscarora

CROSSWORD PUZZLE

THE ALGONKIANS



ACROSS

1. An annoying insect
3. To make mushy
8. Make leather soft and flexible
11. Cover for a pot
12. Important food grown by the Algonkians
14. Bowls, dippers, and water jugs were made from _ _ _ _ _ _ _
16. Exclamation of discovery, ah _ _!
18. Word used in a phrase indicating time, _ _ soon _ _
19. Abbreviation for Missouri
20. Algonkian Indians lived in what the English considered _ _ _ _
24. Wild berries and roots can be used to _ _ _ basketry materials
26. The English anchored their boats in a sheltered _ _ _
28. Time period
29. Algonkian farmers
30. Long time periods
32. Negative answer
34. Million (abbrev.)
36. Illinois (abbreviation)
38. Tools used for 31 Down
39. Preposition
40. Important animal hunted for clothing, food, and tools
41. First two letters in the name of the Lone Star State
42. English School
43. Throws

DOWN

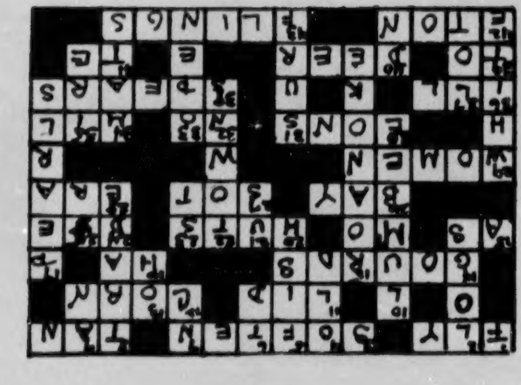
2. Material used for canoes by the Algonkian Indians
3. Aged
5. A food the Algonkians got from the ocean
6. Football game score worth 6 points (abbrev.)
8. The Algonkian Indians got bloodroot from the Cherokees through _ _ _ _ _

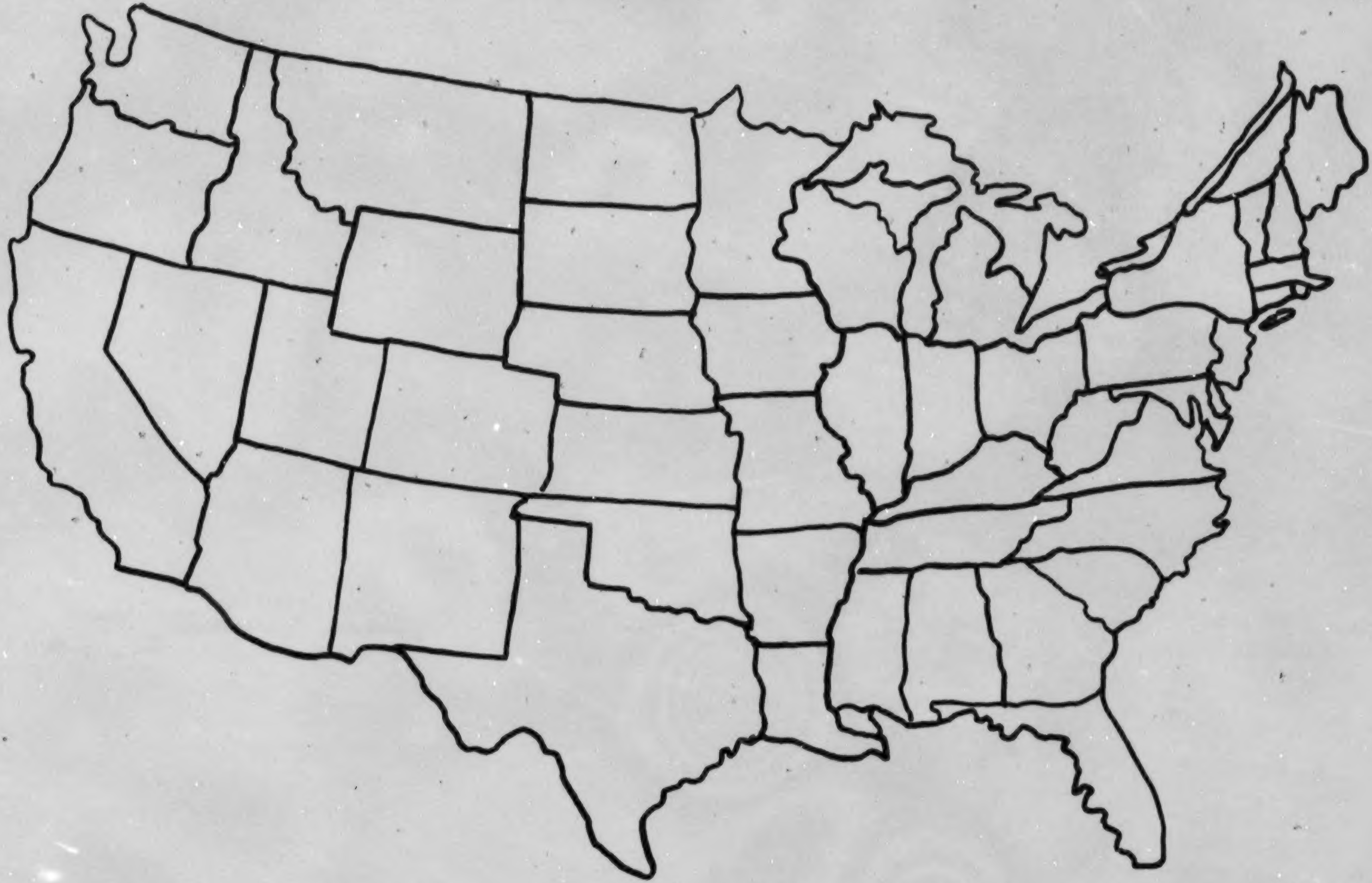
The Algonkians
Crossword Puzzle - page 2

Down

9. Indefinite article
10. Modern North Carolina tribe believed to be descendants of the Algonkians and the Lost Colony
13. Exclamation (_ _ No!)
15. Island where Capt. Barlow visited friendly Indians
17. The Algonkians used these to decorate their clothing and to make necklaces and earrings
21. We
22. Stockades were built around Algonkian _ _ _ _ _ _
23. Road or thoroughfare (abbrev.)
25. Twelve months (abbrev.)
27. Old drunk
28. Founder of the lost colony of Roanoke Island
31. Algonkian men caught fish in the _ _ _ _
33. Opposite of close
34. Algonkian houses were covered with _ _ _ _
35. Anger
40. Opposite of up (abbrev.)

ANSWER





Find the states on the map of the United States that have names of Indian origin. Color them red.

GEOGRAPHY AND MAP SKILLS

I. On an outline map of North Carolina that shows the counties color in all the counties that have Indian names. Also put in the major rivers, sounds, and lakes that have Indian names.

COUNTIES with names of Indian origin.

Alamance
Alleghany
Catawba
Cherokee
Chowan
Currituck

Pamlico
Pasquotank
Perquimans
Watauga
Yadkin

RIVERS with names of Indian origin.

Chowan
Pamlico
Neuse
Yadkin
Catawba
Hiwassee
Oconoluftee

SOUNDS with names of Indian origin.

Pamlico
Currituck

II. On a large North Carolina Map locate the Indian Tribes in North Carolina. On one map show the Indian tribes that were here when the Europeans first arrived. On another map show where the modern Indian communities are located in North Carolina.

THE CHEROKEE COUNTRY

On the map of Cherokee Country, follow these directions:

1. In BLACK crayon, pencil, or magic marker, outline the original Cherokee claims of land.
2. In GREEN crayon, pencil or magic marker, outline the Cherokee boundary at the close of the American Revolution.
3. In RED crayon, pencil, or magic marker, outline the Cherokee boundary at the final cession.
4. In BLUE crayon, pencil, or magic marker, outline the Cherokee Reservation of today (the Qualla Boundary).

After following all of the above directions, one can see how much land the Cherokee Indians lost from the time of the coming of the white man until today.

List some reasons you think may be why the Cherokees lost so much land.

CHEROKEE, NORTH CAROLINA MAP EXERCISES

This is a map of Cherokee, North Carolina, with symbols instead of labels. Write the number of each symbol on the line:

__________ A Church __________ A street or road
__________ Trees __________ A bridge
__________ A school __________ A shopping center
__________ A Supermarket __________ House or houses
__________ Mountains __________ A river

LOCATING BY DIRECTIONS AND ROAD NUMBERS.

1. On the lines on your map, label NORTH, SOUTH, EAST, AND WEST.
2. Draw a RED line showing how to get to Oconaluftee Village from U.S. 19 East.
3. Draw a BLUE line showing how to get to Oconaluftee Village from U.S. 19 West.
4. List the two major U.S. Highways on the map.
5. Annie Deer wants to go to the shopping center in Cherokee. How many shopping centers does she have to choose from?
6. On the map, more mountains are located in the direction of __________________.
7. On a map of North Carolina, find out the name of the river that flows through Cherokee.
8. What main U.S. Highway is the church located on?
9. The __________________________ Mountains cover most of western North Carolina.

THE CHEROKEE TODAY — Questions

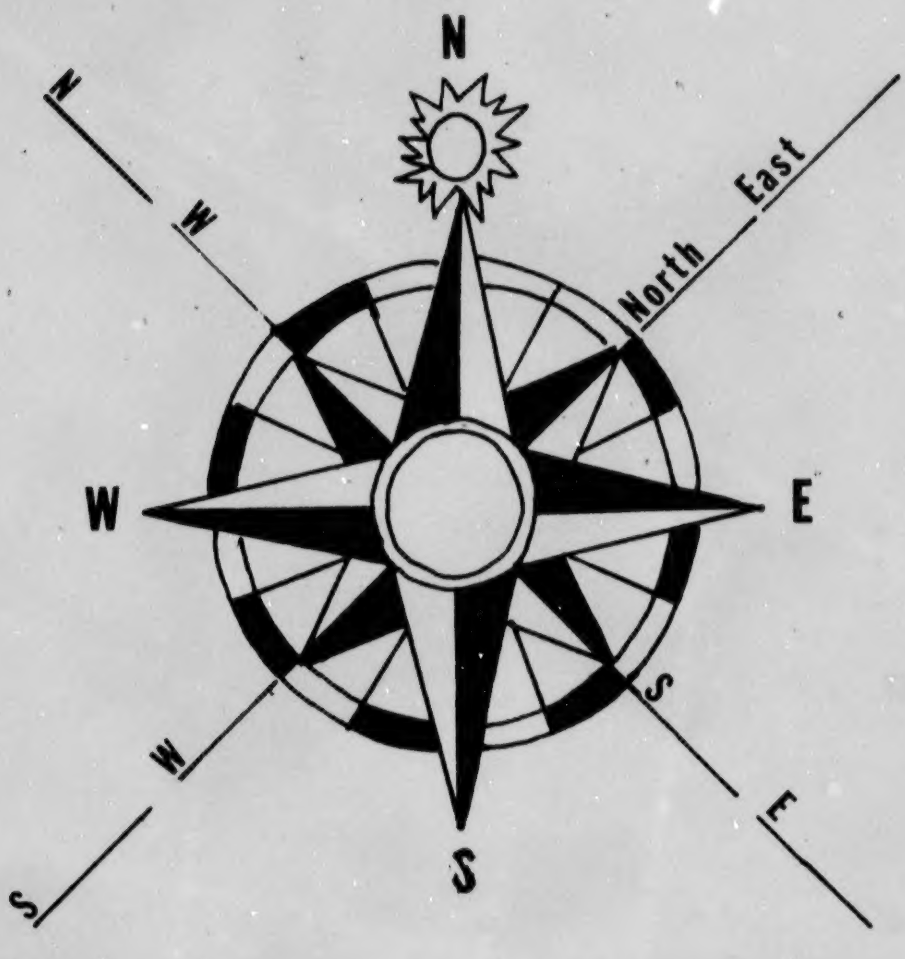
1. Little Bear wants to mail a letter. On the map, find the place he will go to mail the letter. Circle the place in RED.
2. Circle in BLUE the place Little Bear goes for his flu shot.
3. Where would Little Bear go to buy some of his uncle's crafts? Circle in GREEN.
4. Where would Little Bear go to learn? Circle in BLACK.
5. Little Bear is going to Asheville. In BROWN circle the symbol where Little Bear will catch the bus.
6. Little Bear and some of his friends won tickets to the outdoor drama "Unto These Hills." Circle in YELLOW the place they will go to see the drama.
7. Circle in ORANGE the place where the laws of Little Bear's people are made and discussed.

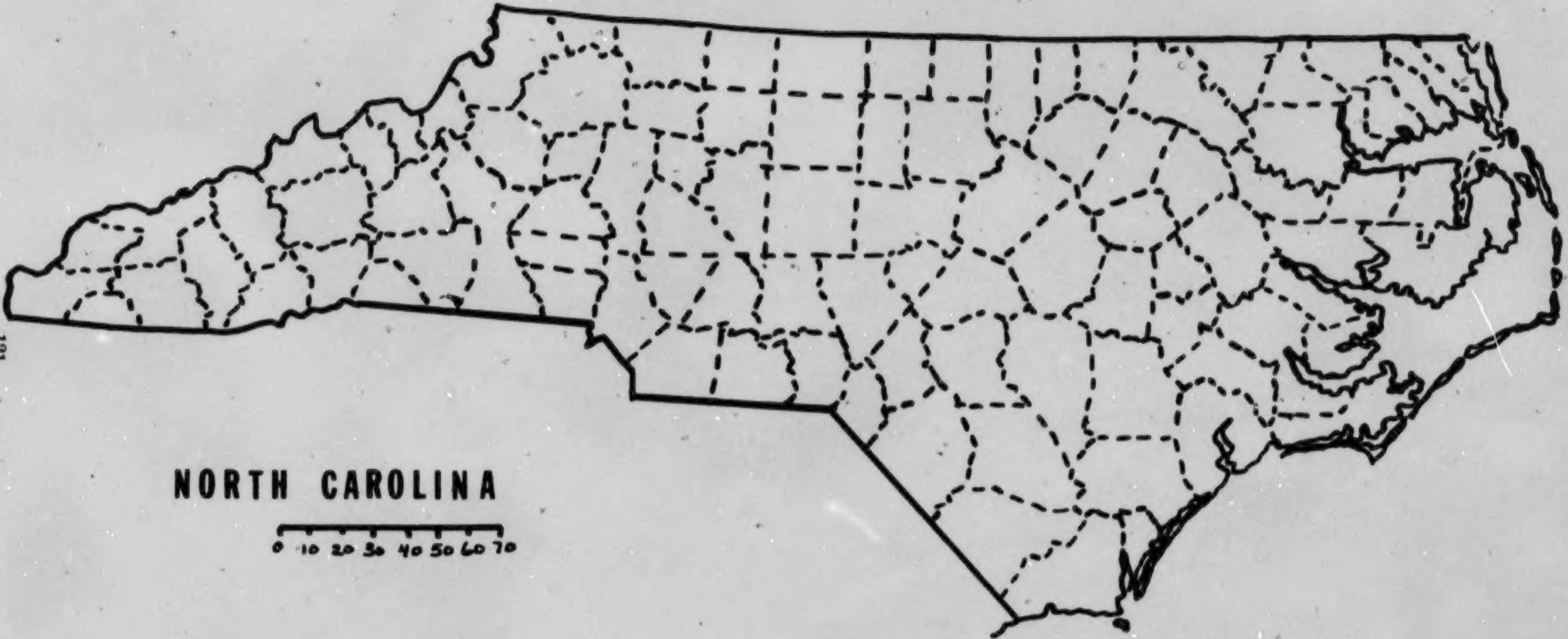
MAPS TELL DIRECTION

When reading a map it is important to find the directions. Some maps may have a compass rose to show the directions. Once you locate NORTH, it is easy to find the other three main directions.

Sometimes you must use the directions halfway between the four main ones. Fill in these "Halfway" directions on the compass rose. One of them is written out. Only initials are given for the other three.

Keep this map exercise for use in other map exercises.




NORTH CAROLINA
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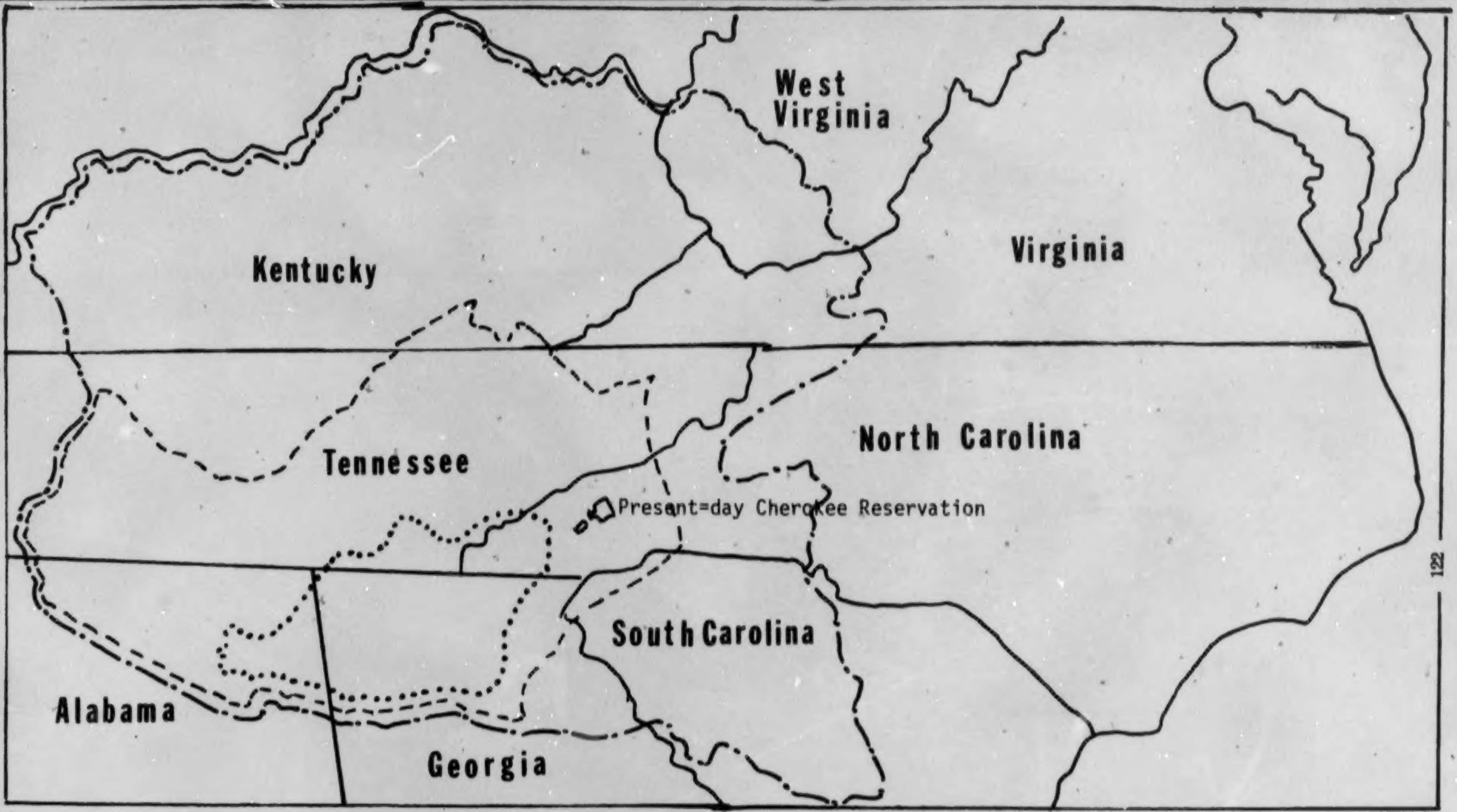

West Virginia
Kentucky
Virginia
Tennessee
North Carolina
Present=day Cherokee Reservation
South Carolina
Alabama
Georgia
122

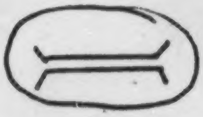
THE CHEROKEE COUNTRY

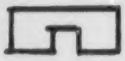
—·— Original Cherokee Claims
- - - - Cherokee Boundary at the Close of the Revolution
· · · · · Cherokee Boundary at Final Cession
—— Present Cherokee Reservation (Qualla Boundary)

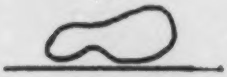
MAPS USE SYMBOLS

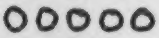
Map makers often use special symbols to stand for different things on the earth's surface. Many of these symbols are little drawings that suggest the way things really look. Some of the symbols stand for man-made things. Others stand for natural features. When you read the symbols, you are reading the special language of maps.

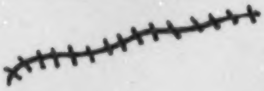
Circle each symbol that stands for something MAN-MADE. Underline each symbol that stands for a NATURAL FEATURE. The first two are done for you.

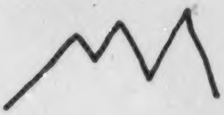


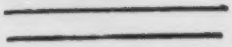


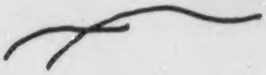


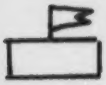


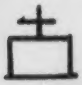


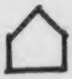


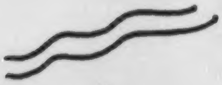


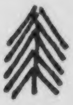


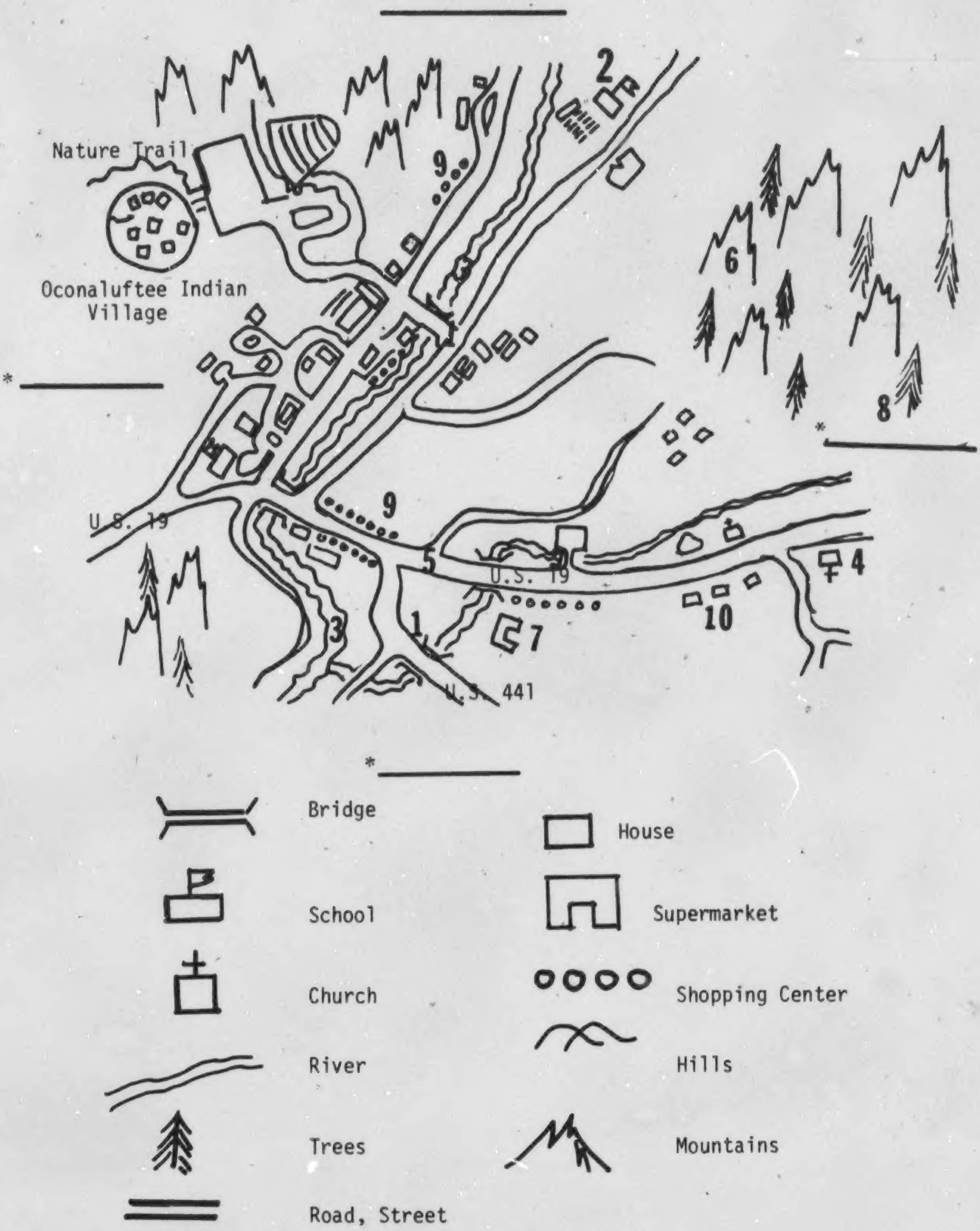






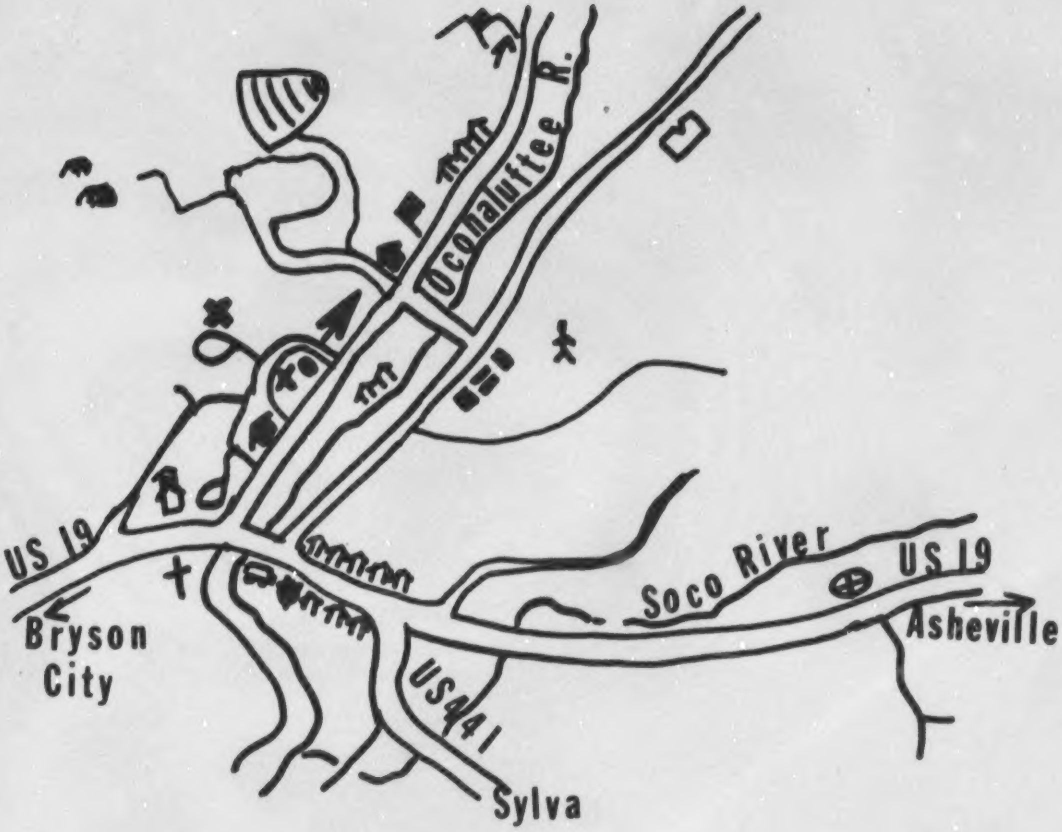






Nature Trail
Oconaluftee Indian Village
U.S. 19
U.S. 19
U.S. 441
1
2
3
4
5
6
7
8
9
9
10
*
*
*
Bridge
House
School
Supermarket
Church
Shopping Center
River
Hills
Trees
Mountains
Road, Street

CHEROKEE, NORTH CAROLINA


Oconaluftee R.
US 19
Bryson City
Soco River
US 19
Asheville
US 441
Sylva

○ Council House

Post Office

Police Station and Fire Department

Elementary School

Hospital

Qualla Arts and Crafts

Mountainside Theater

Oconaluftee Indian Village

+ Baptist Church

Bus Station

Museum of the Cherokee Indian

Great Smokies National Park

⊕ Methodist Center and Church

Cherokee Indian Agency (B.I.A.)

Craft Shops, Restaurants

Cherokee Boys Club

▬ Factories employing Indian people

CHEROKEE TODAY

THE BEST FISHING PLACE

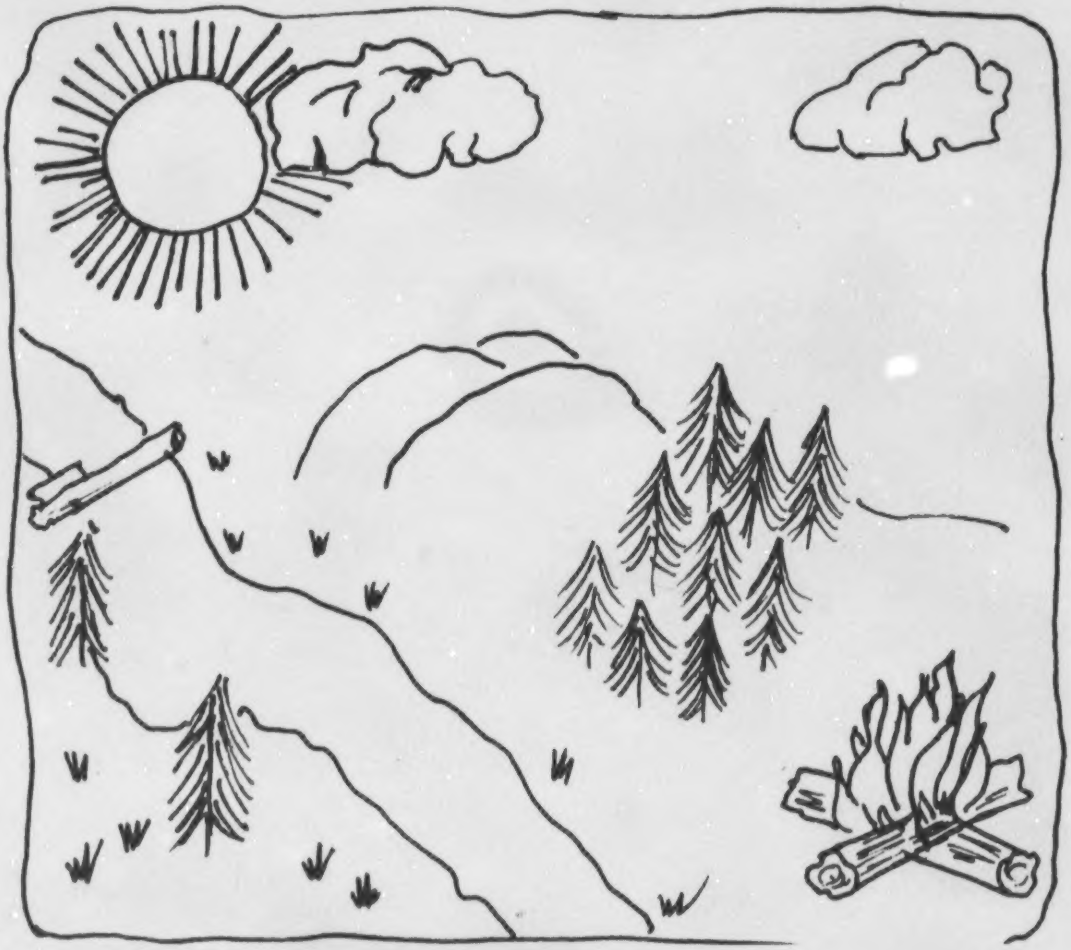
Little Deer and his father, Running Elk, were setting up camp late one afternoon when two other Indians, Rising Sun and Half Moon, walked by carrying four large fish.

"Oh, what a catch!" Little Deer exclaimed. "Father and I are going fishing tomorrow. Could you tell us where you caught your fish?"

"Of course, my son," replied Rising Sun. "Let me draw you a map.

"When you leave camp, walk toward the sun until you come to the other side of the forest. Then walk up on the high hill. On the other side of the hill you will see a valley. In the middle of the valley is the river where we caught our fish. Cross over the river and fish from between the two big trees where the water is deepest."

DRAW A LINE TO SHOW HOW LITTLE DEER AND HIS FATHER FOUND THE SPOT WHERE THEY WOULD FISH.



8. List three (3) towns that are named on this map.

9. What are the two major highways that go through Cherokee?

10. What are the major rivers shown on the map?

11. Circle in purple where Little Bear's father works.

CLAN GAME

Most of the early tribes of North Carolina were matrilineal, meaning they belonged to their mothers' families. Many tribes also had clans, which were large kinship or family groups. People belonged to their mothers' clans. Clans were named.

The Cherokee had seven matrilineal clans. They were called:

1. Deer
2. Wolf
3. Wild Potato
4. Paint
5. Blue
6. Long Hair
7. Bird

1. Find pictures of the symbols of the seven Cherokee clans. Draw pictures of these symbols.

2. Divide the class into four or seven groups. Each group will be a "clan" and act as a clan for a week or the duration of the Indian Studies unit. Divide the clans into two groups: one will be "red" and one "white".

3. Each clan will pick a name. Use animals, birds or plants.

4. Design a symbol that will stand for the group. Paint a picture of this symbol.

5. Have clan members sit together. Each clan will choose a leader to act as head of the clan and to represent the clan. Clan heads will form a class or "tribal" council.

6. Each clan should set down some basic rules and regulations they expect their members to follow. These should conform to rules of the school and the classroom. The Class Tribal Council should meet to formulate regulations for the entire class. Any clan members who misbehave will not be disciplined by the teacher. The other clan members will decide on the form of punishment for the offender.

7. Each clan will work together as a cooperative unit in carrying out tasks assigned to the class. They will eat together, also.

8. In physical education activities involving teams, team members will be clan members. For activities involving large teams or only two teams, have the Red clans form one team and the White clans the other.

9. At the end of the unit, discuss with the students the importance of kinship groups, in this case clans. Include regulation of marriage, mutual aid as an economic unit, social control, political functions, unity of goals, identity, and pride.

Ask them how this kind of family system is similar to the Ameican system and how it is different.

THINGS SACRED TO THE INDIANS

Indian people considered many different kinds of things to be sacred and to have special or super-natural power to help or harm human beings. These are called "symbols".

Among the Cherokee, for example, the eagle and its feathers were sacred. Other items sacred to the Cherokee were rattlesnakes, fire, smoke, the sun, the moon, corn, the number 7, quartz crystals.

1. Research these sacred Cherokee items and items sacred to other North Carolina tribes. Why were they sacred?

2. Make a bulletin board of pictures of sacred things. Identify which tribe considered them important.

3. Are these things still sacred to the Indians or symbols of the Indians? What things are symbols to the Cherokee today? What things are sacred to the tribes in the eastern part of the state?

4. Discuss what you think are the symbols of the "American people". Why are these things "sacred" to Americans? Put another section on the bulletin board of things sacred to Americans. Are there any symbols shared by both the Indians and the American culture?

INDIAN CONTRIBUTIONS TO AMERICAN CULTURE

American culture today is made up of things from the many different groups that have become "Americans". American Indians have made many important contributions to American culture. These have included land, inventions, foods, words, place names, highway routes, medicines, and important people.

1. Make a display or exhibit of the things that the Indians have contributed to American culture.

2. On a map of the United States, show place names, state names, rivers, and lakes that are Indian names.

3. Collect pictures or plastic models of foods and plants that are important in American culture today. Include pictures of how they are used today.

4. Make models or draw pictures of Indian inventions. Which tribes invented them?

5. Many words in the American language were originally Indian words. Find pictures that illustrate those words. Make a picture dictionary of Indian words with the word, a picture illustrating it, the tribe, its meaning in the Indian language, and its meaning today.

INDIAN CONTRIBUTIONS TO AMERICAN CULTURE

When the Europeans arrived in the "New World," they brough with them many things from their own cultural traditions and heritages. Many of these things, especially tools, inventions, and items of material culture, were quickly borrowed by the Native Americans, and Indian culture changed rapidly in many ways. However, although the Euorpeans tried to change the Indians' way of life, feeling that the European way was superior, in fact they were forced to depend upon the Indian people for their very survival in many of the early settlements and colonies. Many changes took place in the settlers' lives, as they "borrowed" things from the Indians' cultures that were better suited to where they were living than their European traditions.

Thus, Indian cultures have contributed much to what is now American culture. Many of the foods we eat today were Indian in origin, many of the words we use in our every-day conversations were Indian words, a number of inventions we take for granted were Indian inventions, and many of the medications we use to cure illnesses are based on old Indian remedies. America owes much to her native peoples.

WORDS OF INDIAN ORIGIN

Word	Tribe	Meaning and Indian Word
Avocado	Nahuatl-Aztec	Ahuacatl
Catalpa	Creek	Kutuhlpa - "Head with wings"
Chocolate	Nahuatl-Aztec	chocolatl
Hickory	Algonkian	pawcohiccora
Maize	Arawak	mahiz
Pecan	Algonkian	pakan
Potato	Taina	batata
Tomato	Nahuatl-Aztec	tomatl
Succotash	Algonkian	misickquatash - "ear of corn"
Hominy	Algonkian	rockahominy
Tobacco	Arawak	?
Squash	Algonkian	asquash-askoot
Caribou	Algonkian	caribou
Chipmunk	Algonkian	
Cougar	Tupi	Cucuarana/susuarana - "false deer"
Coyote	Aztec	coyotl
Jaguar	Tupi	jaguara
Manatee	Carib	manati
Moose	Algonkian	moos - "eats off of"
Oppossum	Algonkian	oppossum - "white beast"
Raccoon	Algonkian	Arakun - "scratcher"
Skunk	Abenaki	segonku
Woodchuck	Algonkian: Cree Algonkian: Ojibwa	otchek otchig
Bayou	Choctaw	bayuk - "small stream"
Muskeg	Algonkian: Ojibwa	muskeg
Pampas	Quechua (S.A.)	pampa - "plain," "field"
Savanna	Taina	zavana

Mugwump	**Algonkian**	**mugquomp - "chief"**
Podunk	**Algonkian**	**Podunk - name of an Indian village in Massachusetts or Connecticut**
Tuxedo	**Algonkian**	**Taken from the name of the Tuxedo Club at Tuxedo Lake, New York**
Hammock	**Arawak**	**hamaca**
Hurricane	**Arawak**	**hurakan**
Papoose	**Algonkian**	**papoos - "baby"**
Squaw	**Algonkian**	**squa - "woman"**
Tepee	**Siouan**	**tipi**
Toboggan	**Algonkian**	**tobagun**
Wampum	**Algonkian**	**wampumpeag - "string of white beads"**
Wigwam	**Algonkian**	**wigwam - "lodge"**

STATE NAMES OF INDIAN ORIGIN

ALABAMA	"Those who clear the land or thicket" (for farming purposes). The name of the Muskogean tribe, Alibamu.
ALASKA	"Great Country," Eskimo: al-ay-es-ka.
ARIZONA	"Little Springs" or "few Springs,". Papago: Ari-sonac OR "Dry belt". Spanish: Arida zona (Questionable)
ARKANSAS	"Downstream People". French corruption of Algonkian name for the Quapaw.
CONNECTICUT	"River of Pines". Algonkian name for the river Connittecock or Quonecktacut. Also means: "Long River," "River Whose Water is Driven by Winds or Tides."
DAKOTA (N. and S.)	"Allies" or "Friends". Tribal name of the Sioux.
IDAHO	"It is sun up" or "Behold, the sun coming down the mountain." Also translated "Gem of the mountains." Shoshoni: contraction of exclamation: "Ee-da-how."
ILLINOIS	"The men, perfect and accomplished." Name of an Algonkian tribe, Inini. Pronounced Illini by the French; the *ois* is also French.
INDIANA	"Land of the Indians." American language.
IOWA	"Sleepy ones." Sioux: Alaouez. (Origin uncertain). Other meanings: "This is the place," "Beautiful land."
KANSAS	"Wind people," "Small wind people of the south wind," or "Makes a breeze near the ground." Sioux: Kansa. Also a tribal name.
KENTUCKY	"Meadow land." Iroquois: Kentake. May also be: "Land of Tomorrow," Wyandot: Ken-tah-teh; "Dark and bloody ground," "River of blood": Ken-tuck-e; "Prairie," Cherokee.
MASSACHUSETTS	"At or about the great hill". Algonkian: tribal name.
MICHIGAN	"Great Water." Illinois Confederacy tribal name: Michigamea. (Algonkian)
MINNESOTA	"Whiteish or sky-tinted water," "Clouded or turbid water," or "clear water." Dakota: Minne (water) and Sota (a description of the sky on certain days.
MISSOURI	"Muddy water." Incorrect meaning. Name of a tribe living at the mouth of the river. Algonkian (Fox) word.
NEBRASKA	"River not running between high banks but spreading out widely," "Wide or broad river." Siouan (Oto) phrase for Platte River: *Ni* (Water) and *bthaska* (flat).
NEW MEXICO	"Land of Mexitli." Aztec: Mexitli, name of a god. The final syllable, *-co*, comes from Sanskrit *-ku*, land.

OHIO	“Great, fine, or beautiful river.” Iroquois.
OKLAHOMA	Term created in 1866 designating land held by the Choctaw. Choctaw: Two words meaning red people.
OREGON	Disputed origin. “Plate or bark dish.” Algonkian (Cree or Ojibwa). Error printed on a French map of 1715; Origanum (botanical) - genus of mints, the wild sage; “Big-eared,” Spanish: oregones; “Place of Plenty,” Shoshone - Oyer-un-gen; “Beautiful Water,” Algonkian - Wauregan
TENNESSEE	Cherokee name for the ancient capital and then the river. Cherokee: Tanasi or Tennase.
TEXAS	“Allies,” “Friends.” Name applied to a group of tribes: Teyas.
UTAH	“In the tops of the mountains.” Tribal name of the Utes (Eutaw), who lived “high up” in the mountains.
WISCONSIN	Meaning unknown. French version of Algonkian name. “Gathering of the Waters,” “Meeting of the Rivers,” Ojibwa.
WYOMING	“Upon the Great Plain,” “The large meadows.” East Coast Indian words. Popularized in 1809 by poet Thomas Campbell’s tale of Gertrude of Wyoming. The name was applied to localities throughout the United States.

INDIAN CONTRIBUTIONS TO MEDICINE

Plant	*Ailment*	*Tribe*	*Present Usage*
Bloodroot	Emetic	Onondaga	Stimulating expectorant; Emetic; tonic; heart stimulant
	General illness	Tuscarora	
	Fever, rheumatism	Rappahannock	
	Blood tonic, emetic	Mohegan	
	Burns	Meskwaki (Sac & Fox)	
	Sore throat	Potawatomi; Pillager Ojibwa	
Blue Cohosh	Fever	Omaha	Antispasmodic; Diuretic
	Emetic	Pillager Ojibwa	
	Suppression of profuse menstruation and genitourinary trouble	Ojibwa; Meskwaki, Menominee, Potawatomi	
Boneset	Fever, colds	Iroquois	Tonic; emetic; diaphoretic; anti-periodic; stimulant; cathartic
	Stomach pains	Alabama, Mohegan	
	Rheumatism	Zuni	
	Worms	Meskwaki	
Corn	Boils and risings	Cherokee	Cornsilk: diuretic Cornstarch: itching, antidote for iodine poisoning Corn oil: solvent for injections and for irradiated ergosterol (a control for bleeding)
	Itching	Chickasaw	
	Fever	Alabama	
	Warts	Catawba	
Dandelion	Heartburn	Pillager Ojibwa	Diuretic; tonic; mild laxative
	Tonic	Potawatomi	
	Chest pains	Meskwaki	
Elder	Headache	Choctaw	Stimulant; colic; diaphoretic
	Swollen breasts	Creek	
	Expectorant	Meskwaki	
	Fever	Menominee	
	Pain and swelling	Houma	
Ginseng	Intermittent fever	Mohawk	tonic; fertility
	Fertility	Penobscot	
	Headache, cramps, female trouble	Cherokee	
	Croup, coughing, fever, shortness of breath	Creek	
	Sores	Alabama	

	Vomiting, rheumatism	Houma	
	Earache, sore eyes	Potawatomi	
Juniper	Cholera	Teton Dakota	Diuretic; genitourinary antiseptic
	Colds	Dakota, Omaha, Ponca, Pawnee	
	Headache	Chickasaw, Ojibwa	
	Neck cramps	Creek	
	Rheumatism	Alabama	
	Weakness	Meskwaki	
	Diuretic	Cree	
	Shortness of breath, blood purification	Kwakiutl	
	Swelling of legs, pain in shoulder, back, and breast, mumps	Natchez	
Lady's Slipper Orchid	Worms	Cherokee	Nerve stimulant; Antispasmodic
	Nerves	Penobscot	
	Female disorders	Pillager Ojibwa	
	Male and female disordisorders	Menominee	
Magnolia	Itch	Louisiana Choctaw	Antimalarial agent; sweat inducer
	Chills	Mississippi Choctaw	
	Cramps	Houma	
Pleurisy Root	Bronchial, pulmonary trouble	Omaha	Expectorant, emetic, purgative, diaphoretic
	Cuts, wounds, bruises	Menominee	
	Antidote for internal poisoning	Potawatomi	
	Pneumonia	Natchez	
	Dysentery	Catawba	
Sassafras	Venereal diseases	Iroquois	Stimulant; tonic; colic
	Measles, scarlet fever	Houma	
	Blood tonic	Louisiana Choctaw	
	Bowel and stomach pain	Creek	
	Coughing, gallstones, bladder pain	Seminole	
Slippery Elm	Consumption, rheumatism	Catawba	Demulcent, emollient
	Dysentery	Houma	
	Assistance with afterbirth	Alabama	
	Toothache	Creek	
	Cough, cold	Mohegan	
	Eye inflammation	Potawatomi	
	Wound poultice	Menominee	
	Sore throat	Pillager Ojibwa	
	Sores, childbirth, eyes	Meskwaki	
	Bleeding of lungs	Penobscot	
White Pine	Headache	Ojibwa	Expectorant
	Colds	Mohegan	
	Sore throat	Tadoussacs	
	Sore throat, cold, consumption	Mentagnai	
	Chest pains, ulcers	Menominee	
Wild Cherry	Labor pain	Cherokee	Sedative; plaster base
	Sores	Ojibwa	
	Diarrhea	Ponca	
	Cough, diarrhea	Penobscot	
	Diarrhea, wounds	Menominee	
	Coughs, colds	Flambeau Ojibwa	
	Lung trouble	Pillager Ojibwa	
	Eyewash, tonic	Potawatomi	
	Sedative, stomach trouble	Meskwaki	
Yarrow	Weak troubled stomach	Paiute	Tonic; stimulant; en-

Bruises	Ute	encourage menstural flow
Earache	Winnebago	
Cramps	Chickasaw	
Fever	Meskwaki, Montagnai	
Fever fumigant	Pillager Ojibwa	
Spider bites	Flambeau Ojibwa	
Colds	Micmac	
Female complaints	Cherokee	

FOODS

Food	**Modern Uses**	**By-Products**
Corn/Maize	Fresh corn Canned corn Creamed corn Hominy Grits Corn oil Yeast Corn flakes Corn meal Corn starch Corn syrup Margarine Popcorn Corn chips	Alcohol Film Paste Dyes Antifreeze Soaps Textiles
Peanuts	Peanuts Peanut butter-invented by South American Indians Peanut brittle	
Pineapple	Canned pineapple Fresh Flavoring	
Banana	Banana	
Chocolate	Cocoa-beverage used by the Indians of Mexico, sweetened with honey. Chocolate candy, flavoring. The Aztecs used the chocolate beans as money.	
Peppers	Chili powder Hot sauce Pimentos Pickle relishes Fresh	
Beans	Black-eyed Kidney Lima Green Boston baked - Indian form Navy Succotash - Indian invention	
Potatoes	Irish Sweet potatoes Potato chips-invented by an Indian chef in New York French-fried potatoes	
Manioc	Tapioca pudding Worcestershire sauce	
Avocado	Fruit	
Squash		
Sunflower Seeds	Seeds Oil	
Sassafras	Root beer	
Ginger	Ginger ale	
Tomatoes	Food Sauce Paste Catsup Juice Soup	
Sugar Cane	Sugar Sweetener	
Honey		
Maple Syrup		
Nuts	Pecans Filberts Cashews Chestnuts Black walnuts Hickory nuts	
Wild Rice		
Vanilla	Flavoring	
Seafoods	Clam chowder Clam bakes Lobsters Oysters Shrimp	both of Indian origin
Animals	Turkeys Muscovy ducks Guinea pigs	

Non-Food Plants

Tobacco	Pipe tobacco Snuff Cigars Cigarettes Chewing tobacco
Cotton	Cloth
Chicle	Chewing gum

INVENTIONS OF INDIAN ORIGIN

Clothing

Trousers - "Trousers" styled after Indian men's leggings gradually replaced the European knee-breeches in men's fashions in America.

Moccasins - The soft-soled leather footgrear of Indians has been copied both in an actual moccasin that is a popular kind of shoe and in the modern version, the "loafer."

Poncho - The poncho was used by the Indians of the Andean mountain regions for protection from cold and rain.

Parka - The parka with its warm fur-lined hod was an important piece of clothing of the Eskimos.

Transportation

Snowshoes - Snowshoes were used by the Indians of the subarctic areas of Canada as a means of getting through the woods and heavy snow in the winters.

Canoe - The word is of Arawak (Caribbean) Indian origin. It refers to the particular kind of boat paddled by one or two persons or poled through shallow waters, often made of logs.

Kayak - The single-man vessel of the Eskimos.

Toboggan - An Algonkian word and Algonkian invention for transporting persons and possessions through snow-covered lands in the winter.

Games

Basketball - A form of basketball was played by the Indians of Meso-America where a small ball was to be put through a tiny ring set vertically on the wall of the court. The losing team really lost — their lives. It was found as far north as Arizona.

Volleyball.

Lacrosse - Indian stickball or lacrosse was called "the little brother of war" by the Southeastern Indians and was sometimes used as a substitute for warfare in settling disagreements between villages.

Sign Language

Because the tribes on the Plains came from a number of different linguistic and cultural backgrounds, they developed a language of hand signs as a means of communicating with each other.

Rubber

South American Indians discovered rubber and a variety of its uses: balls, ball-syringes, and rubber-coated clothing — the original "Sou'wester" was Indian.

Hammocks

Hammocks were used for a bed by Indians in the tropics and subtropics. The word also is Indian.

Pipes/Tobacco

Tobacco was grown by the Indians for ceremonial use only. It was smoked in pipes as an offering to the spirits. It is believed that Sir Walter Raleigh took tobacco back to Europe.

Infant Seats

Modern infant seats are styled after Indian cradleboards which were effective ways of keeping babies out of the way while still part of the family.

Military Tactics

Americans borrowed Indian military tactics during the Revolution

> *We bent down to the bob-cat's crouch*
> *Took color from the butternut tree*
> *At Saratoga, Lexington,*
> *We fought like Indians and went free.*
> *Tristam Coffin*

The "rebel yell" of the Civil War was based on the Indian war whoop.

Thanksgiving

The Thanksgiving feast was a traditional Indian harvest ceremonial of giving thanks for a bountiful harvest. Our Thanksgiving follows this pattern, and the traditional Thanksgiving dinner includes many foods given to the Europeans by the Indians: Turkey, cranberries, candied sweet potatoes, mashed "Irish" potatoes, squash, beans, cornbread, pumpkin pie, pecan pie.

The Articles of Confederation

Benjamin Franklin claimed to have used the Iroquois Confederacy as the example for his Plan of Union and later the Articles of Confederation.

Dyes

Before the introduction of chemical dyes, red dyes were obtained from the cochineal bug, found in the prickly pear cactus and used by Indians of Mexico as a source of color.

Freeze-Dried Process

The process of freeze-drying foods was first invented by the Incas in South America, who used it to dry potatoes.

Tents

The Sibley tents developed by the United States Army were based on the model of the Plains Indian tipi.

JOURNEY TO ECHOTA

Number of Players: 4

Directions: The goal of the game is to be the first player to go from the home village at one end of the board to the capitol of Echota to attend the annual New Year ceremony.

To accomplish this, each player, in turn, draws a card with a question. For each correct answer the player moves ahead the number of spaces indicated on the card. If he fails to answer the question, he remains where he is until his next turn. Each player also must overcome certain hazards on the journey. These are indicated on theboard with directions for the players if they land on the marked spaces.

The teacher will keep score by following with the list of questions and answers and will determine whether or not the questions are answered correctly. The question cards should be thoroughly shuffled before beginning the game.

Questions

1. What is the name of the mountains where the Cherokee live? (Great Smokies) - move ahead one space

2. What bird is sacred to the Cherokee? (Eagle) - move ahead one space

3. Where is the modern Cherokee reservation? (Western North Carolina) - move ahead one space

4. Arrowpoints were usually made out of ________________.

(Stone, flint) - move ahead one space

5. Cherokee clothing was made from ____________________.
(Deer skin) - move ahead one space

6. Where did the Cherokees prefer to build their towns?
(Near rivers or streams) - move ahead one space

7. What color did the Cherokee War Chief wear?
(Red) - move ahead one space

8. How many clans did the Cherokee have?
(Seven) - move ahead one space

9. Who was responsible for planting and tending the fields?
(The women) - move ahead one space

10. In the winter Cherokee houses were covered with ________ made of corn husks to keep out the rain and cold.
(Mats) - move ahead one space

11. Where in a Cherokee village was the Council House located?
(In the center) - move ahead one space

12. What was the favorite nut used for food by the Cherokees?
(Hickory) - move ahead one space

13. What did the Cherokees use for transportation?
(Dugout canoes) - move ahead one space

14. Who was in charge of village activities in times of peace?
(The Peace Chief) - move ahead one space

15. Cherokee women made pottery by the method known as ________________.
(Coiling) - move ahead two spaces

16. What was the name of the Principal Chief who led the Cherokees on the Trail of Tears?
(John Ross) - move ahead two spaces

17. What do the Cherokees call their long march to the west?
(The Trail of Tears) - move ahead two spaces

18. What is the name of the modern Cherokee reservation?
(Qualla Boundary) - move ahead two spaces

19. What did the Cherokee believe winning the sickball game did? (Brought good luck and health to the entire village) move ahead two spaces

20. Who was the first white man to meet the Cherokee?
(DeSoto) - move ahead two spaces

21. The main activities of the Cherokee men were __________ and __________.
(Hunting and warfare) - move ahead two spaces

22. What was the most important animal hunted by the Cherokee? (Deer) move ahead two spaces

23. What weapon did the Cherokee use to hunt birds and small animals? (Blowgun) - move ahead two spaces

24. What was the name of the Cherokee newspaper that was printed in the Cherokee syllabary? (The Phoenix) - move ahead two spaces

25. What is the name of the government agency that works with the Cherokee? (Bureau of Indian Affairs/BIA) - move ahead two spaces

26. What is the main industry in Cherokee today?
(Tourism) - move ahead two spaces

27. Who governs the Cherokee today?
(An elected tribal government) - move ahead three spaces

28. What was the name of the white man who helped the Cherokee buy back land after the Removal?
(Will Thomas, Little Will) - move ahead three spaces

29. Who was the President of the United States at the time of the Cherokee Removal? (Andrew Jackson) - move ahead three spaces

30. What did the Cherokees use to make baskets?
(White oak splints or rivercane splints) - move ahead three spaces

31. On cold winter nights, the Cherokees slept in small round houses called ______________________________.
(o-sis or hot houses) - move ahead three spaces

32. What were the three most important crops grown by the Cherokee? (Corn, beans, squash) - move ahead one space for each correct answer

33. From what materials were early Cherokee houses made?
(Branches/wattle and mud/daub) - move ahead three spaces

34. In Cherokee dances, what musical instruments were used?
(Terrapin shell rattles worn by the women dancers) - move ahead three spaces

35. Who was the Cherokee who sacrificed himself so that some of his people could remain in the mountains of North Carolina?
(Tsali) - move ahead three spaces

36. Corn kernels that are soaked in water mixed with wood ashes so that the skin will loosen to be removed are called ______.
(Hominy) - move ahead three spaces

37. Who invented the Cherokee alphabet or syllabary?
(Sequoyah/Charles Gist) - move ahead three spaces

38. Wild potato, Bird, Wolf, Deer, Paint, Blue, and Long Hair are the names of the seven Cherokee ________________.
(Clans) - move ahead four spaces

39. What is the name of the North Carolina Cherokee tribe?
(Eastern Band of Cherokee Indians) - move ahead four spaces

40. Cherokee villages usually were enclosed within a ________.
(Stockade/palisade) - move ahead four spaces

41. What is a syllabary?
(Each symbol stands for a syllable rather than a sound) - move ahead five spaces

42. In what ways did the Cherokee use the deer?
(Meat; skin-clothing, bedding, moccasins; sinew-sewing thread, bowstrings; bones, antlers-sewing awls, scrapers for tanning hides, flint-knapping tools; teeth-necklaces; brains-tanning; hooves-rattles) - move ahead one space for each right answer (5-7 spaces)

43. Name the most important food grown by the Cherokee.
(Corn) move ahead 2 spaces.
If you know the Cherokee word, move ahead two more spaces. (Selu)

44. What color(s) did the Principal Chief or Peace Chief wear?
(White and yellow) - move ahead one space for one right answer; for two, move ahead three spaces

45. Today the Cherokees live in what two states? (North Carolina and Oklahoma) - move ahead two spaces for each right answer.

46. BOYS ONLY. GIRLS DRAW ANOTHER CARD. Your arrow was right on center in the arrow-shooting target practice. You win all the arrows on the target. Move ahead 10 spaces.

47. BOYS ONLY. GIRLS DRAW ANOTHER CARD. The fish you speared fell off. Go back two spaces.

48. BOYS ONLY. GIRLS DRAW ANOTHER CARD. You lost your blowgun darts while hunting birds and rabbits, and you have to make new ones. Lose one turn.

49. GIRLS ONLY. BOYS DRAW ANOTHER CARD. The pot you made cracked while drying and cannot be fired. Go back two spaces

50. GIRLS ONLY. BOYS DRAW ANOTHER CARD. You have to repair the cracks in the plaster of your house because of a rainstorm. Lose one turn.

ACCULTURATION: THE CHEROKEE AND THE EUROPEANS

The focus of this activity is the changes that occurred in Cherokee culture after they came into contact with people of European background. The students work in small groups using evidence cards that illustrate particular changes to consider how the Cherokee culture was influenced by contact with the Europeans. A class discussion then can consider reasons why the Cherokees were willing to make such significant changes in their lives.

Objectives:

1. The identification of aspects of European culture which were adopted by the Cherokee.
2. Suggestions of reasons why groups change aspects of their lifestyles.
3. Work with others to organize and present information and in reaching conclusions.

Materials:

1. Set of 16 Evidence Cards, THE CHEROKEE AND THE EUROPEANS.
2. Classification Form

Directions:

As part of the lessons covering the contacts between the Europeans and the Cherokees, remind the students of Cherokee culture before the coming of the Europeans. Discuss the fact that many things from the culture of the white settlers were borrowed or adopted into the Cherokee culture. Be sure to include the discussion of the Cherokee Removal at some point in this activity.

Divide the class into small groups of above five students each. Give each group a set of the 16 Cherokee evidence cards and the classification form. Each group is to decide which cards fit into each of the eight classifications. Give each group a copy of "Classifying Evidence Cards."

When the groups haye completed the classification exercise, draw a similar chart on the board and fill it in during the class discussion. Ask the students to explain why they *put each card in that particular classification.*

Discuss the following questions:

- Which parts of the Cherokee culture do you think the Cherokee changed the most? Why?
- Why do you think the Cherokee were willing to make these changes in their culture?
- What effect do you think these changes had on the Cherokee culture? Did it get "better" or "worse"? Why?

146

THE CHEROKEE AND THE EUROPEANS
CLASSIFYING EVIDENCE CARDS

	Before Contact with Whites	After Contact with Whites
Earning a Living	13, 3, 12	4, 7, 10, 14
Recreation	6	15
Education/Learning		1, 2, 5
Government/Laws		8, 9, 11, 16

READING ANIMAL TRACKS

Animal tracks are interesting because they offer a challenge to discover who or what made them. To the Indians, being able to read animal tracks could mean the difference between eating and going hungry or knowing whether or not a person was in danger. Good hunters had to be able to recognize the tracks of animals living in their area. They also had to know when and where to look for them.

What kind of a hunter are you?

In a bulletin board center for animal tracks there are cards with animal tracks, another set with names of the animals, and one with pictures.

1. Study the cards with the animal tracks and description of the animals.
2. Your teacher has prepared a set of cards of animal tracks. Each card has tracks for one animal.
3. There is another set of cards with the names of the animals whose tracks are shown. Match the names of the tribes to the tracks.
4. Then check your guesses against the cards.
5. Can you also recognize the animal? Match the tracks cards and name cards with the pictures of the animals. Pin the picture of the animal to the correct tracks.

ANIMAL TRACKS CONCENTRATION GAME

You have a set of cards with animal tracks. There are two cards for each kind of track or animal.

1. Turn all the cards face down so the prints do not show.
2. The first player turns up two different cards. If they match, the player keeps the cards. If the cards matched, the first player continues to draw two cards until he/she turns up a non-match.
3. If the tracks are not the same, turn the cards face down again, and it is the next player's turn.
4. Keep playing until all of the cards have been paired up. The player with the most sets wins.

A variation of this would be to match the tracks picture with pictures of the appropriate animal.

WHAT KIND OF A HUNTER ARE YOU?

Indian hunters had to know about the animals they hunted — where to look for them, time of day or year, feeding habits, and to recognize their tracks. After studying the "Reading Animal Tracks" cards, fill in the chart below to see how good you would be at recognizing animals.

Animal	Season Hunted	Time of Day Hunted	Feeding Habits	"Flash" Features	Tracks	Other Information	Use
BEAR							
BEAVER							
DEER							
FOX							
RABBIT							
SQUIRREL							
PORCUPINE							
PHEASANT							
RACCOON							
WOOD DUCK							
OPOSSUM							

148

ANIMAL TRACKS

1. Get rubber stamps of animal tracks or find pictures of animal tracks. Make a set of "Tracks" cards with the track and the following information on each animal. Have the students do the related activities.

2. For the "Reading Animal Tracks" bulletin board activity, you will need the following:
    a. A set of cards with animal tracks printed on them. They should be numbered, and the animal identified on the back. Pin these up on the bulletin board.
    b. A set of cards with pictures of the animals whose tracks are on the cards. You can find pictures in magazines and coloring books.
    c. A set of cards with the names of the animals whose tracks are on the track cards.

READING ANIMAL TRACKS

The tracks of animals can tell us many things:

1. Where the animal lives and what it does best —
    a. The webbed feet of the BEAVER tell us that it lives in water.
    b. The large front claws of the BADGER show that it lives in dry soil and digs for food or shelter.
    c. Are the feet of the RABBIT adapted to digging holes? No, the rabbit must use the abandoned burrows of other animals and have its young in shallow depressions in the ground. Would it live in water like the beaver?

2. How large or tall is the animal? If the steps of the animal are close together, it has short legs.
    a. The tracks of the snapping turtle almost touch each other, showing that it has short legs. The tracks are almost as wide from left side to right side, showing that it is a broad creature. The lines of tracks of the snapping turtle, which is 12 inches across, will be between 12 and 14 inches apart.
    b. There will be more space between the tracks of the long-legged deer, and the walking tracks will form a straight line.

3. What is the animal doing?
    a. The fox that hunts mice in an area where pheasants are common — or picks up a pheasant kills by the road and feeds on it there.
    b. A well-fed deer tasting a jackpine, although we are told that they never touch jackpine unless they are starving.
    c. A deer running at top speed because it is being chased by dogs, or a deer that stops over the first hill even though it has been shot at by hunters.

4. REGISTERING. Registering means that one impression or track is placed right on top of another.
    a. HOW — The hind foot is placed into the impression made by the front foot on the same side.
    b. WHY — Animals that feed on other animals must stalk their prey. They are able to see where to place their front feet without making any disturbing noises, like breaking twigs. By placing the hind feet in exactly the same spot, they can move from place to place silently.
    c. Non-registering — tracks of running animals do not register. Years of domestication of the dog have caused him to lose the ability to register, although his cousin, the wolf, will register while walking or stalking.

5. FLASH FEATURES are the parts of the animal we glimpse as it runs or is flushed in the field. When these are combined with the tracks, it is possible to identify the animal.

NATIVE AMERICAN ANIMALS

BLACK BEAR	**Ursus Americanus**
Carnivore	
Diet:	Small rodents, berries, and insects are most common.
When Seen:	During the day as the bear forages for food. In northern regions he hibernates for the winter.
Where Seen:	In wooded regions, often traveling along streams is common, but it is also possible to find them moving through a meadow or an old burn area.
Tracks:	Bear tracks are hard to mistake for any other animal of the woods.
Personal Notes:	All bears register off and on. The probable reason that they don't register continually is that they are usually ambling back and forth looking under logs and grabbing berries as they go, which disrupts a straight line pattern.

BEAVER	**Castor Cabadebsus**
Diet:	Inner bark of trees; usually prefers aspens and cottonwoods, then pines and willows.
When Seen:	Often during the day but usually in the early morning and late evening.
Where Seen:	Either in or near the vicinity of ponds and streams.
Den:	Homes are either lodges or a bank burrow. Lodges are seen most commonly, although the bank den is more common on small streams.
Tracks:	The track is unique with the hind foot having webbed toes to aid in swimming. The tail drag often almost wipes out the track prints. On hard-packed banks or runs, look closely for toe nail marks in the hard earth to determine the presence of beavers.
Personal Notes:	Obvious signs to watch for are the remnants of branches from which they have chewed the inner bark for food. Another sign is the feed pile, usually found between the lodge and the beaver's dam. The pile consists of small tender branches used as

food and is stored below the water surface so they will continue to have access to it after the ice forms. The kind of food will vary with locations.

BLUE JAY **Corvidae**

Perching Bird

Tracks: Perching birds have three toes forward and one to the rear. These show that the bird is adapted for perching on limbs.

RING-NECKED PHEASANT **Phasianidae**

Ground Bird

Tracks: Three strong toes forward and a small toe to the rear tell us that the bird is adapted to life on the ground and that the feet are used for running and scratching.

WOODPECKER **Picidae**

Climbing Bird

Tracks: The tracks of climbing birds are like the grasping position of the owls with two toes forward and two toes back. This shows that the bird is adapted to hold on to the sides of trees as they search for food in the bark.

BUFFALO **Bison**

Habitat: Formerly roamed over much of the middle portion of North America, from the Plains to parts of the woodlands.

Diet: Strictly vegetarian, with grass being the favorite.

When Seen: During the day, grazing and roaming.

Dens: These animals do not den but bed down much as deer and cattle do.

Tracks: At first glance buffalo tracks might be confused with domestic cattle, elk, or caribou except for the limited territory. Also, buffalo have a very round or circle-like print, while the others are more oblong. When walking in soft or muddy ground, the dew claws of the buffalo will become evident as he sinks in.

Personal Notes: There is probably no other animal that was more important in the West. The buffalo was important to both the Indians, whose entire livelihood depended upon it, to the early settlers, who used everything from buffalo hides and meat to the bones and the chips (for fuel).

WHITETAILED DEER **Odocoileus Virginianus**

Ungulata

Deer Family

Similar Tracks:
Mule Deer
Black-tailed Deer
Moose
Elk

Habitat: All of the United States

When Seen: Can be seen about any time of the day but most commonly in the early morning and late evening on their way back from feeding to bed down.

Where Seen: Open meadows and fields, wooded areas, and marsh or bog country.

Diet: Primarily browse, but they also eat in fields of grain, especially winter wheat.

Dens: Bed down in soft grass or leaves in the woods or near meadows.

Tracks and Signs: Tracks will be found from edges of large cities to wilderness areas.

In the fall look for small trees with the bark rubbed off the trunk and patches of pawed soil with a few tracks.

When walking, the tracks register, but when jumping they leave a pattern similar to the rabbit.

The tracks shown are the running tracks of a Virginia or white-tailed deer. The mule deer has a bounding gait, which puts all four tracks close together.

Personal Notes: Flash features of this species include the white underside of the tail which shows while the animal is running away. The antlers of the white-tail have one main beam with many tines coming off from it.

DOG

Carnivora

Similar Tracks:

Wolf	Canis lupus
Coyote	Canis latrans

Habitat: Found everywhere that man is found

When Seen: At any and all times, night and day

Where Seen: Almost anywhere that people are found.

Diet: Primarily meat eaters but when domesticated will eat most anything.

Dens: If wild, the trends follow those of the coyote and wolf. If domestic, they have their own special "doghouse" or live in the home of their master.

Tracks: The size depends on the species, but those found in the field will be large with the toes showing.

It is possible to distinguish dog and wolf tracks, since dogs rarely register. Dogs, when approaching scented meat, will head directly to the meat, while wolves, coyotes, and foxes are very cautious and will circle the meat or kill before moving in.

RED FOX

Vulpes Fulva

Carnivora

Dog Family

Similar Tracks:
All other fox
Coyote
Small Dogs

Habitat: All of the United States

Diet: Small rodents, birds, insects, and fruits.

When Seen: From afternoon to night and early morning, as they are usually active in the later part of the day.

Where Seen: In wooded areas, open fields, and meadows, in low ground in crop fields.

Dens: In rock formations or burrows in the ground.

Tracks and Signs: Found in wilderness areas, farms, and near cities.

It is common to see a fox jumping up and down in the field as he hunts for mice. His tracks will show where he has found a meal of mice.

Personal Notes: Many orchard owners like to have a fox family nearby as they kill the mice and rabbits that feed on the bark of the young trees in the winter.

The fox also will carry home dead birds and animals that he has found along the road for his young. For this reason, he is often blamed for things that he has never done.

MUSKRAT

Ondatra Zibethica

Rodentia

Similar Tracks:
Wood Rat
Field Mouse or Meadow Vole

When Seen: Can be observed at most any time of the day but begins feeding near dusk.

Where Seen: Marshy areas, streams, small rivers, and ponds.

Diet: Mainly arrowhead tubers, cattail rootstalks, and related greenery. They also eat clams and some fish.

Dens: The muskrat builds a dome-shaped house, usually of mud and cattails. If the house is on a stream, the bank of the stream is made into a den.

Tracks and Signs: Muskrat tracks are easily identified because of the mark left by the tail, a drag between the track prints. Tracks will usually be found along the shores of ponds or along the banks of streams.

Personal Notes: Another indication of the presence of muskrats will be floating arrowhead tubers in the nearby water with part of the tuber gnawed away.

Muskrats are included in the diet of the fox, and their tracks may be found with fox tracks.

OPOSSUM

Didelphis Virginiana

Habitat: Formerly primarily in the southeastern United States, now may be found in the midwest and farther north.

Diet: Just about anything from food found in garbage cans to orchard fruits. Two common foods eaten by the opossum in the south are the fruits of the persimmon and pawpaw trees.

When Seen: Very early morning or late evening (Nocturnal)

Where Seen: From downtown to country fields and woods.

Dens: Tree holes or ground burrows.

Tracks: Seldom seen in the snow except in warm weather. The tracks look something like small human hands.

PORCUPINE

Erethizon dorsatum

Rodentia

Similar Tracks: No other tracks look like the porcupine. In the snow they look like miniature bear tracks, which may be why some Indians call him the little brother of the bear.

Habitat: The evergreen forests of the northeastern and western United States.

Diet: Plants; favorites are evergreens, aspens, anything salty.

When Seen: At all times of the year.

Where Seen: Primarily in wooded areas.

Dens: Hollow logs and trees; easily identified by large deposits of droppings.

Tracks and Signs: During winter months it is easy to find the porcupine, as he feeds on the bark of trees. If you find a tree with the bark gone from the upper trunk or branches, the porcupine is nearby. In the early days of this country there was an unwritten law that porcupines would not be killed unless food was needed.

The tracks are made as he walks, and the drag mark is from his body or his tail.

Personal Notes: The spines cover all but the underside of his body. He cannot throw his spines and can be caught by hand by taking hold of the tail from the underside and moving the hand back as you take hold. Use a stick to hold the tail from switching, since the porcupine can drive the spines through leather gloves or a man's hand by switching his tail.

COTTONTAIL RABBIT — **Sylvilagus**

Lagomorpha

Rabbit Family

Similar Tracks: All other rabbits, but they will be larger.

Habitat: Found in all of the United States.

Diet: Mostly green grass but also browse off low shrubs and plants. It also favors clover and alfalfa.

When Seen: Can be chased out anytime, but they are active in early morning and late evening.

Where Seen: In thick brush, brush piles, or open areas containing a lot of brush and scrub growth.

Dens: Does not live in a den but makes a nest of grass and fur in a shallow depression on the ground.

Tracks and Signs: Tracks are always of the non-registering type because the rabbit never runs but makes a continual series of leaps. Therefore, the hind feet are first in the track pattern, which is also true of other animals when running.

The track prints are often rather blurred because the entire foot is covered with hair.

Personal Notes: Rabbits have their own home areas and do not want to leave them. On new snow, follow the rabbit, and he will return to his starting point. If you continue to follow him, he will probably try all kinds of tricks to throw you off the trail.

Rabbits feed in early morning and late evening for defense reasons and because at this time the dew collects on the grasses, and it is from this that the rabbit gets his water.

RACCOON — **Procyon lotor**

Carnivora

Raccoon Family

Similar Tracks: Like small bear tracks; tracks of the Black Bear would be twice as big.

Habitat: All of the United States; generally found in areas with water.

Diet: Fish, frogs, shellfish, corn, mice, and berries.

When Seen: Generally in the early morning or late evening as the raccoon is the most nocturnal of all North American fur bearers. Not common in winter as they remain dormant until warm weather comes.

Where Seen: Generally in wooded areas near lakes or streams.

Dens: Hollow trees, rocky ledges, and burrows in the ground.

Tracks and Signs: Tracks of this flat-footed animal will be found in the mud along the shorelines of streams or lakes where he is out at night looking for food.

Look for the unusual when looking for tracks in the field to be able to tell one animal from another.

Personal Notes: Flash features include the ringed tail, which may appear over the edge of an old hawk or crow nest.

Raccoons are good climbers and will use hollow trees for their homes, if one can be found. The home may be a long way from water.

STRIPED SKUNK — **Mephitis mephitis**

Carnivora

Weasel Family

Similar Tracks:
Hooded Skunk
Hog-nosed Skunk
Spotted Skunk

Habitat: All of the United States in woods and fields.

Diet: Insects, grasshoppers, mice, frogs, and fruit

When Seen: Can be seen at all times but most commonly in the early morning and late evening as skunks are primarily nocturnal animals.

Where Seen: Almost anyplace; farmyards, fields, woods, etc.

Dens: Ground burrows, hollow logs, and brush piles.

Tracks and Signs: The claws of the front feet are long and well-adapted to digging, which leaves cone-shaped excavations that remain after his search for a meal of insects, wasps, or mice.

Toenail marks make it easy to identify the front feet. The claws of the hind feet are less prominent and seldom show in the tracks.

Tracks will be found around his home, a burrow, where the family is raised and where they spend the winter months in hibernation.

Personal Notes: Skunks are very friendly and easily approached for observation, although they are also well-equipped for self-defense. When approaching, be sure not to make any sudden moves or loud noises.

GREY SQUIRREL — Sciorus carolynensis
FOX SQUIRREL — Sciurus niger

Rodentia

Squirrel Family

Similar Tracks: All Western Squirrels
Red and Pine Squirrel tracks are smaller.

Habitat: Common in all of the United States

Diet: Somewhat seasonal; summer — fruit, grain, tasty buds, and often insects; winter — acorns and nuts off trees and shrubs. Many acorns and nuts are stored for the winter supply.

When Seen: During the main part of the day when he is busy getting his food supply.

Where Seen: In the woods and also in cities where trees are found.

Tracks and Signs: Tracks are frequently found and often have a definite route or line of travel. The most common track is the leaping or bounding pattern.

Look for signs of nuts or acorns that have been opened. Look for places where pine squirrels have been feeding on evergreen cones.

The track pattern is common in cities or in the wilderness. The imprints of the forefeet together tell us that this is a climbing animal. Compare these with the prints of the rabbit, a non-climber.

WOODCHUCK — **Marmota monax**

Rodentia

Squirrel Family

Similar Tracks: Hoary Marmot

Habitat: Eastern United States

Diet: Mostly vegetarian such as grass and grain but often will eat mice and insects.

When Seen: During the day, as this is when the woodchuck is most active. The animal hibernates during the cold winter months.

Where Seen: In meadows and fields, and often on the edges of woods near the field, which usually is the location of the den.

Dens: A hole in rocks, or a burrow in the ground, often concealed beneath a fallen tree or stump.

Tracks and Signs: Tracks may be found in the spring after the snow is gone.

Woodchucks have well-developed claws on the four toes of the front feet and the claws on the five toes of the back feet help him to dig his burrow. This not only provides the woodchuck with a home but also provides refuge for much of the wildlife in the area.

Look closely at the woodchuck track, for although it is much larger, it resembles that of a squirrel.

Personal Notes: The claws and incisors of the woodchuck help in collecting vegetation and crops.

The woodchuck is eaten by several predators, so it brings other species of game into the area. Also, its abandoned burrows are often used by other species, including the rabbit, fox skunk, and weasel.

WOODDUCK — **Alii sponsa**

Habitat: Adapted to life on or near the water but will spend some time in trees.

Tracks and Signs: Ducks have three toes which are united by a web.

WOODRAT **Neotoma**

Rodentia

Similar Tracks: Muskrat
Field Mouse

Diet: Grains, fruits, and succulent plants

When Seen: May be seen off and on during the day but most commonly seen during nocturnal activities.

Where Seen: In wooded regions, in rocky areas, or in abandoned buildings.

Den: A crude stick and leaf nest in a rock hollow.

Tracks and Signs: Similar to ground squirrels and others, such as a large mouse.

Personal Notes: Flash features include bushy tails. The tracks of rats often will give rise to the tracks of their predators, the fox.

NATIVE AMERICAN PLANTS

MUSCADINE GRAPE (SCUPPERNONG) **Vitus rotundifolia**

Tan to brown or green grapes used as food by Indians. Recognizable by shape of leaves and by the vines.

PERSIMMON **Diospyros virginia**

Astringent plum-like fruit, sweet and edible when ripe. Ripens after first frost in the fall. Made into a rich pudding. Important food source in the Southeast for native peoples.

PECAN **Carya pecan**

Tree. Oval smooth shelled nut with sweet edible kernel.

HICKORY **Carya**

Tree. Important food source for the Cherokee and other Indians of the Southeast. Nut ground into flour and made into balls called CONNUCHE. Cooked in soups or with "skin corn" (hominy).

WHITE OAK **Quercus alba**

Tree. Source of raw materials for making baskets and fish traps. The young saplings of the white oak are cut, peeled, split, and smoothed and woven into a variety of kinds of basketry containers.

LAMBSQUARTER **Chenopodium album**

Annual. 4' — 5'

This is a wild vegetable similar to spinach. It may be eaten raw or cooked, and it is high in vitamins A and C. It often grows in your vegetable garden — don't pull it up!

Indians used the seeds as food as well as the greens.

DANDELION **Taxaxacum officiale.**

Perennial. 8"

Along with other early spring potherbs, the dandelion was once a "wonder drug." The Indians used dandelions to treat heartburn and chest pains and as a general tonic.

Settlers used the first early edible dandelion greens as a remedy for vitamin deficiencies suffered during the winter because of the lack of fresh fruits and vegetables.

Many people still eat young dandelion shoots.

Dandelion roots can be roasted and ground into a coffee-like drink. The blossoms are sometimes used to make a wine.

WHITE PINE **Pinus strobus**

Pine needles were used to make a tea used as a tonic to help ease vitamin deficiencies. The inner bark and new growth of the pine contain an "expectorant" that is still used in some cough syrups today.

The Indians used pine as a medicine for curing headaches, colds, sore throats, consumption, chest pains, and ulcers.

YARROW **Achillea millefolium**

Used as a medicine by Indians to treat bruises, earaches, stomach troubles, cramps, fevers, colds, and female complaints.

RED CEDAR (JUNIPER) **Juniperus virginiana**

Tree.

Cedar berries may be used to add flavor to soups and stews.

Indians used cedar as a medicine to treat neck cramps, rheumatism, swelling of legs, mumps, shoulder, back, and breast pains, and as a diuretic.

Settlers used a tea made of cedar berries and twigs as a folk remedy for colds and kidney ailments.

WILD STRAWBERRY **Fragaria**

Wild strawberries are a real treat since the wild fruits usually have more flavor than the domesticated ones.

The leaves may be used to make an early spring vitamin tea or tonic. If you use the berry leaves, use them fresh or dried, but never if they are wilted — wilted leaves may contain a poison.

BLACKBERRY **Rubus**

The fruit of the blackberry has been a favorite food of the Indians and later the settlers.

The entire blackberry plant contains a substance used to treat diarrhea. A tea may be made from the leaves or roots to cure diarrhea. Some commercial preparations today contain a blackberry plant extract.

BROADLEAF PLANTAIN **Plantano major**

Perennial. 8" — 10".

Of European origin, plantain came to America as a weed in the colonists' garden seed. The Indians called it "white man's footsteps."

Tender young greens or leaves may be used in salads or as a cooked green high in vitamins A and C.

WILD CHERRY **Prunus serotina**

Tree. 80-90'.

Edible fruit also used for flavorings.

Used as a medicine by Indians to treat sores, diarrhea, coughs, wounds, lung troubles, colds, stomach troubles, and for labor pains, as an eye wash, and as a tonic.

PURSLANE **Portulaca oleracea**

Annual. 6"

Purslane is found growing as a weed in a variety of sunny locations.

The succulent stems and leaves may be used to make a crisp and tangy salad. It also may be pickled.

DOCK **Rumex crispus**

Perennial. 3' — 4'

A common weed which makes an excellent potherb. When the young greens are gathered in the spring, they may be used for salad greens.

Indians used the roots as a laxative.

SASSAFRAS **Sassafras albidium**

Sassafras is a tree native to North America that is easily recognized by the three differently shaped leaves which are all found on the same tree and often the same branch.

Sassafras was an early trade item to Europe from the New World. Tea made from the roots of the tree was believed to cure almost any ailment, besides tasting good — the English first called this tea "root beer."

Indians used sassafras to cure measles, scarlet fever, bowel and stomach pains, coughs, and as a blood tonic.

The sassafras leaf has been used and valued as a seasoning herb in Creole cooking of New Orleans.

Sassafras can also be used as a dye — it dyes yarns or materials a rosy tan color.

POKEWEED **Phytolaca americana**

Perennial. 4' — 5'

The young shoots and tender leaves of the pokeweed may be used as tasty greens. Poke should not be eaten any time after the blossoms begin to form because the whole plant develops a poison which causes intestinal distress.

Pokeberry juice makes a good dye in a lovely shade of magenta, which was used much by the early American settlers. The berries were also used for ink; but the dye and ink fade quickly when exposed to heat or sunlight.

Pokeberry wine or poke root tea was also used as a remedy for arthritis and rheumatism.

BLUE COHOSH (PAPOOSE ROOT) **Caulophyllum thalictroides**

Recognizable by the blue fruit that grows on short, stout stalks.

Used as a medicine by the Indians, cohosh was used to treat fevers, genitourinary troubles, profuse menstruation, and as an emetic.

LADY SLIPPER ORCHID **Cypripedium reginae**

A delicate pink and white flower that grows in wooded areas.

Indians used the Lady Slipper Orchid to treat worms, nerves, male and female disorders.

GOLDENROD **Solidago canadensis**

Perennial. 3' — 4'

During the 18th century tea boycott, goldenrod leaves were used to make a substitute for tea.

The flower of the goldenrod may be simmered in water to make an excellent bright yellow dye. Add alum to the dye to brighten the color and make it permanent.

TUPELO **Nyssa sylvatica**

Tree.

Wood from the tupelo tree was used by the coastal Algonkian tribes to make carved wooden tools and utensils. Many of these were traded to tribes to the west.

MAGNOLIA **Magnolia**

Tree.

Indians used the magnolia to treat bruises, earaches, stomach troubles, cramps, fevers, colds, and female complaints.

WILD PLUM **Prunus**

A small bushy tree or shrub with rosy or red-orange fruit when ripe. The ripe plums are small and rather tart but can be used to make tasty jellies.

BUCKEYE PLANTAIN **Plantago lanceolata**

Perennial. 8"—10". European origin.

Tender young leaves may be used in salads or as cooked greens high in Vitamins A and C.

WOOD SORREL (Sour grass) **Oxalis stricta**

Annual or Perennial. 8"—1'.

All children have probably tasted this sour plant.

It may be used as a tasty garnish for salads or meats. It has been used to add lemon flavor to potato soup or chess pie.

It should not be used in large amounts, however, because it contains oxalic acid.

CHICKWEED **Tellaria media**

Annual. 4" — 6"

Chickweed is rich in iron, potassium, and vitamins. It is a delicious and valuable wild vegetable that can be found growing in your gardens.

Remove it from your gardens but use it raw in salads, as a cooked green, or to brew a tea.

SORREL **Rumex acebosella**

Perennial. 9" — 1'.

This is a common plant that has the same lemony flavor as oxalis. It may be used in the same way in small amounts as a garnish for a main dish or as flavoring for soups and custards.

It is easily identified by its lance-shaped leaves.

HOW THE INDIANS USED THE DEER

1. Take each part of the deer listed in the picture and tell the different ways that it was used by the Indians.
   Example: Hide or Skin: clothing, robes, quivers, etc.
2. Get as many parts of the deer as you can and demonstrate how they could have been used.
3. Make a Bulletin Board showing the use of the deer with pictures and drawings and skin, etc.

THE INDIANS' USE OF WILD PLANTS

Using the information provided below, make a set of cards on wild plants used by the Indians. Include the common and scientific names and the descriptions of the plants. If possible, gather actual specimens of the leaves, press, and dry them. Mount them on each card for easy recognition by students. For those you cannot find, use pictures, drawings, or photographs.

WILD PLANTS

Many wild plants — roots, greens, fruits, and nuts — were used by the Indians as foods in addition to the meats (animals they hunted) and plant foods that they grew in their gardens. Later, the European settlers also used many of these same wild plant foods. The Europeans also brought a number of wild weeds that could be used as foods in the garden seeds they brought to the colonies. The Indians later began to use some of these as foods.

Not all plants were used for foods, however. Some were used for medicines, some to make dyes for coloring materials used in making baskets or fabrics, and some were used to make tools, utensils, and objects used in their daily lives.

It was important that the Indians be able to recognize the different plants, to know which were usable for what purposes, the correct season to collect them, and where to find them. Indian children learned these lessons from their parents as they went with them to collect and gather the foods and plants and as they prepared them for the appropriate use.

The set of cards with pictures or pressed samples of a variety of plants may be used to learn to identify different plants and their uses. Each card also has a color code to indicate the uses of that plant:

Green	Edible plants
Red	Medicinal uses
Brown	Dyes
Blue	Tools and utensils

ACTIVITIES USING PLANTS

1. Study each card carefully. Make a list of the things which help you recognize that plant.

2. Go on a nature walk with your teacher and classmates or with your family. Find some of the plants that you have studied, pick leaves from those plants and press them in a book or between heavy pieces of wood and newspaper. See how many you can find in your yard.

3. After they have dried and are flat, make a scrapbook of the leaves: "Plants the Indians used." Have different sections to your book: Food plants, Medicines, Dyes, and Tools.

4. Dig up some sassafras root. You can identify the tree by the shapes of the three leaves. You can tell that the root is sassafras by the smell — it smells like root beer. Cut the root into small pieces and boil them in water. You may drink the tea (after straining it through cheese cloth to remove pieces of bark) hot or cold.

5. Try making different kinds of dyes using natural plants: those suggested on the cards (sassafras, poke berries) and others you might have around the house: onion skins, raspberries, blueberries, blackberries. Dye pieces of white cotton (be sure to wash it first to remove any sizing which will prevent the dye from taking). See what colors you get and the differences in shade made by the length of time you leave the cloth in the dye.

INDIAN PLANTS AND FOODS COLLAGE

1. Collect pictures of foods and plants of the Indians of North Carolina from magazines, seed catalogues, coloring books, calendars, etc. These may include animals, fish, seafoods, plants used for tools and medicines, cultivated crops, and wild plant foods.

2. Make a collage of these pictures of Indian plants and foods.

"THE EVERYTHING TREE"

The first English to visit the Indians of North Carolina first saw this tree when the Algonkian Indians offered them a drink made from its roots. Because they couldn't spell SASSAFRAS, they called the drink "root beer". Since that time, sassafras became important to the English settlers as well as to the Indians. The first boat to return to England from the Jamestown colony in Virginia was carrying a load of the bark and roots. It was planted by George Washington in his shrub gardens at Mount Vernon. Thomas Jefferson was visiting in France and wrote home for seeds so the tree could be introduced in Europe.

Sassafras was used for just about everything by both the Indians and the settlers. The settlers learned how to use sassafras from the Indians. The Iroquois dried and ground up leaves to put in bandages for arrow wounds. The Mohawks used the juice from the shoots of the sassafras as a wash for sore eyes. All tribes in areas where sassafras grows made a tea of it, sometimes sweetening it by using maple sap instead of water.

The bark of the sassafras was used to make a golden dye for blankets. Sassafras flowers can still be boiled for a rich yellow dye for coloring wool. Sassafras chips can be sprinkled among clothing to keep moth larvae away.

The settlers used sassafras tea to cure fevers or headaches. Tea is made by boiling the roots of the tree in water, straining the liquid, which is a rose color, and drinking it either hot or cold. Some people used the sassafras twig as a toothbrush by fraying the end of the stick. Not only did it clean the teeth, it also tasted good.

The wood of the sassafras tree is tough and lasts long, so settlers used it for barrels, ox yokes, fence posts, and dugout canoes. Railroad company crews building tracks across the country chose sassafras logs for cross-ties. Southern farmers believed that insects didn't like the strong smell of the sassafras wood and built chicken roosts of sassafras to keep their hens from getting lice. Some people even made beds out of sassafras planks believing that it would keep out bedbugs.

However, a green caterpillar with orange and black eyespots, which becomes the spicebush swallowtail butterfly, loves the smell of sassafras. Rabbits and deer eat sassafras twigs, and birds like the small blue fruits that ripen on the red stalks in late summer.

Sassafras is found in the eastern United States. In the South it can grow as tall as 100 feet, but in the north they are small shrubs. Sassafras doesn't grow in the western part of the United States at all.

Sassafras is easily recognized because it has three different kind of leaves on each twig. One leaf is a simple oval leaf; the second is shaped like a mitten with a thumb; and the third is shaped like a mitten with a thumb and a little finger. Many people call the sassafras tree the "mitten tree". The leaves turn bright yellow or orange in the fall and are sometimes tipped with red.

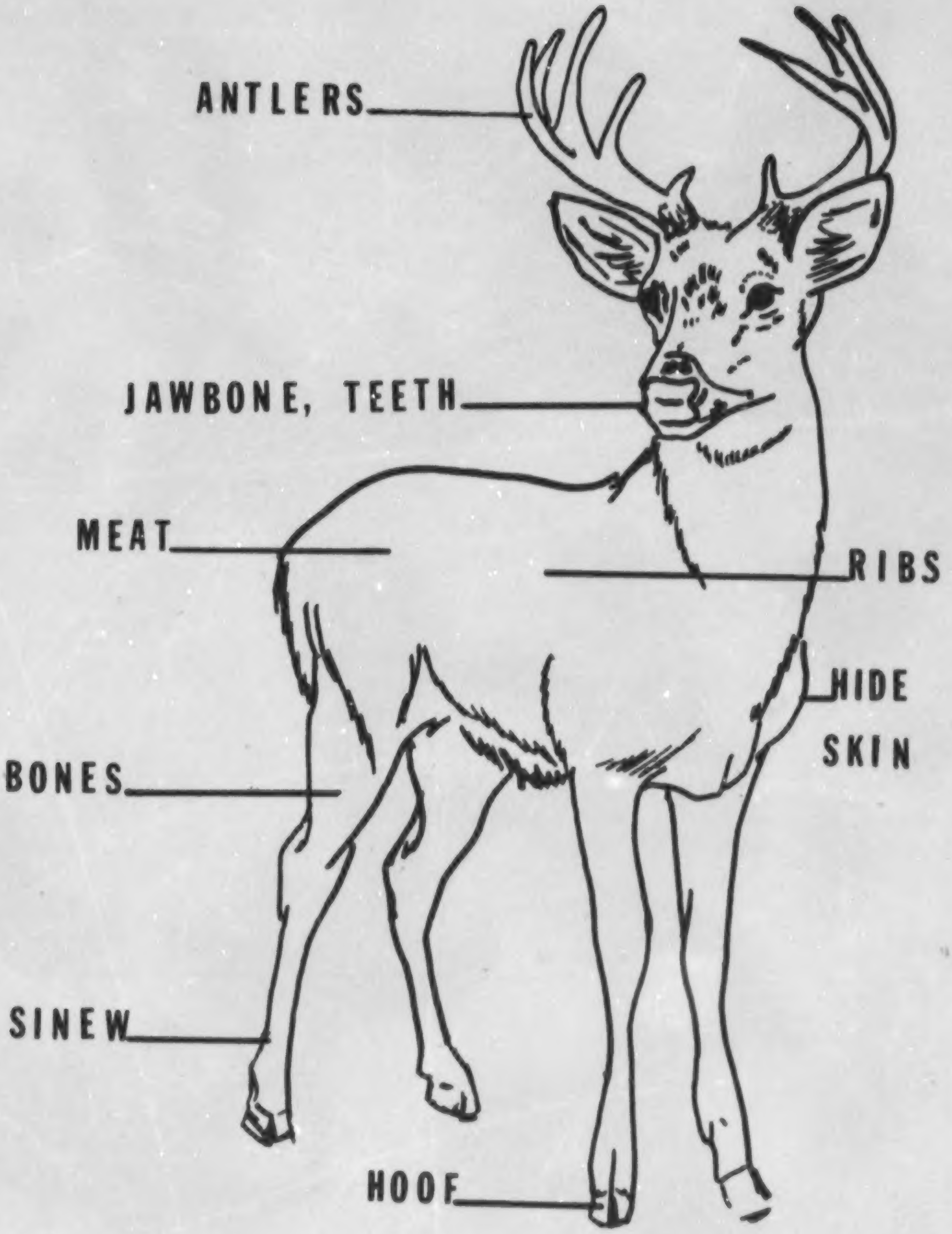
Sassafras can always be identified by digging up pieces of roots because they smell like root beer. Sassafras was originally used to flavor root beer, and sometimes you can smell it in candies, perfumes, and soaps.

Not many people today know about sassafras because root beer is made with artificial flavorings, and furniture is made from other kinds of wood. Some modern doctors believe that sassafras should not be used as a medicine and that it may cause cancer if a lot of sassafras tea is consumed.

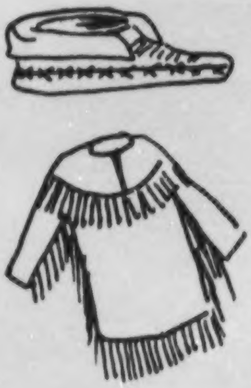
Questions:

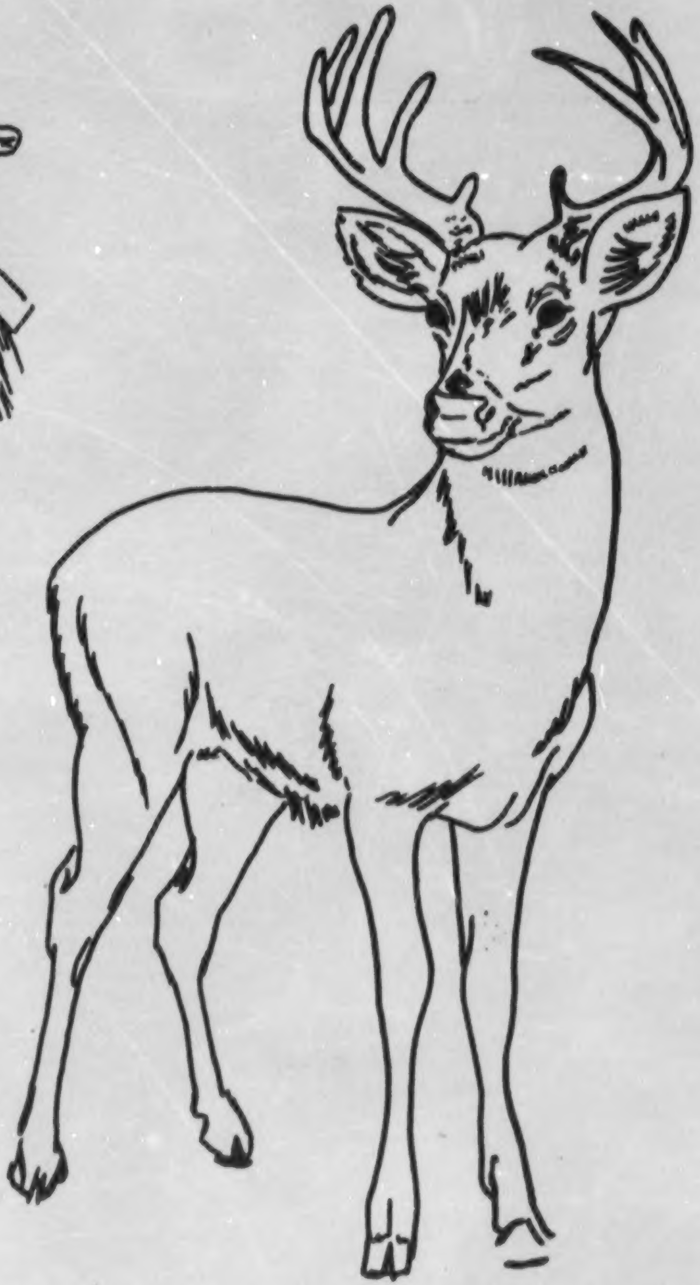
1. What two famous American men had the Sassafras tree?
2. Why was the Sassafras tree called the "everything tree"?
3. List three ways that the Indians used sassafras as a medicine.
4. How did the settlers in the new world use sassafras?
5. What color of dye do you get from sassafras?
6. What insect likes the sassafras? What does this insect turn into when it is fully grown?
7. Name three animals that the article says eats the sassafras.
8. Where does the sassafras tree grow and why?
9. Where does the sassafras tree not grow at all?
10. How can you recognize a sassafras tree? Describe the leaves.
11. What does sassafras smell like? The sassafras roots were the original flavoring used for this soft drink.

THE USE OF THE DEER


ANTLERS
JAWBONE, TEETH
MEAT
RIBS
HIDE
SKIN
BONES
SINEW
HOOF

INDIAN USE WAS NOT ABUSE!





Draw pictures of the different ways the Indians used the deer and put the pictures around the deer.

INDIAN RECIPES

INDIAN BREAD

3 C flour
1 pkg Fleischman's yeast
2 tsp baking powder
2 tsp sugar
about 1 C water
cooking/salad oil
dash of salt

Dissolve yeast in lukewarm water. Wait 5 minutes. Center in flour, baking powder, sugar. Stir gently with spoon. *Handle as little as possible.* Let set for 30 minutes. Heat salad oil in electric fry pan — set at highest temperature. Test. Drop dough into 400° or above fat or above where it sizzles. Cook lightly on both sides until golden brown. Serve with honey, jam or salt.

BAKED STUFFED PUMPKIN

1 large pumpkin (if not in season, add summer squash while cooking; serve in tureen or bowl
butter
salt
pepper
2 cups corn
2 cups green beans
1 cup chopped green pepper
1 lb. hamburger meat or venison
2 onions
2 fresh peaches
1 cup cooked chicken meat or wild fowl
1 cup sunflower seeds or sunflower seed meal

Cut a fairly wide lid from the top of the pumpkin (jack-o-lantern fashion); remove all seeds and strings from inside with a scraping spoon. Butter and salt and pepper the inside of the pumpkin; bake in a 350° oven for about 40 minutes, leaving lid off. Bake, repeatedly checking inside of pumpkin for accumulation of juice. Remove juice with a long ladle from time to time.

Cook corn, green beans, green pepper, hamburger or venison fried with 2 onions, peaches cut into chunks, chicken meat, and sunflower seeds or sunflower seed meal, with enough water to keep it moist for about an hour. Salt and pepper to taste. Serve the stew inside the baked pumpkin, spooning out pumpkin walls as the stew is served.

BAKED INDIAN PUDDING

1 quart milk
1 pint of corn meal
½ pint molasses
1 tbsp. butter
3 eggs
grated lemon peel
raisins
butter and sugar

Pour a quart of boiling milk over the corn meal and allow it to cool. Melt butter on stove with molasses. Add 3 well-beaten eggs; mix well, adding grated lemon peel or raisins. Bake slowly for one hour. Eat with beaten butter and sugar.

INDIAN PUDDING

A favorite for Thanksgiving dinner.

1 quart milk
⅓ cup molasses
2 eggs
1 tsp. salt
5 tbsp. cornmeal
1 tsp. ginger
1 cup cold milk

Scald one quart milk in double boiler, to the hot milk gradually add the cornmeal. Cook 15 minutes, stir constantly. Add molasses, salt, ginger, and well beaten eggs. Pour into buttered baking dish, put in cold milk just before putting into oven. Stir only slightly. Place dish in pan of hot water and bake 2 hours in moderate oven. Stir occasionally. This pudding should whey and will not do so if baked too fast. Serve hot or cold or topped with whipped cream or ice cream.

PERSIMMON PUDDING

1 3/4 cups buttermilk
1/4 lb. butter
2 cups flour
2 eggs
2 cups sugar
2 cups persimmons

Press enough persimmons through a colander to make 2 cups. In another bowl beat eggs, add milk, sugar and melted butter, now the flour and persimmons. Mix well, pour into 9 x 12 baking dish. Bake 400 degrees until even brown.

HOMINY SOUP (Gv-No-He-Nv-A-Ma-Gi-I)

Put wood ashes lye into a pot, add water and bring to a boil. Add corn and stir until grain turns yellow. Pour into sieve basket to remove excess lye. Pound grains in corn beater until all grains are cracked several times. Sieve this cracked corn to remove bran. Winnowing in flat baskets was often used. Put grits left from sieving into boiling water. Cook briskly until soft. Drink fresh, hot or cold, or wait for it to ferment.

SUNFLOWER SEED SOUP

2 cups shelled sunflower seeds
3 scallions sliced
1 tsp. salt
6 cups water
2 pkg. instant chicken broth

Simmer all ingredients 45 minutes. Serve hot.

SASSAFRAS TEA (Ga-Na-S-Da-Tsi)

Gather and wash the roots of the red sassafras. Do this in the early spring before the sap rises. Store for future use. To make tea, boil a few of the pieces of roots. Serve hot. Sweeten if desired. Boiled roots may be used again until the strength is gone.

A fine tonic. Sassafras leaves are variable in shape, but uniformly soft and aromatic. Male trees bear yellow green flowers, female trees have fleshy fruit on bright red stems.

INDIAN BEAN BREAD (Early Settlers)

4 cups cornmeal
½ teaspoon soda
2 cups cooked beans
2 cups boiling water

(notice soda is used in place of lye water)

Put cornmeal in bowl, mix in drained beans. Hollow out a hole and put in soda and water. Make stiff dough enough to form balls. Drop balls into pot of boiling water. Cook about 45 minutes or until done. Serve with cooked greens and pork.

CORNMEAL FINGERS

1 cup yellow cornmeal
1½ Tbsp. salt
1/4 cup grated cheese (swiss)
1/4 cup soft butter
4 cups water

Add cornmeal, gradually to boiling, salted water, stirring constantly. Cook 20 minutes. Turn into a buttered 8 inch square pan and chill until firm. Cut into strips 1 inch by 2 inches, split each strip in half, spread with butter and sprinkle with cheese. Put the halves together again and butter the top, sprinkle again with cheese. Place on a buttered sheet and bake at 400 degrees for 15 minutes or until brown.

SUCCOTASH

1 pint precooked green beans
1 pint of precooked kernel corn
1 pint of tomatoes
meat drippings

Cook all together with a little minced onion, salt, pepper.

EASY CORN PUDDING

2 cups fresh corn
3 eggs, slightly beaten
2 tsp. sugar
2 Tbsp. butter
1½ tsp. salt
pinch pepper
2 cups milk

Combine corn, sugar, salt, and pepper. Add eggs and mix. Add butter to milk, heat until butter is melted. Blend the milk with the corn and egg. Put into baking dish, bake at 325° for 1 hour or until knife comes out clean.

DANDELION GREENS

They can be used until they bloom. Pick over carefully, wash in salt water and rinse in several waters. Put in boiling water with a piece of salt pork. Boil 1 hour. Drain well, add salt and boil another two hours. When well done and tender, turn into colander and drain.

YELLOW JACKET SOUP

Gather ground-dwelling yellow jackets whole comb early in the morning. Place over heat right side up to loosen grubs. Remove grubs. Place comb over heat again until the cover parches. Remove and pick out the yellow jackets and brown in oven. Make soup by boiling in water and season with grease and salt.

BARBECUED FISH (A-Su-Nu Ta-A A-Gu-Di)

Cut fish into strips or chunks, string on pieces of sharpened sticks, hang over fire. Turn often. Keep before fire until fish no longer drips. Hang on thongs of leather or grass.

SASSAFRAS JELLY

Put 2 cups of strong sassafras tea in a pan. Add one package of powdered pectin. Bring to a slight boil. Add 3 cups strained honey and 2 tablespoons of sassafras root bark that has been grated to fine powder. Simmer 6 minutes. Put in hot jelly glasses and cover.

THE INDIANS' USE OF NATURE

1. Make a chart showing the different kinds of transportation of the different Indian tribes in North Carolina.
2. Make a booklet showing the different kinds of weapons that the Indians used. Tell how they are made, what they were made from, and how they were used. Try to make one of these weapons.
3. Construct a model of an Algonkian longhouse (use boxes with one side open).

CHEROKEE HOUSES

Construct a model of a Cherokee "wattle and daub" type house. This was their summer home. Construct a "hothouse" which was their winter sleeping quarters.

Their houses were built by placing large upright posts two or three feet apart, with smaller poles in between. Twigs or split canes were interwoven between the posts. The walls were plastered with a mixture of grass and clay. The roof was made in a similar manner, but covered with thatch. A fire pit was in the center of the floor, and a smoke hole was placed in the roof. There were no windows. The doorway was covered by a mat or a skin. Each family had a winter house dug in the ground with an earthcovered framework over it, called a hothouse. The hothouse was also used for ceremonial purposes.

Directions for making a Cherokee summer home and winter home.

1. Use a piece of plywood for the base. Drill holes several inches apart and glue large sticks in holes.
2. In smaller drilled holes, glue in smaller flexible sticks.
3. Take long pieces of bark (cedar bark), twine or plastic strips cut from milk jugs, or any other useable materials and weave between the posts.
4. Take grass and sifted dirt mixed with glue and spread over the interwoven strips. Clay also could be used to cover the structure. Cover the roof with large dried grass or broom sage.
   Improvise with other materials if these are not available.
   Hothouse:
5. Use a piece of wood for the base. Turn a plastic bowl upside down and then cover with grease and cover the bowl with dirt mixed with glue.

THE INDIAN AND NATURE

Where did the Indians get the material needed for survival?

Group I. *FOOD*

1. meat ____________
2. fish ____________
3. fruit ____________

4. corn ____________

5. honey ____________

6. berries ____________

7. nuts ____________

8. venison ____________

Group II. *CLOTHES*

1. Breech cloths ____________

2. Dresses ____________

3. Moccasins ____________

4. Hats ____________

5. Thread ____________

Group III. *SHELTER AND FURNISHINGS*

1. Houses ____________

2. Furniture ____________

3. Mats ____________

4. Beds ____________

5. Pots ____________

6. Doors ____________

Group IV. *WEAPONS AND TOOLS*

1. Clubs ____________

2. Spears ____________

3. Bows ____________

4. Fishing Baskets ____________

5. Needles ____________

6. Scrapers ____________

7. Polishing Stones ____________

8. Arrows ____________

9. Hammers ____________

0. Knives ____________

1. Canoes ____________

2. Shields ____________

3. Quiver ____________

4. Blowgun ____________

5. Helmets ____________

16. Bowstring Guard ____________

BEFORE IT'S TOO LATE

Find pictures of an unpolluted area and a polluted area and put them on the bulletin board with the following information and instructions.

> Earth is our planet. Its waters, air, and soil keep us alive. Without earth, we would not be able to exist. Yet every day people destroy part of our precious planet.
>
> Sometimes this destruction is caused by carelessness. But more often, it's a result of people's lack of concern for earth.
>
> If we are to preserve our planet earth, we must begin now — before it's too late.

The Indians had a great love and respect for their natural environment. Without this environment they could not have lived. The forest and streams were the Indians food store, clothing store, hardware store, shoe store, weapon store, home furnishings and home materials store, etc. They dressed and kept their earth.

What did the white man do to this earth of the Indians when they came?

Tell which picture shows a change since the white man came. In several short paragraphs give reasons why you think this change in our environment has occurred.

INDIAN CONSERVATIONISTS

Today there are more than 220,000,000 people living in the United States. The population continues to grow. To support this growing population, we must use the land in ways that are different from the ways it was used by the Indian peoples. Some of these ways are good. Some of them have been very wasteful of our natural resources.

1. What can we learn from the ways the early Indians lived?
2. Why should we practice conservation in the ways we use the land and use our natural resources?
3. How can you practice conservation at home and at school?
4. Make a Conservation Poster. Have a poster contest.
5. Set up a Conservation Exhibit.
6. Make a collage using pictures that show pollution and non-pollution.
7. Make two dioramas of man's use and abuse of the environment. One diorama should show how the Indian lived in harmony with the environment. The other should show how the white man's use of the environment can abuse it and cause pollution.

8. What are the different things you see that are destroying our environment?

CONSTELLATION SHADOW BOXES

MATERIALS:

- Shoebox
- Scissors
- Constellations work sheet
- Black paint
- Needle or sharp object
- White craft glue

DIRECTIONS:

1. Paint a shoe box black on the inside and outside.
2. Staple or glue one of the pictures of the constellations on the end of the shoe box.
3. With the sharp needle or sharp pointed object, punch a hole through each LARGE, DARK dot on the picture. Note that some dots are larger than others. Make the hole the size of the dot.
4. In the middle of the other end of the box, make a hole about as big as the size of an average size pencil. Make the hole large enough so that you can see through it.
5. Hold the box up to the light or a window, look through the large hole to see the constellation.

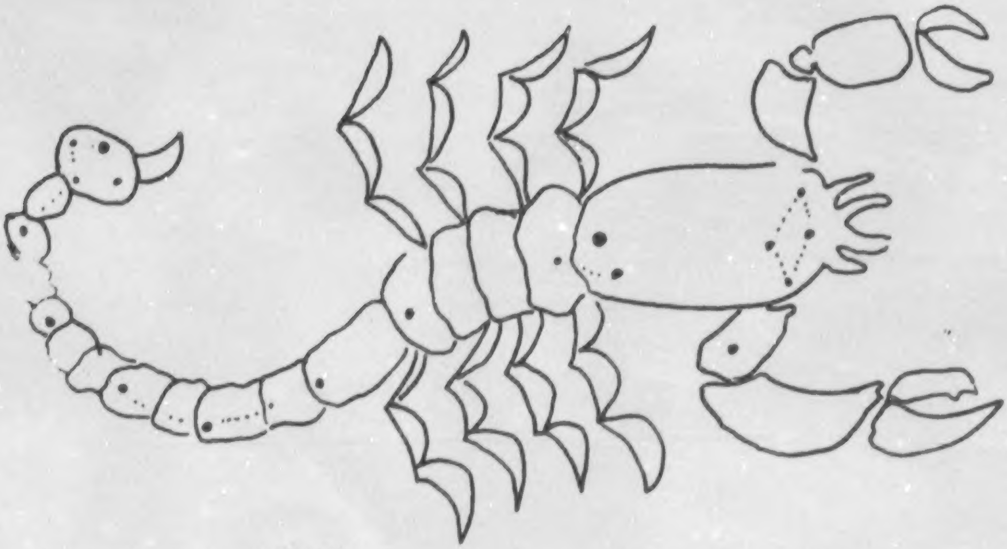
See if you can find pictures of other constellations to make more constellation shadow boxes. Can you find an Indian legend that tells the story of these constellations?

CHEROKEE ABC'S

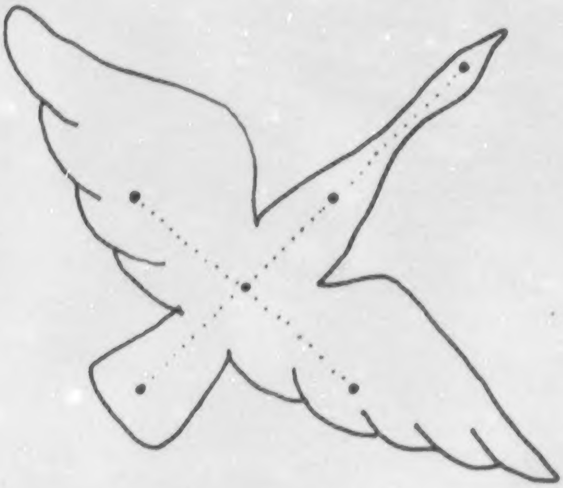
Directions:
Using the 26 letters of our alphabet, write down words that refer to the Cherokees and/or their way of life. Any number of players may participate. You may use each letter only one time at the beginning of a word. Compound words (eagle feather) are acceptable. You must be able to explain why the word was important to the Cherokee as you read out your list. The teacher will judge which terms are valid. The player with the most correct terms wins the game. A total of 26 points is a perfect score.

If there is a tie, a second round may be played to determine a winner. No player may re-use any terms used in the first round. The score from both rounds will be added together to determine the winner of the game.

Example:
A - asi
B - Black Drink
C - clans
D -
E -
F -
G -
H -
I -
J -
K -
L -
M -
N -
O -
P -
Q -
R -
S -
T -
U -
V -
W -
X -
Y -
Z -



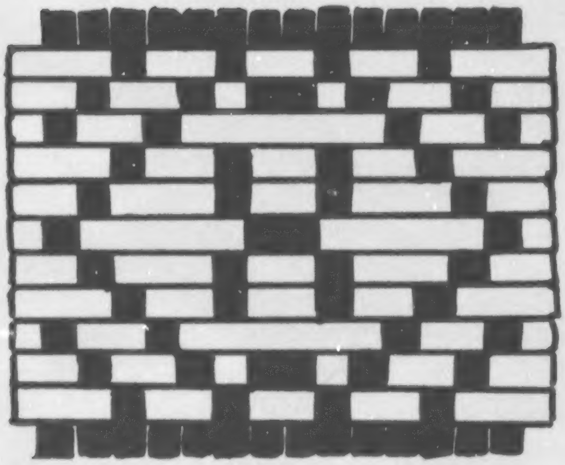
SCORPIO, THE SCORPION
Spring and summer



THE NORTHERN CROSS or CYGNUS THE SWAN
All year

MAT WEAVING

1. Measure strips of construction paper to the correct lengths and widths in centimeters.
2. Weave Cherokee-style mats using designs you work out in geometric patterns (diamonds, squares, triangles, and rectangles).
3. Glue the mat to a piece of bristol board and spray with acrylic so it can be used as a place mat or plant mat.



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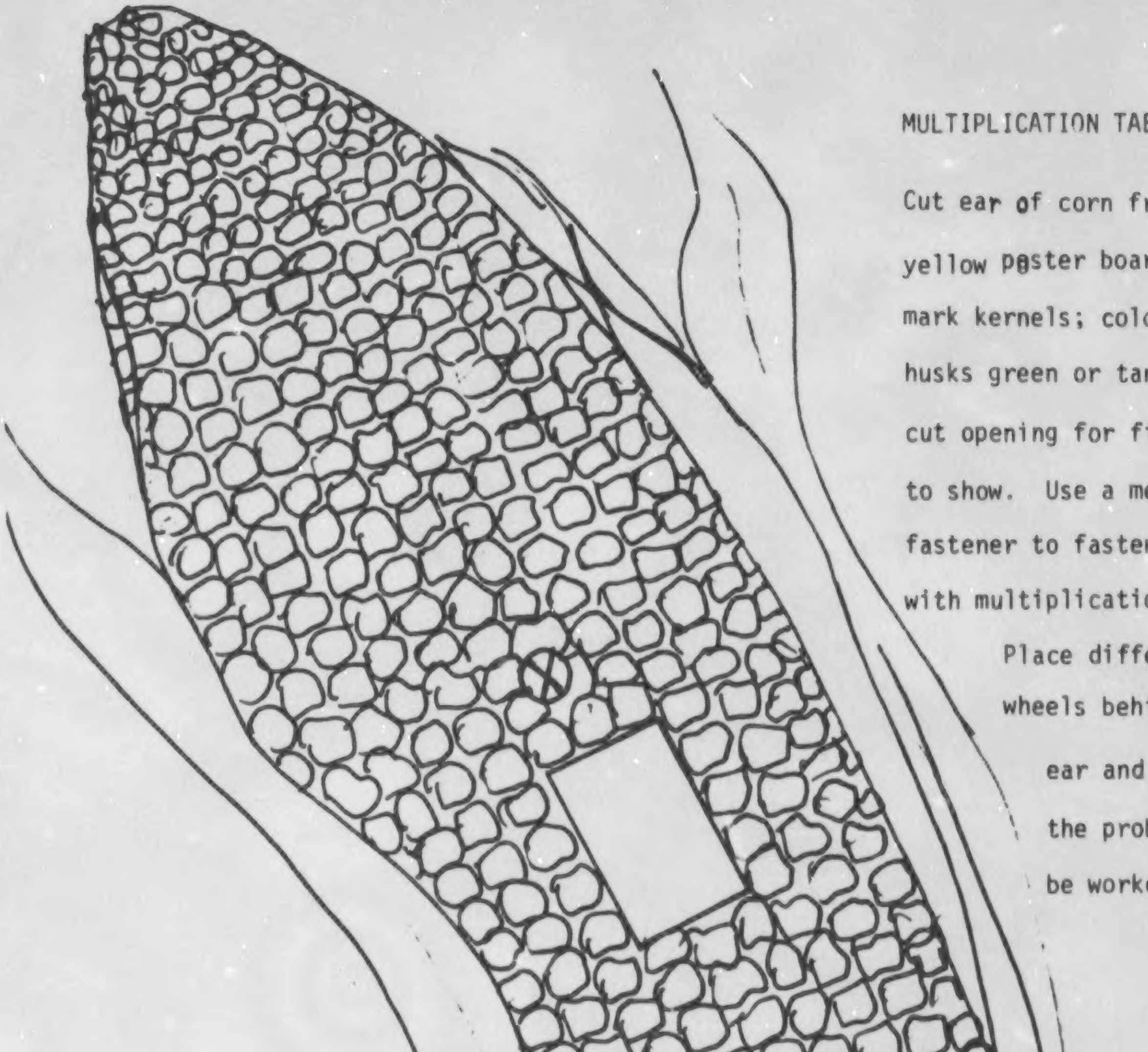
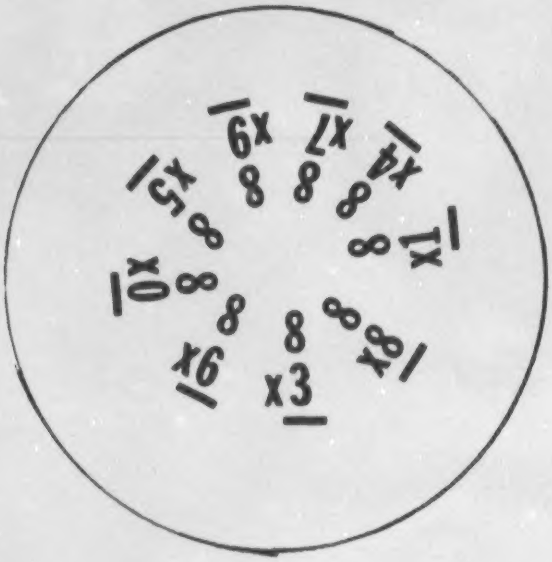
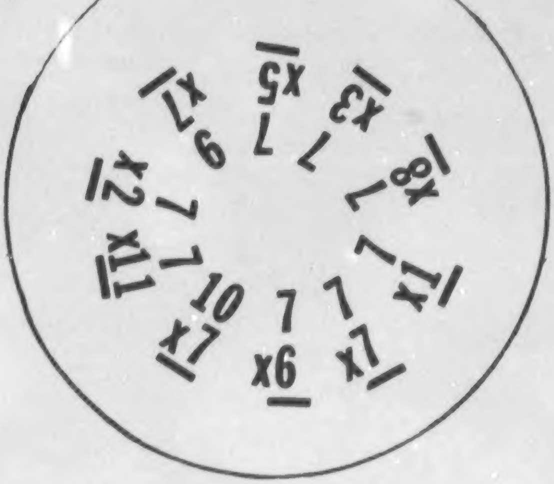
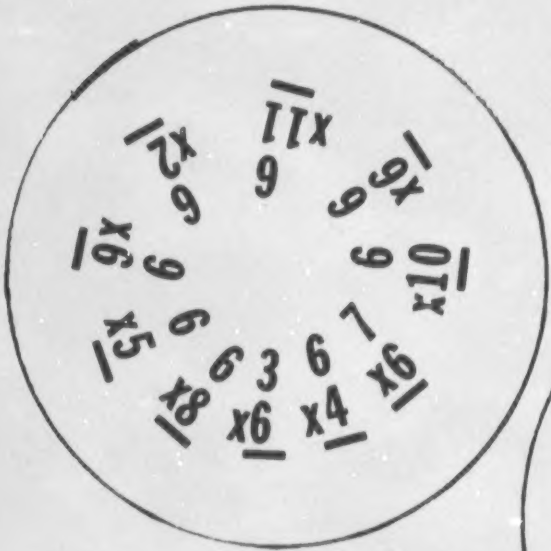


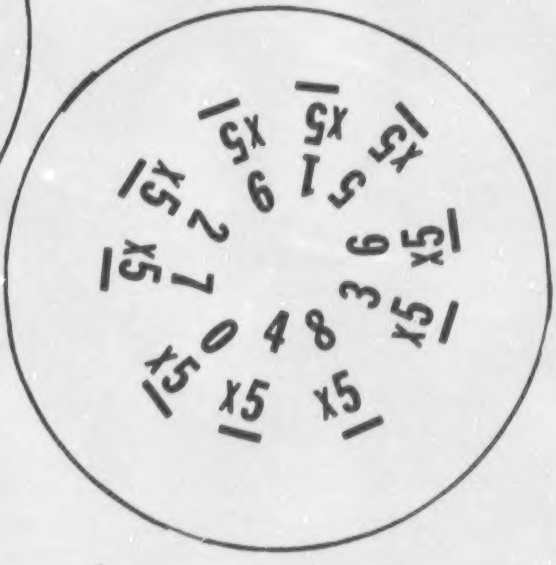
MULTIPLICATION TABLES

Cut ear of corn from yellow poster board; mark kernels; color husks green or tan; cut opening for figures to show. Use a metal fastener to fasten wheels with multiplication tables. Place different wheels behind the ear and turn for the problems to be worked.


8 x9
8 x7
8 x4
8 x1
8 x8
8 x3
8 x6
8 x0
8 x5


7 x5
7 x3
7 x8
7 x1
7 x7
7 x6
10 x7
1 x11
7 x2
6 x7


9 x11
9 x6
9 x10
7 x9
6 x4
3 x6
6 x8
6 x5
9 x6
6 x2


1 x5
5 x5
6 x5
3 x5
8 x5
4 x5
0 x5
7 x5
2 x5
9 x5

CHEROKEE WEAVING

Before the introduction of spinning wheels and modern looms, Cherokee women wove on simple looms or by the technique known as "finger-weaving," in which no loom is used. Wild hemp was woven into mats or carpets, and buffalo hair and other natural fibers were used to make blankets, nets, bags, clothing, sashes, hats, and belts. Woven items often were decorated with porcupine quill designs. Spinning wheels and European looms were introduced to the Cherokee in 1770, and missionaries helped them develop the craft skills further.

Today fingerweaving has been revived, and weavers make scarves, sashes, and belts from dyed wool yarns. These may be any length desired and are from two to eight inches wide. Native or vegetable dyes are preferred in making these sashes and belts.

Native Dyes

Yellows-	Broom-sedge, apple bark, marigolds, dahlias, bloodroot/paccoon root, grasses, weeds
Browns-tans-	Walnut bark, roots, leaves, and hulls
Rose-tan-	Hemlock
Apricot-	Touch-me-not
Red-rose-	Madder
Blue-	Indigo
Gray-	Black wool

Diagram 1

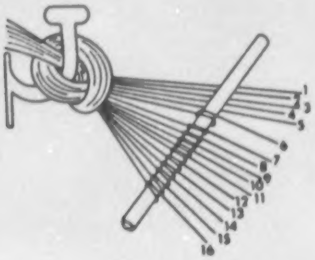


Diagram 2
(Note: Only 8 strands out of the 16 are shown)

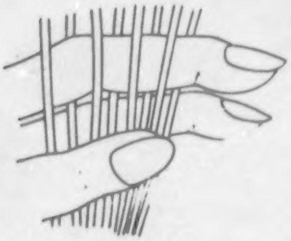


Diagram 3

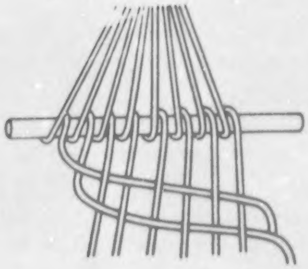
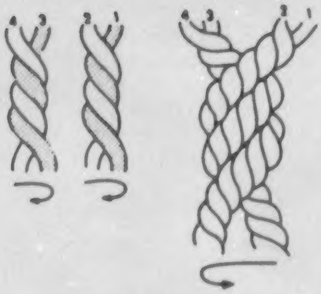


Diagram 4



Fingerweaving

Indians of North Carolina did not have the true loom but wove elaborate belts, sashes, and garters by the fingerweaving method. Fibers were natural and were dyed in bright colors from vegetable dyes for contrast.

*Tie Sash with Fringes*1

Length: About 56"; one size fits all.

Materials: Aunt Lydia's Heavy Rug Yarn, one 70-yard skein, Color Y, one skein, Color Z; Pencil or ¼" dowel.

Directions: Cut six 2-yard strands of color Y; ten 2-yard strands of Color Z. Place all 16 strands into a bundle and tie it at one end to a fixed hook (Diagram 1). Wrap each strand over, under, over a pencil or dowel in the following color sequence: ZZZ Y Z Y ZZZZ YY ZZ YY (Diagram 1).

Make the Shed: (The *shed* is the opening or separation between strands. Using a loom, the strands would be called the *warp* strands, and the threads woven across and between them would be the *weft* strands. There are no weft strands in fingerweaving). To separate the odd-numbered strands from the even numbered strands, hold the bundle with the left hand and insert the forefinger of the right hand from right to left over Strand 1, under Strand 1, over Strand 3, under Strand 4; continuing in this manner between all the strands—Strand 16, the outer left strand is in the *up* position, and the shed is prepared. Transfer the shed to the left hand (Diagram 2). The left middle finger should be under all strands, the forefinger is in the shed between all strands, and the thumb rests over all strands.

Weaving: Using the right hand, grasp Strand 16 - the *Weaver* - and pass it through the shed from left to right at a slight angle (Diagram 3). Strand 16 is now Strand 1 at the right.

**Change the Shed:* Put the new Strand 1 under the right forefinger; insert the forefinger under the next strand (now No. 2), over the next (now No. 3); continue across, moving the right forefinger to the left, over and under the strands as in Make the Shed. When all the strands are on the right hand, transfer the new shed to the left hand. Repeat Weaving, by passing the first left-hand strand, the new weaver, through the shed. Repeat from * to within 7" of the ends of the strands, keeping an even tension as you work.

Fringes: Take Strands 1 and 2 in the right hand, Strands 3 and 4 in the left hand. Twist each pair in the same direction by rolling them between the thumb and forefinger. Then let the pair of the right hand twist with the pair of the left hand in the opposite direction (Diagram 4). Tie the end of the the fringe with a knot. Make three more fringes in this way. Repeat at the opposite end of the belt. (NOTE: Eight thinner fringes may be obtained by twisting Strands 1 and 2 separately, then rolling them together.)

BEAD NECKLACES

Indians of North Carolina decorated their clothing and made jewelry ornaments from materials provided by nature: animal bones, animal teeth, stones, shells, seeds, nuts, dried pods, dried colored corn (Indian corn), and clay. You can make Indian bead necklaces from natural materials, or you can find things around the house to make beads for Indian necklaces.

CLAY BEADS

MATERIALS:

1 cup of salt
2 cups of flour
1 cup of water

Dowels, twigs, nails, pencils
Vegetable color or poster paints
Clear plastic or acrylic spray or spray varnish
Cord, yarn, or string

DIRECTIONS:

1. Mix salt and flour together. Add water a little at a time, mixing thoroughly. If you want all beads the same color, add food coloring.
2. Knead the clay 7-10 minutes until it is smooth and like putty.
3. Shape the beads in whatever shapes you want: round, oblong, oval, irregular, square.
4. Make the hole for the string while the clay is still moist. Use a twig, dowel, pencil, nail or sharp object that is as thick as you want the opening in the bead to be, but not so big that there will be no clay left for the walls of the bead.
5. Bake beads on a cookie sheet in an oven heated to 325° F. until they are light brown or let them dry in the air for 48 hours on a window screen.
6. Allow the beads to cool. Then paint them with poster paints if the clay was not dyed with food coloring.
7. Spray with varnish or acrylic spray to protect the beads from moisture. Allow to dry.
8. When the beads are dry, string them on a cord, thread, nylon filament fishing line, leather thongs, plastic thongs, twine, or whatever you have found. You now have an Indian clay bead necklace to wear.

IMITATION BEAD NECKLACES

MATERIALS:

Straight macaroni or Cheerios
Vegetable or food coloring — assorted colors
Paper cup or bowl with cold water
Cord, yarn, or string
Paper towels

DIRECTIONS:

1. Mix water with a few drops of food coloring; have one bowl for each color you are going to use.
2. Pour out some Cheerios or macaroni into one of the bowls, stir around so that they take on the color. Do not leave them in the water very long or they will become gummy.
3. Remove them from the water and spread them out on window screen to dry.
4. Repeat steps 2 and 3 with the other colors.
5. When the beads are completely dry, string them on yarn and tie the ends together. You may need to thread the yarn needle to get it through the beads.
6. Spray with acrylic spray or varnish to protect the beads from moisture.

CHEROKEE BEADWORKING

The Cherokee have always used beads as a way of decorating their clothing and for making jewelry. Before the coming of the White man, beads were made of natural materials found around Cherokee villages, such as bone, teeth, stone, seeds, berries, and nuts, turtle and turkey bones, or from conch shells which they received from coastal tribes in trade. One large conch shell bead used in ceremonial headdresses cost four deer skins.

Modern beadworking uses Venetian trade beads introduced by the White man. Beads come in three sizes, two sizes called "seed beads" and a larger size called "pony beads." Although some beadworking is done on bead looms, most Cherokees prefer to use their fingers and needles.

Another new form of jewelry uses bead corn, also called Jacob's Tears or Job's Tears. These beads come from a plant introduced from the Orient and are hard and glossy, unusually white to gray and brown in color. When the tassels are removed from the seeds, the remaining hole is the right size for stringing. Bead corn necklaces alternate the beads with colored seed beads.

CHEROKEE WOODCARVING

Many household utensils used by the Cherokee were made out of wood, as well as ceremonial items and dugout canoes. Traditionally woodcarving was a male occupation. Carved wooden objects included large pieces such as "dough bowls," spoons, ladles, drums, masks, ball sticks, dugout canoes, and pottery stamps.

Dugout Canoes - were made of large straight poplar logs as much as 30 to 40 feet long, two or more feet wide, one foot deep, with walls one to two inches thick. The trees were cut and shaped by packing wet clay around the area to be worked on, burning it, and then scraping and chipping away the charred wood.

Masks - were carved of soft woods such as buckeye or poplar. They were used in ceremonial dances and for treating illness. Masks ofter were of animals (snake or bear) and were trimmed with fur or horns.

Small Animals - were carved from native woods such as walnut, cherry, and holly and were used for decorations. Animals carved represented both the forest creatures as well as the domesticated animals introduced by the White man.

Dough Bowls, spoons, and other utensils - used in cooking were carved from cherry, walnut, holly, apple, and native woods, by first removing wood by gouging and then carving the final shape.

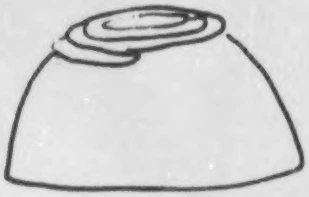
CLAY POT

MATERIALS:

Air-drying modeling clay
Waxed paper
Bowl
Butter, shortening
Corn cob with kernels removed
Wooden paddle wrapped with cord or carved with a design
Sharp objects like pencils

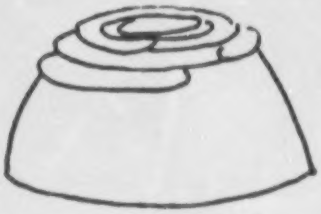
DIRECTIONS:

1. Place a small piece of clay on a sheet of waxed paper.
2. Roll the clay with the palm of your hand to make a long rope. Do not make it too thin.
3. Turn the bowl upside down and cover the outside with soft butter or shortening.
4. Take a piece of flat clay and fit it over the base of the bowl. Place one end of the clay rope at the edge of the clay on the bottom of the bowl, and wrap the clay rope around the entire base and move up the side of the bowl. Keep the clay wet by dipping your fingers in water as you work. As you wrap the clay rope around the bowl, press it firmly to itself, pinching the ropes together and smoothing over the lines.



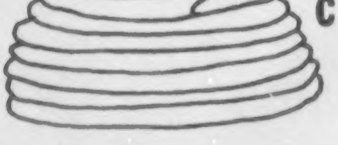
a

5. Roll another clay rope about the same length and thickness as the first. Moisten the rope and press one end against the end of the other one on the bowl. Wrap it around the bowl, just as you did in Step 4. Be sure there are no spaces between the wrapped coils.



b

6. Continue to make clay ropes and wrap them around the bowl until it is completely covered.
7. Let the bowl dry slightly. When it is "leather hard", smooth the outside surface with a shell, spoon, or stone.



c

6. Continue to make clay ropes and wrap them around the bowl until it is completely covered. Pinch and smooth the coils together.
7. Let the bowl dry slightly. When it is still damp, decorate the outside of the bowl the way the Indians of North Carolina did:
   a. Roll the corn cob over the entire surface of the pot.
   b. Take the cord-wrapped paddle or carved wooden paddle and lightly beat the entire outer surface of the pot.
   c. Draw curved lines, circles, triangles, etc. on the surface of the pot with a sharp object.
8. Allow the clay to dry until it is very hard. Turn the bowl right-side up and carefully lift the bowl from the dried clay.
9. Do not paint the bowl - Indians of North Carolina did not paint or glaze their pottery. It was left it's natural color.

BASKETRY – COILED MAT

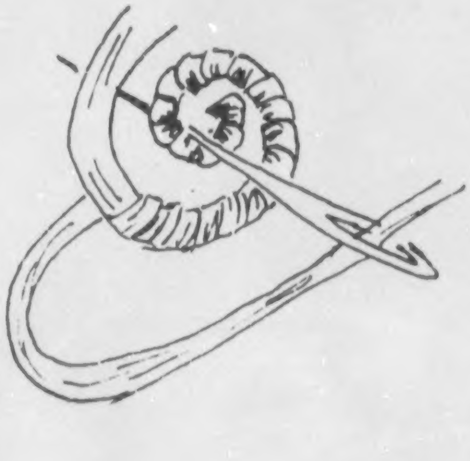
Many Indian tribes used baskets as containers and for storage. These were made from natural fibers woven or twisted or sewn together.

MATERIALS:

Clothes line or rope
Corn husks (field corn is preverable), (dampened and torn into 2-inch strips); raffia, or yarn
Blunt stick (ice-cream stick, coffee stirrer)
Darning needle

DIRECTIONS:

1. Cut a length of clothes line or rope. Take either the dampened corn husks, raffia, or the yarn (thread a long piece on the darning needle) and wrap the end of the rope for about 2 inches.
2. Press the wrapped end of the rope into the beginning of the coil. If you are using the raffia or yarn on the needle, anchor it in place by running the needle under the yarn of the inner coil so that the coils are stitched together.
3. If you are using corn husks, you will have to add a new piece every few inches because they are short.
4. After you have wrapped the weft (the wrapping strand) around the rope four or five times, push it through with the stick or a needle to fasten the two circles together.
5. Continue this way until the mat reaches the size you want.
6. Taper the end of the coil and sew to make an even finish. Trim the rope into a tapered point before you wrap it at the end.



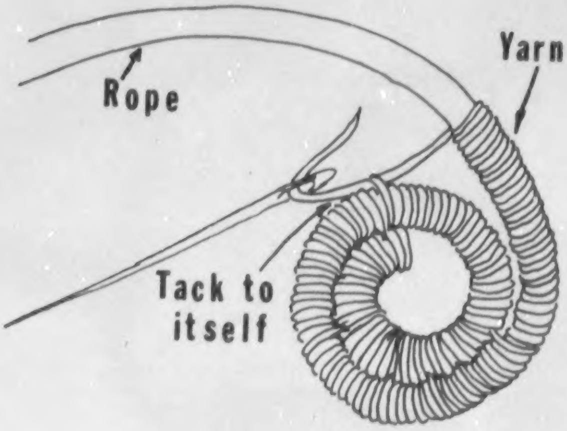
COILED BASKET

A coiled mat may be expanded into a basket. All that has to be done is to continue wrapping.

DIRECTIONS:

1. Follow the same steps as for making the coiled mat. This will be the base of the basket.
2. To build the walls, place the layers of coils on top of each other. You may sew these coils together with heavy thread, yarn, or bind them with wrapping husk as you did in the mat.
3. Build the walls up as high as you want them and finish off the same way you did the mat.

Clothesline Basket



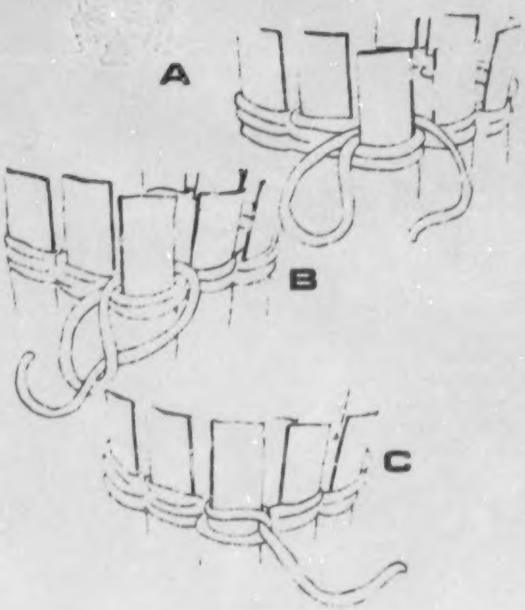
BASKET PENCIL HOLDER

MATERIALS:

1 1-quart plastic bottle
Knitting worsted (yarn)
  Color 1: 2½ yards
  Color 2: 3 yards
  Color 3: 7 yards
Scissors
Ruler

DIRECTIONS:

1. Remove neck and shoulders from the one-quart plastic bottle.
2. With the scissors, make 13 cuts, 4½" deep, in the plastic bottle.
3. Start with Color 1. With the end on the inside of the bottle, weave the yarn in and out of the stakes for 5 rounds.
4. Weave 5 rounds of Color 2, 16 rounds of Color 3; and 5 rounds of Color 2. Attach colors to each other by knotting the ends.
5. On the last row, finish off with looped knots as follows:
    a. Draw loop out between two stakes.
    b. Pass weaver end through the loop.
    c. Tug weaver end to the right; tighten loop.
6. With scissors, round of plastic stake ends about one inch above the last row of the weaving.



FOLDED CORN HUSK DOLLS

Indian children played with dolls that were made from driec corn husks. Some dolls may be made very simply by folding the husks over.

MATERIALS:

Large dried cornhusk leaves
Glycerine
String or twine
Scissors
Felt-tipped pens, crayons, paints

DIRECTIONS:

1. Soak the corn husks in a mixture of water with several drops glycerine. This will keep the husks soft after they are dried so that they will not split. It is easier to work with wet husks that with dry ones.
2. Take 3 large cornhusks and cut them into strips about 2 inches or 3 inches wide. Put the 3 strips together and fold them in half (Fig. 1). Tie a string 2 inches from the fold to make the head.
3. To make the arms, cut two husks about 5" long. Tie strings ½ inch from the ends to make the hands. Slip the arms through the corn husk body and tie a string around the body just below them to hold them in place (fig. 2).
4. If you wish, paint a face and clothes on the doll (Fig. 3). Many tribes did not put faces on their dolls because they though that evil spirits could harm the child who owned the doll if they had faces.

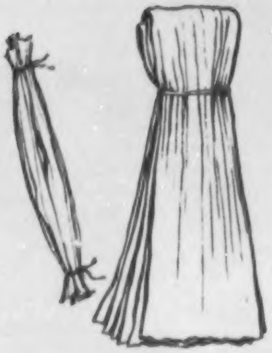


Figure 1

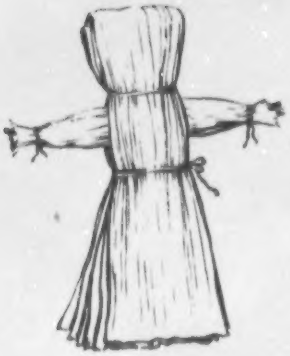


Figure 2

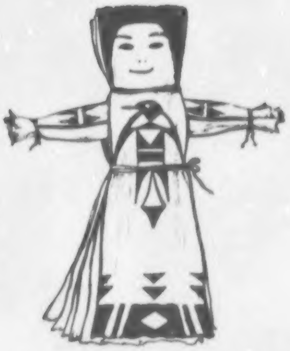


Figure 3

CHEROKEE POTTERY

Cherokee pottery is made of native clay that may be gray, yellow, red, brown, or sand in color when fired. Cherokee pottery forms may be classed as pot-like forms, bowls, bottles, and effigy vessels. Pottery is made by hand, molding and modeling, and the most frequently used technique is that of coiling. Decoration generally is produced by incising - freehand drawing on the damp clay with a pointed instrument; by stamping with a carved wooden paddle; by imprinting with the end of a hollow cylinder, like a quill or a piece of cane; and by dots made by pressing a solid point into the clay. Body finishes were achieved by stroking the pot with a carved paddle or a paddle wrapped with cord; by brushing the surface with a bundle of stiff grass; or by impressing native woven fabrics over the surface.

Tools used to make pottery are simple: hammerstones to pound the clay; sharpened sticks for making incised lines and notches; fine-grained waterworn pebbles for smoothing and polishing the leather-hard pot; a flat piece of wood to serve as a stand for building large jars; and a piece of shell or gourd for scraping.

Pottery Exercise

AC.Ch.261	Owl effigy pot (Oconaluftee Village)
AC.Ch.262	"Seed" pot (Oconaluftee Village)
AC.Ch.263	Corn-cob surface treated pot (Oconaluftee Village)
AC.Ch.264	Flower-vase shaped pot (Oconaluftee Village)
AC.Ch.265	Seed pot (Oconaluftee Village)

1. Identify the shapes or forms of the five pieces of pottery:

pot-like forms	(AC.Ch.263, AC.Ch.264)
bowls	(AC.Ch.262, AC.Ch.265)
effigy	(AC.Ch.261)

2. On the effigy pot, what animal or bird is depicted?

3. What forms of decoration are used on these pots?

incised lines	(AC.CH.262, AC.Ch.264, AC.Ch.265)
imprinting	(AC.Ch.265)
Paddle-effect	(AC.Ch.263)
Smoothing	(AC.Ch.261)

4. Identify the parts of the pot on the accompanying drawing:
   Rim
   Shoulder
   Neck
   Body
   Base

5. What technique was used to make these pots?

CHEROKEE BASKETRY

The Cherokee tradition of making basketry containers goes back to prehistoric times. Baskets were used for a number of purposes: as pack baskets, to store or carry items, as sifters or sieves, for winnowing seeds, as fish traps, as dishes, bowls, and jars, as market-type baskets, and for games.

Traditionally baskets were made of two materials:

> River cane splints are shiny and versatile but hard to work.
> White oak splits from straight-grained young trees.

About 100 years ago honeysuckle was introduced from Japan, and the Cherokee basketmakers began to use this material for round bowls and mats. More recently sugar maple has been used, but this is a very difficult material to use. One

BASKETRY

The use of baskets by Indian peoples predates the invention of pottery, and the earliest pottery in some areas was made by shaping wet clay around baskets which were destroyed in the firing of the pots. Basketry continued to be used by nomadic hunting and gathering peoples long after the adoption of pottery by sedentary agriculturalists because it is portable, durable, and light-weight.

Although baskets were used in some areas as hats, sandals, in games, as part of women's dowries, as gifts, and as drums, the primary use was as containers, for storage, and in the preparation of food. Baskets even served as water containers, by sealing the baskets with pine pitch or by making the warp elements from willow, which expands when moist to seal the baskets and make them water-proof and for cooking foods. Baskets could not be placed directly over the fire, so hot stones were dropped into the baskets until the water boiled, stirring frequently to prevent the basket from burning.

Some of the finest basketry in the world comes from such California tribes as the Pomo Indians, who made intricately coiled and woven baskets with colored designs, baskets, and shells woven into the baskets.

In most cases basketmakers were women, since women were the primary users of the objects. Baskets vary in style and material according to regional and cultural areas and natural materials available for use. There are two major techniques of basketmaking: weaving (twilling/plaiting and twining) and coiling.[1]

Woven baskets, bags, wallets, and mats were most frequently made by twilling or plaiting, which resembles simple weaving. Thismethod makes use of flat warp and weft fibers, often split cane or bamboo, of equal thickness and pliability. The simplest twilling is checkerwork, in which each weft fiber is passed over and under alternate warp fibers to produce a checkerboard effect (Fig. 1a). A diagonal twill may be obtained by passing weft fibers over two or more warps (Fib. 1b), while the use of different colored fibers also will result in a variety of patterns.

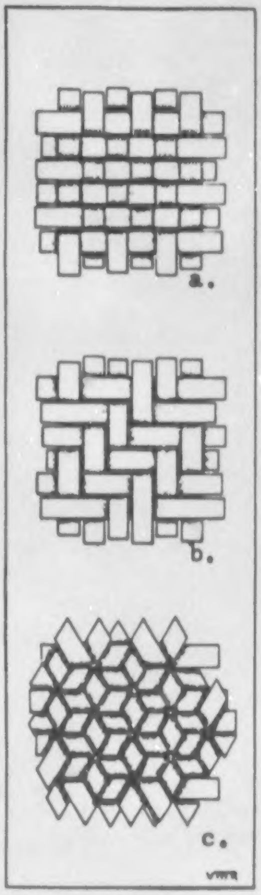


Fig. 1. Basketry Twilling.[1]

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[1] Beals, Ralph L., and Harry Hoijer, An Introduction to Anthropology, 3rd ed., The MacMillan Co., 1965, p. 360.

Twining, another type of basket-weaving, uses warp fibers which may be flexible or rigid, and pliable weft elements, often twine. Weft elements are wrapped around successive warp elements to build the container. Again may variations may result in different designs (Fig. 2). The use of pliable warp and weft elements creates a flexible bag-type of container.

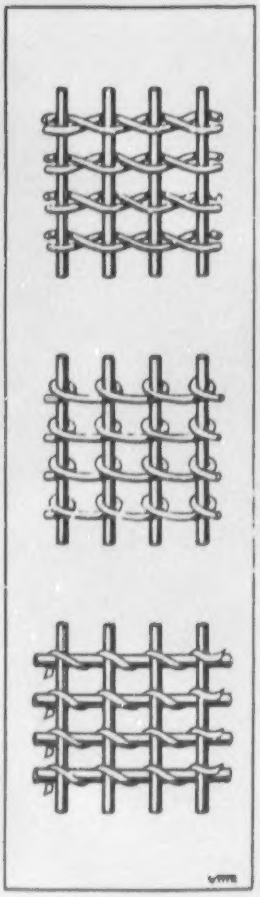
Fig. 2. Basketry twilling.[1]

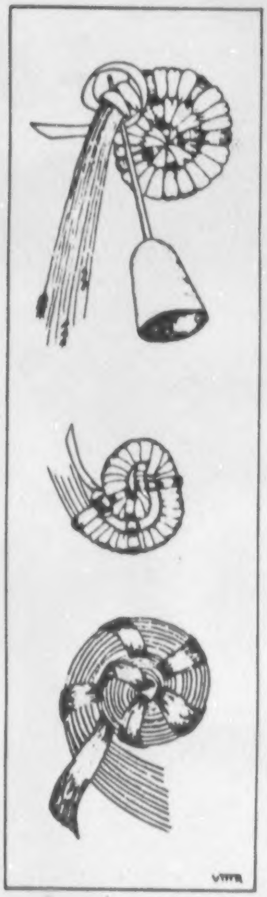
Fig. 3. Basketry coiling.[1]

The most rigid and solid baskets are made by coiling, which utilizes a continuous foundation of splints, fibers, several rods or bundles bound together, or a single rod. This element is coiled up spirally, beginning in the center bottom of the container, sewing each coil to the one below it with a weft or continuous sewing element. An awl or needle is used to punch holes in the lower coils or a needle is used to secure subsequent coils with the weft materials. Different colored sewing elements or weft materials create a variety of designs and design complexity as the container is built.

In the following pages instructions and patterns are given for baskets made by these methods.

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[1] Beals, Ralph L., and HarryHoijer, p. 360.

earmark of Cherokee basketry is the use of hickory bark strips as rim hoops on baskets. Other than the Catawba, the Cherokee are the only people in the South to use this technique.

Traditionally there were two techniques of making Cherokee baskets:

CHECKERWORK PLAITING	This technique looks like simple weaving. The warp and weft fibers are of equal thickness and pliability. Each weft fiber is passed over and under alternate warp fibers to produce a checkerboard effect. This technique is used to make mats.
TWILLING	Twilling produces a diagonal design, diamonds, and zigzags. It is made by passing weft fibers over 2 or more warps.
TWINING	With the introduction of honeysuckle, mats and round baskets are made of this material by the technique of twining. This looks like wickerwork. Pliable weft elements are wrapped or twisted around flexible or rigid warp fibers.

Basketry fibers were dyed with vegetable dyes so that the patterns would show up against the natural tans of the materials.

Brown	Black walnut roots
Black	Butternut roots
Red	Bloodroot (root)
Maize yellow	Yellowroot (bark on twigs)
Burnt orange	Broom-sedge

Designs usually produced on Cherokee basketry by these methods of manufacture were geometric figures like squares, diamonds, rectangles, triangles, diagonals, zigzags, crosses, lines, and chain patterns. They often had names applying to certain kinds of designs.

CHEESE BOX DRUM

Materials: Wooden cheese box at least 1/8 inch thick
Knife or Sandpaper
Saw
Pliers
Rawhide thong or heavy string or cord
Drumhead of rawhide, innertube or cloth, 22 inches in diameter

Directions:

1. Using the saw, cut a circular band between 2½ inches and 4 inches from the cheese box.
2. If necessary, remove the nails from the band with the pliers.
3. Overlap the band ends and secure them with a cord through holes which you can make with a small nail.
4. Whittle or sand down the rough edges of the hoop with the knife or sandpaper.
5. On the drumhead, punch 1/8 inch holes 2 inches apart all around the circumference of the drumhead, placing them ½ inch from the edge.
6. Lace the cord through these holes, drawing it up slightly.
7. Fit the head over the frame and draw the lace up as tight as possible; knot the ends.
8. Using a large cord, lace back and forth across the bottom of the drum, passing the lace over and under the inner lace until the head is drawn up as tight as possible.
9. Wrap a length of cord over the laces where they come together at the center, drawing them tighter and at the same time making a ball-shaped hand-grip.

GOURD RATTLE

Materials: Gourds, dried, 4-6 inches in diameter
Piece of heavy wire
Knife
Small pebbles
Stick for handle

Directions:

1. Cut off the neck of the gourd close to the globe. Leave enough of the neck for the handle to fit in.
2. Bore a 3/8 inch hold in the blossom end (directly opposite the neck).
3. If the gourd is not dry, let it dry thoroughly. Remove the seeds and loose material from the inside and scrape the inside clean with the wire. Material or pulp left inside the gourd will muffle the sound of the rattle.
4. Whittle a soft stick to the desired shape, making the handle about 5 inches long.
5. Put small pebbles (large ones do not produce a good sound) with some of the gourd seeds into the rattle.
6. Put the stick into place and secure it or wrap a string around the top to hold it in place.
7. Decorate the gourd if desired.
8. Save the gourd seeds and plant them to make more rattles or other kinds of objects.

GOURD-TYPE RATTLES

Materials: Round salt box, match box, or tin cans with lids attached (Bandaid box, spice cans, small food cans, baking powder cans)
Pebbles, corn, dry beans, or rice
Tape or glue
Stick for handle

Directions:

1. Punch holes in the top and bottom of the container in the centers.
2. Put in the pebbles, corn, beans, or rice, and insert the wooden handle, pegging it at the top.
3. You may use tape to hold the handle in place.
4. Decorate the rattle as desired with paint or crayons and feathers and beads if available.

CAN DRUMS

Materials: Potato chip or coffee can, or some round container
Innertube, rawhide, or cloth
Strong cord or string
Scissors

Directions:

1. Cut a circle from an innertube, the rawhide, or the cloth, several inches larger than the diameter of the can.

2. Remove the lid from the can; remove the bottom if you want a double-headed drum.

3. Place the rubber or rawhide over the open end of the can and fasten it with a tightly-tied string.

4. By stretching the rubber as you tie it, the drum will produce a higher tone.

HAND DRUMS OR TOM-TOMS

Materials: Cookie or fruitcake cans; flowerpot saucers
Innertube, rawhide, or cord
Strong cord or string
Scissors

Directions:

1. Using a can opening, remove the bottom of the cookie or fruitcake can.

2. Lace the drum head the same way as for the cheese-box drums.

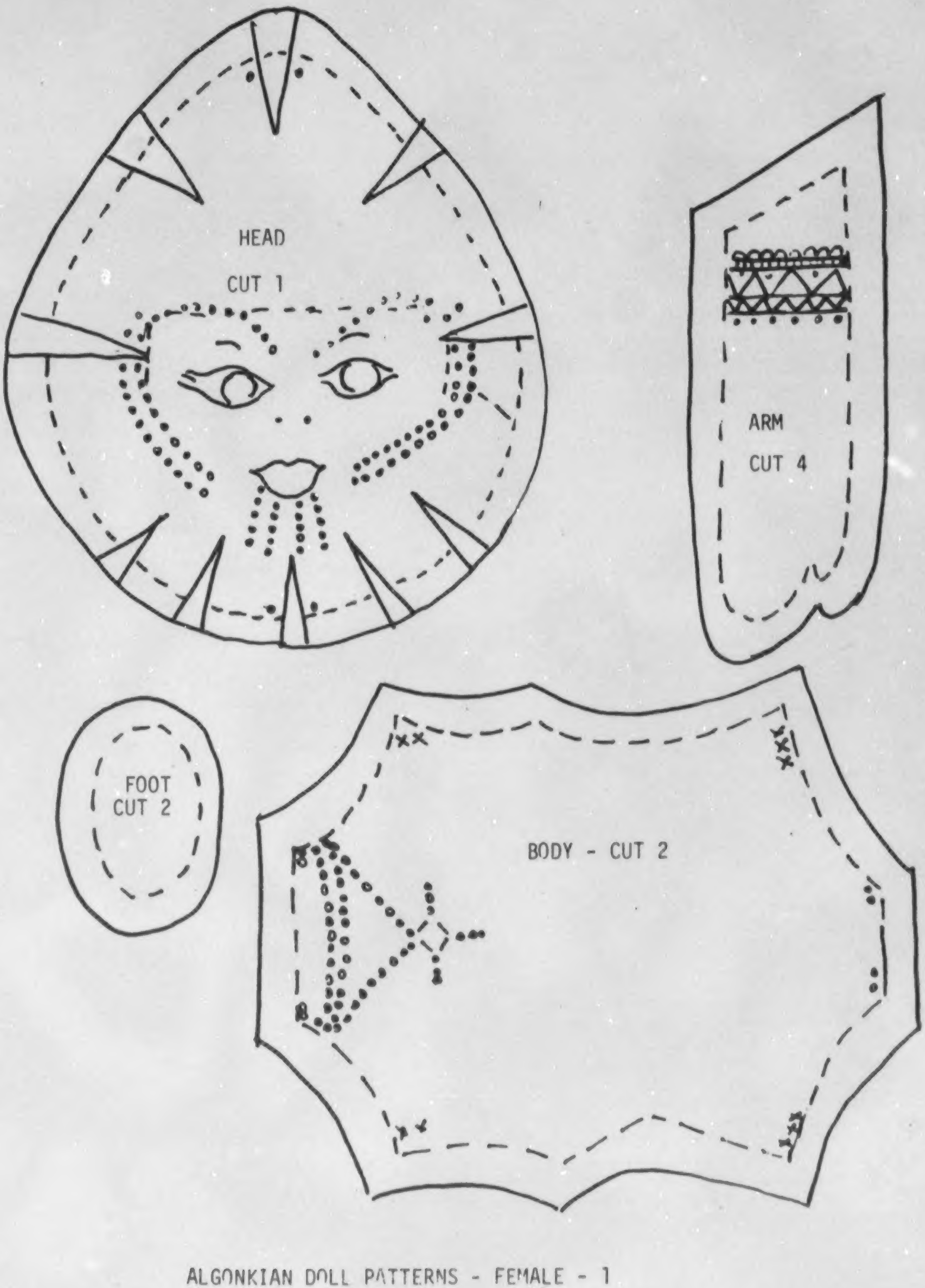
ALGONKIAN DOLLS

Size: Each doll is about 10 inches tall.

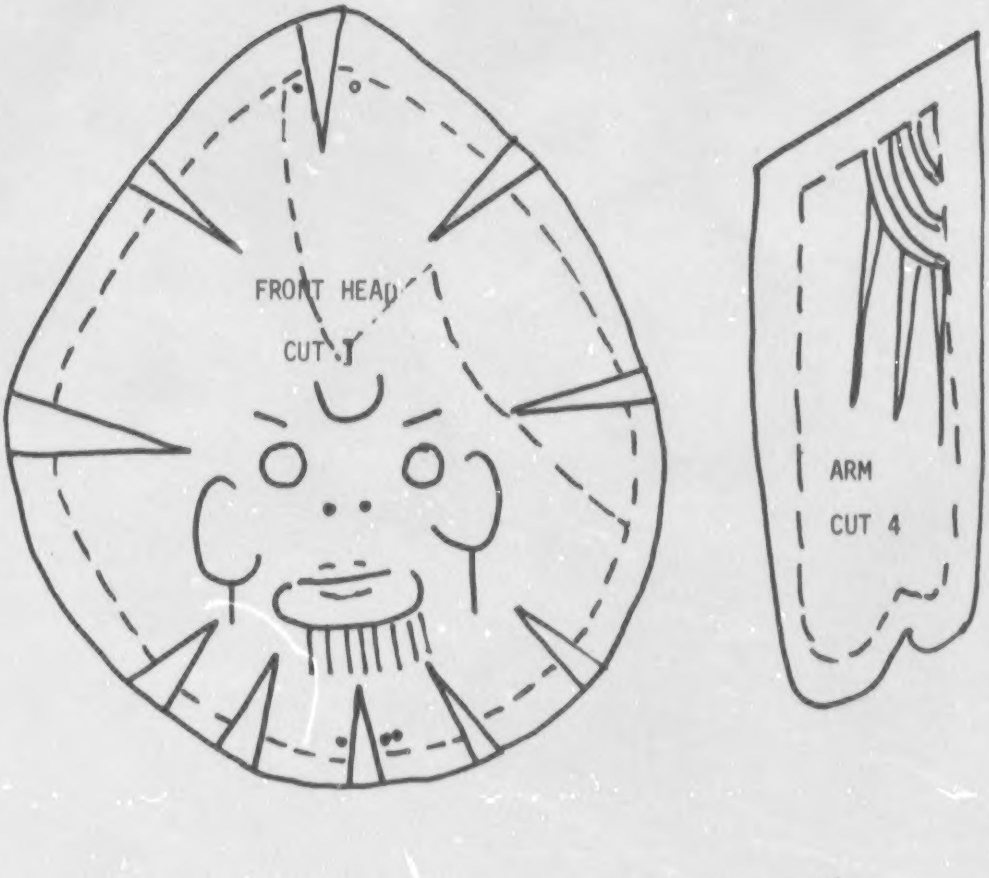
Materials: Tan or brown felt, about 15 in. to 20 in. square for each doll
Black knitting worsted for hair
Polyester fiberfill for stuffing
Embroidery floss, liquid embroidery, or magic markers: red, black and brown for features and tatooing
Chamois, suede cloth, or felt in light tan, white, or dark brown for clothing
Strings of small pearls
Feathers
Tracing Wheel
Dressmaker's carbon

Directions:

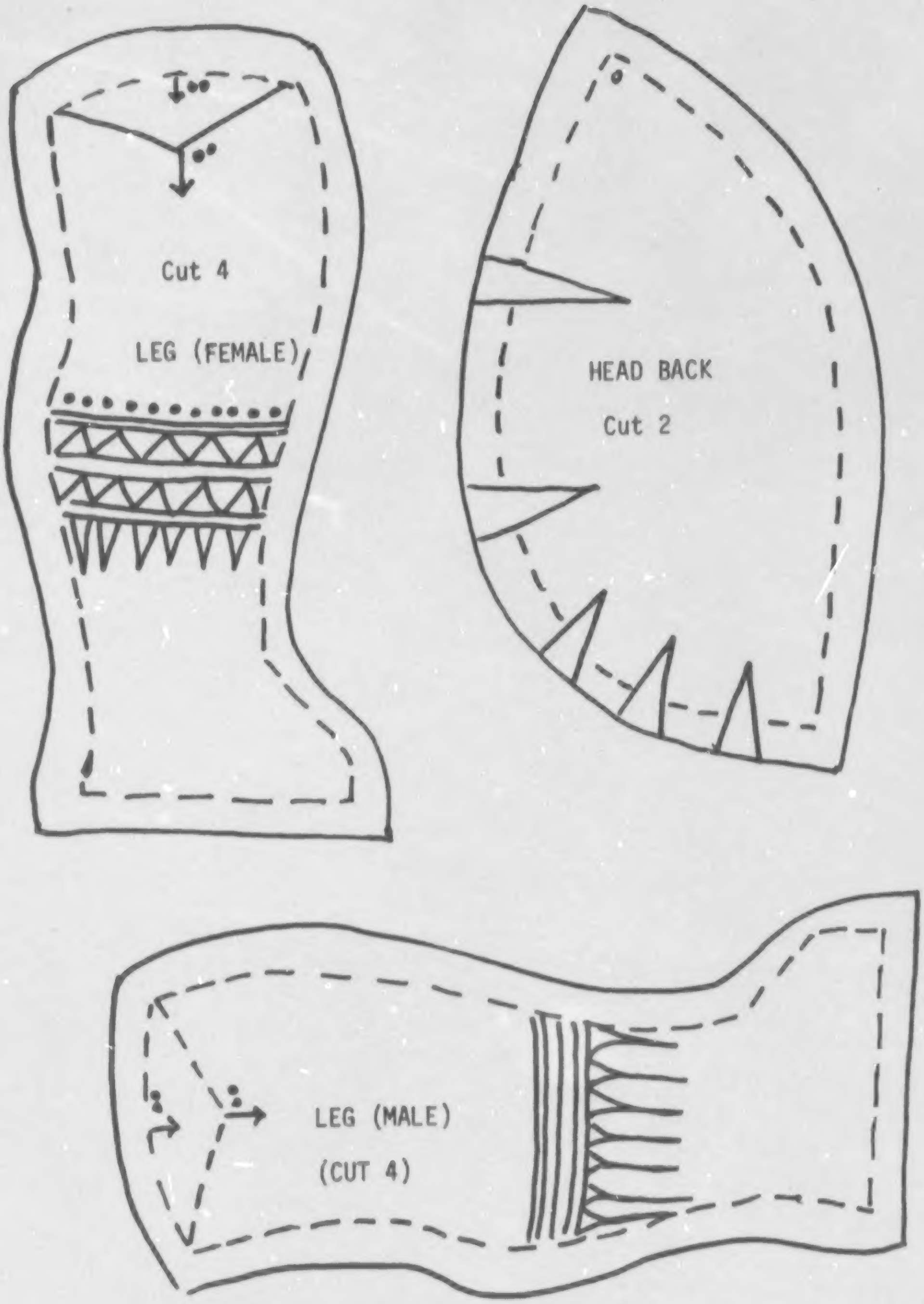
1. The patterns are the correct size for a ten inch doll. Transfer the patterns to tissue paper. Pin the paper pattern to felt, and cut out according to the directions on the pattern pieces. For each doll: 1 head front, 2 head backs, 2 soles of feet, 4 arms, and 4 legs.
2. Using dressmaker's carbon and tracing wheel, transfer markings to felt. Be sure to transfer the markings for the facial features, body painting and tattooing.
3. Color or embroider the features and body painting before sewing the pieces together: Eyes, eyebrows, nose (both dolls)-black; Mouth (both dolls)-red; tattooing (girl)-black; Body painting (boy)-brown.
4. Sew the body pieces together along sides and at crotch, matching symbols OooO. Leave the neck open at * and leg openings between =X= and Oo.
5. Sew the 2 leg pieces together for each leg. Leave the top and sole open. Insert the sole at the bottom and slip stitch in place.
6. Sew together 2 pieces for each arm. Leave the top open.
7. Stuff the arms and legs. Insert the legs into the body openings and slipstitch in place. Stuff the body. Sew the arms to the body.
8. Sew the center back seam of the head. Clip carefully, then sew the darts on the wrong sides of the front and back head pieces. Press open.
9. Place the head pieces right sides together, and sew the head front to the head back. Leave the bottom (neck) open. Turn the head right side out and stuff.
10. Insert the head into the neck opening on the body, matching the * at the center front. Tuck in neck edge to wrong side and slipstitch the head to the body.
11. Following the dotted lines on the head, sew yard strands in place on each doll's head. Be sure that the yarn covers the back of the head on the girl.
12. For girl's hair, trim the hair short above the ears and trim the bangs into a fringe. Gather the hair together at the back of the neck and tie up into a knot.
13. Boy's hair is on only one-half of the head. Gather it into a knot over one ear (doll's left ear).
14. Clothing: For each doll, cut out an apron from chamois, suede cloth, or felt. (Chamois is very difficult to sew on and also is costly, but it is leather and has the appearance of buckskin.) Following the lines on the pattern, fringe both the bottom and top of the apron.
15. Take the string of pearls and tack it around the lower edge of the apron on the right side, following the dotted lines on the pattern.
16. Wrap the skirt around the doll so that it completely covers the front and is tied (or sewn) in place at the back.
17. Boy's Ornaments: Take a triangular scrap of suede cloth or leather and wrap it around one wrist for a wrist guard. Make a bracelet, earrings, and necklace from the strings of pearls. Place the bracelet on the doll's other wrist; sew earrings at ears, and put the necklace around the neck. Tack each in place. Taking long, thin feathers, glue or sew one at the center of the forehead where the hair ends and one over each ear. A quiver may be made from a scrap of felt of leather, sticks or twigs put in for arrows, and this placed over the doll's shoulder. A bow may be made from a thin flexible twig with a twine string. Sew to doll's hand.
18. Girl's Ornaments: Make a necklace of several strands of pearls and earrings of loops of pearls and attach them to the doll as for the boy.


HEAD
CUT 1
ARM
CUT 4
FOOT
CUT 2
BODY - CUT 2

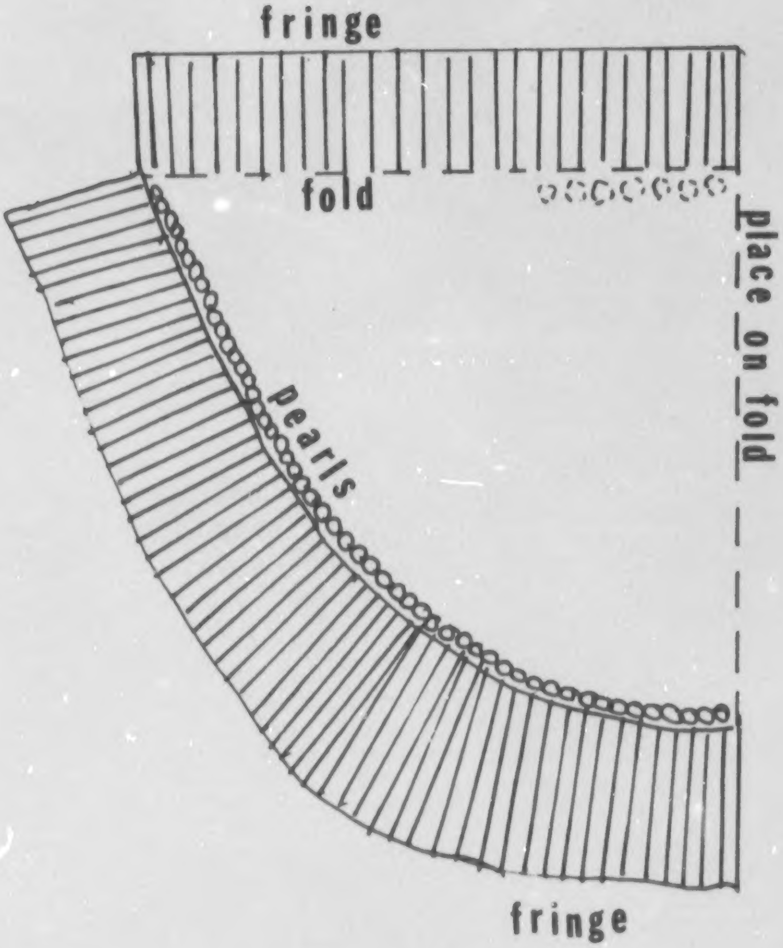
ALGONKIAN DOLL PATTERNS - FEMALE - 1


FRONT HEAD
CUT 1
ARM
CUT 4
BODY
CUT 2

ALGONKIAN DOLL PATTERNS - MALE - 2


Cut 4
LEG (FEMALE)
HEAD BACK
Cut 2
LEG (MALE)
(CUT 4)

ALGONKIAN DOLL PATTERNS - 3


fringe
fold
place on fold
pearls
fringe

DRESS

ASIAN AMERICANS

Although there were a few Asians in America prior to 1850, (Chinese sailors and cabinboys who had remained in the United States), the steady flow of Asians into America began in 1848 with the discovery of gold in California. The Chinese were the first to arrive, generally young men seeking improved economic conditions. They at first worked in the gold mines in California, and later on the trans-continental railway, and within a few years San Francisco's Chinatown was developing. After 1882 Chinese immigration was prohibited by the passage of the Chinese Exclusion Act, which was not lifted until 1943.

The Japanese were the second group of Asians to come to America, beginning after 1886 when Japanese laws were changed. Like the Chinese, the majority of Japanese immigrants were young males who were forced to take jobs in unskilled labor fields. After 1908 Japanese immigration tapered off due to an unofficial agreement between Japan and the United States, and it was completely halted by the Immigration Act of 1924 until the immigration laws and quotas were changed in the 1960's.

After World War II and the Korean conflict, Congress included Korean orphan programs in the refugee acts that were passed, which brought about 20,000 orphaned children into the United States between 1948 and 1957. Most Korean immigrants have been middle-class persons seeking better economic and educational opportunities than can be found in Korea. Many are well-educated and are able to bring money representing all their possessions in Korea to enable them to invest in business enterprises in the United States. The Koreans today are one of the largest and most successful groups of new immigrants to the United States.

The most recent Asians to emigrate to the United States are the Vietnamese refugees, who have come since the Indochina war. By 1975 there were approximately 130,000 Vietnamese refugees in the United States. Some had already been settled here, while others were newcomers with relatives or friends in the States. The earliest Vietnamese refugees were well-educated, well-trained, middle-class Vietnamese who spoke English and had important job skills. Many were doctors, nurses, lawyers, businessmen, or had worked for the United States government, military, or companies.

A second category of Vietnamese refugees was that of poorly-educated peasant families who had left Vietnam because of fears of what might happen to them under a communist government. They spoke little or no English and, as a rule, had few job skills. The families often were large, extended family units composed of parents, children, grandparents, uncles, aunts, and cousins.

In 1975 Congress appropriated $400 million dollars to help the Vietnamese refugees resettle in America. Initially they were housed in refugee camps, but sponsors (families, churches, or other groups) provided assistance with food, housing, and jobs, and were responsible for them until they became self-supporting. Once sponsors were assigned, the refugees could leave the camp.

Vietnamese families today are scattered throughout the United States, primarily in urban areas. A survey of bi-lingual children in the Charlotte schools has shown that the Vietnamese speakers are one of the largest groups of bi-linguals in the area, along with Spanish- and Korean-speakers.

SELECTED BIBLIOGRAPHY — ASIA

BIBLIOGRAPHIES

Dauphiney, Lorna

1972 *Oriental Americans: an annotated bibliography.* ERIC information Retrieval Center on the Disadvantaged, Teachers College, Columbia University, New York. 24 pp.

Materials published about Oriental Americans since 1960 with emphasis on social, economic, political, and education problems and achievements of the Chinese and Japanese in the United States.

Engleberg, Linda, and Joan Holt

1972 *Ethnic groups in the United States: A bibliography of books and articles of groups in Hawaii and on the Mainland: Chinese, Filipinos, Hawaiians, Japanese, Koreans, Samoans.* University of Hawaii Libraries, Honolulu. [illegible]4 pp.

Holdings of the Sinclair Undergraduate Library of the University of Hawaii on Asian Americans.

Fujimoto, Isao

1971 *Asians in America: a selected bibliography.* University of California, Davis, Davis, California, Asian American Studies Division. 295 pp.

An annotated bibliography of over 800 entries in alphabetical order by author on Chinese, Japanese, and Filipinos in the United States. Books and articles.

Kitano, Harry H. L., comp.

1971 *Asians in America: a selected bibliography of use in social work education.* Council on Social Work Education, New York. 79 pp.

Annotated bibliography of Chinese, Japanese, Korean, and Filipino Americans. Scholarly listing with useful studies on immigration, race and ethnic relations, and Japanese evacuation and relocation might be useful for junior and senior high schools.

U.S. Bureau of the Census

1973 *Census of population: 1970 series PC (2). Subject Reports, PC (2) 1-G. Japanese, Chinese, and Filipinos in the U.S.* Government Printing Office, Washington, D.C. 116 pp. $2.60.

Data on Japanese, Chinese, and Filipinos in the United States by region, state, cities, and rural areas. Also has some socioeconomic statistics on Hawaiians and Koreans.

1973 *Reports* (for school students) No. 13. *We the Asian Americans.* Government Printing Office, Washington, D.C. 13 pp.

Statistics, information, progress, and problems of Asian Americans. Grades 5-12.

Wiese, M. Bernice, et. al., selectors and annotators

1966 *ASIA: A guide to books for children.* Arno Press, New York.

Books for Teachers

Bradley, David G.

1963 *A guide to the World's religions.* Prentice-Hall, Inc., Englewood Cliffs, N.J. 182 pp.

Reference book for teachers: Part IV covers the religions of China and Japan (Taoism, Confucianism, and Shinto). Good background, short, and precise.

Chan, Wing-tsit, Ismahl Ragi al Forugi, Joseph M. Kitagawa, P.T. Raju, comp.

1969 *The great Asian religions.* The MacMillan Company, New York. 411 pp.

Teacher reference, Part II covers the religions of China, Part II of Japan.

Dun[illegible], Lynn P.

1974 *Asian Americans: A study guide and source book.* R & E Research Associates, San Francisco. 111 pp.

One of a four-volume series on American minorities that covers identity, conflict, integration, nationalism. Chronological historical outline with notes and sources for further reading; glossary of terms; bibliography.

Chan, J., et al, eds.

1974 *Aiieee! An anthology of Asian American writers.* Howard University Press, Washington, D.C. 200 pp.

Writings by 17 Asian American writers, mostly Chinese and Japanese. Appropriate for grades 9-12.

Goldberg, George
1970 *East meets West: The story of the Chinese and Japanese in California.* Harcourt Brace Jovanovich, New York. 136 pp.

The history of the Orientals in California emphasizing prejudice, exclusion laws, segregation, and Japanese evacuation; also the adjustment and assimilation. Also appropriate for grades 7-12.

Holland, Ruth
1969 *The Oriental immigrants in America.* Grosset & Dunlap, New York. 61 pp.

Description of Asian immigrants, reasons for immigration, discrimination and treatment they experienced.

Hsu, Kai-yu, and Helen Palubinskas
1972 *Asian-American authors.* Houghton-Mifflin Co., New York.

Poetry, short stories, and excerpts from novels by Asian Americans.

Ignacio, Lemuel F.
1975 *Asian Americans and Pacific Islanders.* Philipino Development Associates, San Jose, Calif. 150 pp.

Reasons for immigration, experiences, living conditions and treatment of Asian Americans and immigrants from the Pacific Islands to the United States.

Kim, Hyung-chan, and Wayne Patterson, comp. and eds.
1974 *The Koreans in America, 1882-1974: A chronology and fact book.* Oceania Publications, Dobbs Ferry, N. Y.

Lee, Ivy
1973 *Profiles of Asians in Sacramento, Final Report.* Department of Health, Education, and Welfare. 65 pp.

Through interviews of families of Chinese, Japanese, and Filipino backgrounds, the study looks at social services available to Asian Americans, the perceived needs of the Asian community, attitudes and values across generations, and attempts to provide more data on the Asians.

Melendy, H. Brett
1972 *The Oriental Americans.* Twayne, Boston, Mass. 235 pp.

An overview of Chinese and Japanese immigrants in Hawaii and on the mainland and their contributions and racial discrimination experienced as a group.

Palmer, Albert W.
1972 *Orientals in American life.* Friendship Press, New York, repr. ed. R & E Research Associates, San Francisco. 212 pp.

For the Chinese, Japanese, Filipinos, and Hawaiians includes a brief history of immigration, motives, experiences in the United States. The role of the church in acculturation of each group is emphasized by the missionary-author. Brief annotated bibliography and index.

Ritter, E., et al, eds.
1965 *Our Oriental Americans.* McGraw-Hill, New York. 104 pp.

The experiences of Oriental immigrants in the United States — problems, areas of concentration, racial discrimination, social and economic conditions and opportunities. Emphasizes the Chinese.

Tachki, Amy, et al.
1971 *Roots—An Asian American reader; Roots II—An all new Asian American Reader.* University of California at Los Angeles,
1975 Los Angeles.

Essays relating to the Asian American experience. *Roots II* reflects changes, problems, and directions of Asian communities in the United States.

Books for Students

Buell, Hal
1968 *Vietnam — Land of many dragons.* Dodd, Mead, & Co., New York. 142 pp.

The story of Vietnam beginning with Chinese rule and the struggle for power, the coming of the Europeans, and the French rule. The "dragons" are the problems growing out of the clashes. Helpful photographs. Intermediate.

Caldwell, John C.
1966 *Let's visit Vietnam.* The John Day Company, New York. 96 pp.

A beginner's book on Vietnam's history, geography, religion, language, industries, foods, clothing, and homes. Good photographs. Intermediate grades.

Caldwell, John C., and Elsie F.
1961 *Our neighbors in Korea.* The John Day Company, New York. 48 pp.

Minimal stereotyping in the presentation of Korea's history, lifestyle, clothing, foods, and homes. One of the authors was born and raised in Korea. Intermediate level.

Dareff, Hal
1966 *The story of Vietnam.* Parents' Magazine Press, New York. 256 pp.

Guide to the early history of Vietnam for intermediate students. Discusses the complexities of the recent history, power, politics and people. No illustrations.

Evans, N. Filmer
1962 *The land and people of Korea.* The MacMillan Company, New York. 96 pp.

Intermediate level introduction to Korea, modern town living, villages, and schools. Includes home life, ancient traditions and customs, history, arts, and some changes. Somewhat dated.

Gidal, Sonia and Tim
1968 *My village in Korea.* Pantheon Books, New York. 74 pp.

The experiences of a young boy in his daily life in a Korean village. Photographs, glossary of definitions. Intermediate level.

1970 *My village in Thailand.* Pantheon Books, New York. 76 pp.

A first-person account of a young boy in a village in Thailand dealing with his life style. Viewed from a child's perspective. Photographs, glossary. Intermediate level.

Graham, Gail
1972 *Crossfire — a Vietnam novel.* Pantheon Books, New York. 135 pp.

Fictionalized account of a soldier and four Vietnamese children who are the only survivors of a raid. Fear draws them together and breaks down language barriers. The Vietnam war is seen through their eyes. Intermediate level.

Joy, Charles R.
1961 *Young people of East Asia and Australia.* Duell, Sloan, Pearce, New York. 183 pp.

Young people in ten Asian countries, including Japan, Korea, China, and Vietnam, tell about their ways of life in their own words. No illustrations.

Solberg, S. E.
1966 *The land and people of Korea.* J. B. Lippincott Company, New York. 152 pp.

Intermediate level. Book covers the history of Korea but includes arts, beliefs, clothing, foods, festivals, and modern Korea. Some stereotyping in presentation. Revised edition (1973) also available.

PERIODICALS

AMERASIA JOURNAL (Twice monthly)
Asian American Studies Center Publications
P. O. Box 24A43
Los Angeles, California 90004

BULLETIN OF CONCERNED ASIAN SCHOLARS (Quarterly)
9 Sutter Street, Suite 300
San Francisco, California 94104

BRIDGE MAGAZINE (Every 2 months)
Basement Workshop
54 Elizabeth Street
New York, New York 10013

GIRDA (Monthly)
Girda, Inc.
P. O. Box 18046
Los Angeles, California 90018

AUDIOVISUAL MATERIALS — ASIA

FILMS

CHINESE, KOREAN, AND JAPANESE DANCE. Asia Society. 28 min. Color.

Chinese, Korean, and Japanese dances performed in Asia and by Asian Americans.

Penn State AV Services — $11.20 (rental)

ORIENTAL BRUSHWORK. EBEC 1956 16 min. Color.

Oriental artists Tyrus Wong and Chiura Obata demonstrate their work. Silk and Paper paintings at the Freer Gallery of Art show the essence, movement, and harmony of things in nature characteristic of Oriental Art.

North Carolina Film Library

FILMSTRIPS

ASIAN FABLES. AVI Associates, Joshua Tree Productions. 1969. 6 filmstrips and 6 records.

Fables include: *The Man Who Cut the Cinnamon Tree; Kantjil the Mouse Deer; The Magic Leaf; One-Inch-Fellow; Koblookata;* and *The Sandalmaker.* Grades 3-6.

ASIAN FOLKTALES. Joshua Tree Productions, International Book Corp. 1969. 6 filmstrips, 6 records, teacher's guide.

Folk tales show Asian customs and culture. Tales come from China, Indonesia, Vietnam, Japan, and India.

BUDDHISM. TIMLIF. 1973 Color 20 min. 108 fr. Record or Cassette.

Basic beliefs, traditions and philosophy of Buddhism. Great works of art, architecture, and music inspired by Buddhism. Charlotte-Mecklenburg Public Library.

FAMILIES OF ASIA. EBEC. 1975 6 filmstrips, 6 discs or cassettes.

The Families of Hong Kong; Family of Bangladesh; Family of India; Family of Japan; Family of Java; and Family of Thailand. Grades 4-9.

CASSETTES

EDUCATION PROGRAMS FOR SOUTHEAST ASIAN REFUGEES. Don I. Wortman, National Education Association, Washington, D.C. 1976. Notes included.

Teaching English to refugees from Vietnam and Cambodia.

RESOURCES — ASIA

MUSEUMS

Mint Museum of Art
501 Hempstead Place
Charlotte, North Carolina (704) 334-9723

The Nature Museum
1658 Sterling Road
Charlotte, North Carolina 28209 (704) 333-0506

The education office will conduct classes on Southeast Asia (Thailand) for 30 students at grades 4-9. Programs of 50 minutes include films, artifacts, are conducted by special instructors. Call 4-6 weeks in advance to make arrangements.

WHERE TO WRITE:

The Asia Society's Education Department
12 East 64th Street
New York, New York 10021

Asian American Resource Center
Basement Workshop, Inc.
22 Catherine Street
New York, New York 10038 (202) 964-6832

Asiarama, Inc.
Amerasia Bookstore
338 East Second Street
Los Angeles, California 90012

East Asia Resource Center
Thomson Hall DR-05
University of Washington
Seattle, Washington 98195

East Asia Study Center
Department of Oriental Studies
University of Arizona
Tucson, Arizona 85721

East Asia Center
211 Jones Hall
Princeton University
Princeton, New Jersey 08540

Great Lakes Colleges Association for East Asian Studies
Earlham College
Richmond, Indiana 47374

Project on Asian Studies in Education
300 Lane Hall
University of Michigan
Ann Arbor, Michigan 48104

United Asian Communities Center
43 West 28th Street
New York, New York 10001 (212) 684-9276

Visual Communications
Asian American Studies Central, Inc.
3222 West Jefferson Boulevard
Los Angeles, California 90018

Korean Research and Information Office
1828 Jefferson Place, N.W.
Washington, D.C.

For films, slides, musical recordings, and an informative teacher's packet.

RESOURCE PERSONS:

Korea

Ms. Singhale Kim
5500 Kerry Lane
Charlotte, North Carolina 28215
Tel: (704) 536-7637

Chang Dong Lim
1932 Archdale Drive
Charlotte, North Carolina 28210
Tel: (704) 525-2647

Vietnam

Mr. Khuy Van Nguyen
1321 Ordermore Avenue
Charlotte, North Carolina 28203
Tel: (704) 332-1635

CHINESE AMERICANS

The Chinese immigrants who came to America, like all other immigrant groups, sought a better life and more favorable conditions than those existing in their homeland. The Chinese immigrants differed from other immigrant groups, however, in the fact that it was not their intention to abandon the way of life of their native country. They considered themselves sojourners, temporary residents, who would return to China after earning enough in America to make life comfortable.

By the middle of the nineteenth century, political, social, and economic conditions in South China were deteriorating. The Portuguese, Spanish, British and French traded and raided in Canton, the only port open to Western nations, and engaged in the opium trade in defiance of the Imperial Government. China's defeat in the Opium War of 1840 led to increased pressures on the weakening Manchu dynasty to open its doors to trade. Resentment grew against both the penetration of foreigners and against the corruption of the alien Manchu government and administration. In 1851 a peasant uprising, known as the Taiping Rebellion, broke out, brought on by agrarian stresses from floods, famines and drought, and the concentration of land into the hands of only a few. The revolt lasted 13 years, until 1864, when the Manchu government, which managed to survive its precarious position, ruthlessly crushed the rebellion.

The turmoil of this period was devastating to the population of South China. The existing conditions were threatening the Chinese cultural traditions of the intense loyalty and support of the family and clan. Although it was against the law to emigrate, the peoples of the Pearl River Delta area in the Kwangtung Province emigrated to places like Burma, Siam, Cuba, Brazil and the United States seeking an improvement in their living conditions and economic opportunities. This departure from China was not considered permanent by the immigrants of the mid- and late 1800's. Their intentions were to work abroad temporarily, obtaining enough wealth to support their families back home and eventually to retire to China, respected and venerated by the family they had helped hold together in their absence. China was always "home" to these emigrants and they considered themselves saving their way of life, not abandoning it, when they left the country.

It was in this same time period that gold was discovered in California. Word reached China of the California gold strike, accompanied by stories of riches to be had by anyone willing to pick them up from the ground. The resulting demand for cheap labor in California led many young men to make the difficult decision to leave home and make the perilous journey to Gum San — "Golden Mountains" — in search of better opportunities. The sojourners lacked money to pay their passage to America, and they came to America through the indentured or "coolie" system, ("coolie" translates from Chinese as "bitter strength"). With the legalizing of foreign recruitment for Chinese labor by the Kwangtung government, a credit system evolved in which immigrants became endebted to brokers and paid them back in installments.

The first wave of Chinese immigration began in 1850. By 1852, over 25,000 Chinese immigrants had come to the United States. One of their first discoveries was that conditions were not what they had expected. Lawless pioneer boom towns populated by Anglo fortune seekers did not welcome the Chinese miners. The Chinese were not allowed to mine good claims and found themselves relegated to areas already picked clean by others. Nonetheless they stayed and worked these meager claims.

In 1850 California passed a Foreign Miners Tax law, which placed a disproportionate tax burden on Chinese miners. This legislation was only the beginning of a long succession of anti-Chinese legislation which institutionalized the racist feelings and dehumanizing attitudes that prevailed at that time.

Excluded from gold mining, the Chinese turned to other areas of work. It was the Chinese who developed the west coast fishing industry until, as in the case of mining, discriminatory fishing tax laws were passed. The Chinese worked the salt and borax beds and worked on land reclamation projects which turned California swamps into townsites and valuable farm land. The Chinese also worked in manufacturing of shoes, boots, cigars, clothing, and trade items, until labor unions and a sinophobic populace made them scapegoats for the era's unstable economic conditions. These feelings led to passage of further discriminatory laws which closed mining, lumbering, manufacturing, and the professional trades to the Chinese. For the most part, Chinese workers were limited to service jobs such as washing, sewing, and cooking, in the rapidly-growing west. Some Chinese turned to farm labor, usually "stoop labor" and harvesting.

With the plans to build a transcontinental railroad in the mid-1860's came a need for labor. When the original white work force refused to work under the grueling and hazardous conditions existing in the west, the Central Pacific Railroad Company recruited Chinese workers from California and later from Kwangtung. Eventually the Chinese laborers made up more than 80 percent of the work force, and they successfully completed the line in 1869. Wherever labor was needed in the fluctuating economy, the Chinese went. It is ironic that after contributing so much to the growth of the nation by working on projects like the transcontinental railroad, they immediately became an economic "threat," and laws were quickly enacted that excluded them from most of the occupations they held. Even today, recognition of the contributions of the Chinese is far from realistic. During the 196 centennial celebration of the completion of the transcontinental railroad, U.S. Transportation Secretary, John Volpe rhetorically asked, "Who else but Americans could have drilled ten tunnels through mountains in thirty feet of snow and chiseled a line through solid granite?"

The anti-Chinese feelings (which led to the expression, "a Chinaman's chance, meaning no chance) and the cultural disparity led Chinese immigrants to cluster together, forming Chinatowns in the larger urban areas like San Francisco, Seattle, and Los Angeles. Mutual aid societies were formed to assist with the problems that they faced. Family and District Associations united those of similar surnames and home districts. The first major organization, founded in the late 1860's, was the Chinese Consolidated Benevolent Association, better known as the Chinese Six Companies. Association members came from the various districts of South China, which was the source of most Chinese immigrants. The Six Companies became the spokesman for the Chinese-American community and arbitrator of disputes and problems. When the Chinese were excluded from hospitals in San Francisco in the 1860's and 1870's, the Six Companies helped organize a medical service. The organization started a Chinese census, opened Chinese language schools, and fought the ever-increasing tide of anti-Chinese legislation. It was also the springboard for the Chinese Chamber of Commerce, established in 1919.

The problems and hardships of the Chinese were multiple. Anti-Chinese sentiment erupted with the economic depression of the 1870's. Riots and massacres against the Chinese broke out in San Francisco, Los Angeles, Denver, and Rock Springs, Wyoming. The Chinese were in a hostile country that found it easy to blame mysterious peoples with strange languages, customs, and dress for any misfortunes. The Chinese were racially different from the Americans of European ancestry, and there were many barriers to assimilation. Assimilation, however, was never an initial goal: the idea of the sojourner eventually returning to China still existed. Discriminatory laws and adverse conditions legislated against assimilation — the Chinese could not become full members of American society. In California there were laws that made it illegal for the Chinese to own land or to testify in court against white citizens. The infamous "Cubic Air" ordinance was aimed at the congested Chinatowns. Violators were arrested, had their queues cut off, and were thrown into crowded jails, which themselves violated the new law. Laundry taxes were levied against the Chinese, and laundry establishments built of wood were once outlawed.

The Chinese population was disproportionately male. During the late 1800's Chinese women were generally denied entry to the United States, and Chinese men were prohibited from marrying European Americans under miscegenation laws that existed until World War II. Various laws prevented the Chinese from becoming citizens, and American-born women, even American-born Chinese women, lost their citizenship by marrying non-citizens. The Chinese Exclusion Acts, beginning in 1880, which effectively halted further immigration, also prevented the return of immigrants who had returned to China for a visit. Between 1880 and 1920, the number of Chinese in the United States decreased from 120,000 to 61,000.

During World War II, in a move to improve relationships with China as an ally against Japan, Congress repealed the Exclusion Laws and citizenship restrictions against the Chinese. This was a token measure, however, because exclusion was replaced with a restrictive quota system that permitted entry of only 105 Chinese immigrants per year. ,Chinese immigrants coming in from countries other than China were given preference, and they quickly filled the quota. The 1952 Walter-McCurran Act liberalized the laws somewhat, and they were further relaxed in 1962, when President Kennedy permitted refugees from the People's Republic of China (Communist China) to enter the United States. Immigration laws were totally revised in 1965, completely doing away with the quota system.

Although the Chinese have been in America somewhat over 100 years, it is only in the past two decades that the last major barriers built by discrimination have been overcome. The effects of the past, however, are still very much evident today. Chinatowns born out of the hostility of the white environments are hosts to thousands of new Chinese immigrants each year. Living conditions are substandard. Housing is inadequate, and tuberculosis rates are high; jobs are below the minimum wage or non-existent, and juvenile delinquency (evidenced by street gangs) is increasing. Suicide rates are also high.

It would be unfair to speak only of the Chinatown Chinese in a discussion of Chinese Americans, for there are many middle-class and professional Chinese Americans integrated into the social and economic "mainstream" of America. Further, as first and second generation Chinese Americans move away from the Chinatowns, acculturation will be accelerated. Most Chinese Americans, however, will have to contend with the question of what it is to be "American." Their Asiatic features will keep them from being seen as "one of us," and often they will be called upon to answer well-meaning questions about their "country of origin." As long as this happens, Americans of Chinese ancestry will be tied to their Chinese cultural past in ways not experienced by non-Asian Americans.

CHINESE IN THE UNITED STATES[1]

TOTAL NUMBER	431,500
Urban areas	417,000
Rural areas	14,000
16 Southern States and Washington, D.C.	32,462
West Coast area	146,000
Northeastern United States	115,000
States with the largest Chinese Populations	
California	170,419
New York	81,903
Hawaii	52,583
Illinois	14,077
Massachusetts	14,018
Washington	9,376
Other States	
North Carolina	1,134
South Carolina	393
Georgia	1,327
Washington, D.C.	2,767
Maryland	5,961

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[1] Figures from U.S. Department of Commerce, 1970 Census Subject *Reports: Japanese, Chinese, Filipinos in the U.S.*, Issued July 1973.

DID YOU KNOW?

— China is larger than the United States and contains 1/4 of the world's land?

— China has 1/5 (20%) of the world's population?

— one in four people in the world is Chinese?

— that although the Spanish brought apples and peaches to North America, the Europeans got them from China, where they were first cultivated more than 4,000 years ago?

— the Chinese invented a usable seismograph around A.D. 130?

— the Chinese printed the first paper money in the world?

— ancient China was centuries ahead of Europe in the development of papermaking, block printing, porcelain, gunpowder, iron casting, astronomy, and magnetic instruments, including the compass?

— the Chinese were the first to build a wheelbarrow?

— the Chinese were flying kites and making shadow puppet shows long ago?

— the Chinese developed an early counting computer, the abacus?

— the Chinese were the early masters in the development and use of silk?

— it was Chinese labor that was responsible for the completion of the "impossible" western link of the transatlantic railroad in the 1860's?

— there is not one Chinese language, but there are many? Mandarin, the Chinese language of the Peking region, is the official language of China. Most Chinese Americans came from the Kwangtung Province in southeastern China, and they speak Cantonese. There are several dialects of Cantonese.

— there is one written Chinese language modernized by the Peoples Republic of China? The Chinese written language has no alphabet but characters that represent each word or idea. There are over 40,000 characters, but with a knowledge of 3,000 characters you could read a Chinese newspaper.

— Hong Kong is a British Colony, and its territory was leased from China for 99 years in the late 1800's? Cantonese is the language of Hong Kong?

— Macaw, across the harbor from Hong Kong, is a Portuguese territory?

— The Republic of China (Taiwan) claims to be the true government of China, including the Peoples' Republic of China?

— Two Chinese Americans won the Nobel Prize in physics?

— Ancient China had a civil service system based on a language skill test?

** How many more Chinese facts and contributions can you add to this list?

SAMPLE LEARNING ACTIVITIES — CHINESE AMERICANS

Learning Concept	Learning Skills	Activities and Projects
Many of the inventions that are taken for granted by everyone today are Chinese inventions.	Social Studies	1. Have the students read the "Did You know?" sheet. Then have them go through magazines and newspapers to find pictures and articles related to famous Chinese people and cultural contributions. Make a poster or collage showing the importance of Chinese people and cultural developments. In discussion, have them try to imagine life without these inventions. (How would your classroom or your home be different without the many Chinese inventions?)
	Arts and Crafts	2. Using raw potatoes, have the students do block printing. Draw a simple pattern, design or letter. Cut a raw potato in half. Put the pattern on the flat end of the potato half. Cut away the potato around the design so that it is raised. Press the design on an ink pad and stamp it on paper. You can make several patterns or letters this way.
		3. Have the students make the "painted lacquer plates."
		4. Have the students do the silk painting activity.
	Language Arts	5. Dramatize a Chinese legend or fairy tale with shadow puppets.
Chinese accomplishments in science and engineering included construction of the Great Wall of China long before Europeans began to accomplish such achievements.	Map Skills Mathematics	1. Have the students do the "Great Wall of China" activity (see instructions following)
The Chinese writing system is a system of characters which represent different words or ideas.	Language Skills Arts and Crafts	1. Show the students pictures of the Chinese writing characters. Have them compare these with the Roman letters. Using the follow-the-dot activity, have them draw a Chinese character and use this as the pattern for a clay medallion (See instructions).
Chinese immigrants to the United states seeking better economic opportunities encountered much discrimination once they arrived.	Language Arts Group Dynamics	1. Divide the class into four small groups and have each group develop a story from the immigrant viewpoint (either 1860's or 1970's) on a. Conditions and pressures in China leading to emigration b. Reasons for emigrating to America

Learning Concept	Learning Skills	Activities and Projects
		c. Experiences in America: include employment, language, housing, discrimination, opportunity d. Differences in lives of American-born and Chinese-born Chinese Americans Have each group tell about their immigrant experiences, starting with (a) illustrating the story with photographs from magazines, etc., as though it is news report.
Most of the Chinese immigrants to the United States settled in New York and San Francisco, two of the most populated areas of the United States.	Mathematics	1. Have the students do the "How Crowded is 230 People per Acre?" Activity. (See Instructions)
Chinese Americans continue to celebrate and observe many traditions from their past.	Arts and Crafts	1. Have the students make the Chinese cut-paper floating fish.
	Games-Physical Education	2. Have the students play the game, "Catching the Dragon's Tail."

CHINESE SILK PAINTING

Silk is a fiber which is spun from the cocoons of the silk worm. The Chinese discovered silk a long time ago, and used it for painting pictures for decorating their homes.

MATERIALS:

- Tracing paper
- Pencil
- Carbon paper
- Shiny fabric about 9" x 11"
- Poster paints
- Paintbrush
- White craft glue
- Long drinking straw or dowel
- Piece of fringe
- Cord

DIRECTIONS:

1. Cut the piece of fabric about 9 inches by 10-11 inches.
2. Either trace the butterfly design included or find Chinese designs of flowers, scenes, trees, etc., and trace onto a sheet of tracing paper.
3. Using carbon paper — dressmakers' carbon or graphite paper are preferable — transfer the design from the tracing paper to the fabric, centering the design but having the short sides of the fabric for the top and bottom of the pattern. Remove the papers.
4. Paint the designs on the fabric using poster paints in different shades of each color. For the butterfly design, use pink, green, and blue. For other designs, follow the colors on the pictures.
5. Fold under a narrow hem on the sides and bottom of the fabric and glue to the back.
6. Place the drinking straw or a dowel at the top of the fabric on the wrong side. Fold the top edge of the fabric over the dowel or straw and glue it in place. Allow the glue to dry thoroughly.
7. On the RIGHT side of the fabric, glue fringe to the bottom of the picture.
8. Tie a piece of cord to each end of the dowel or straw to hang the picture.

CHINESE LACQUERED PLATE

Among the inventions of the Chinese which are used all over the world today are porcelain (a fine ceramic ware) and lacquer ware (wood coated with many layers of varnish). China-ware, its name coming from the country, and lacquerware bowls, plates, and vases were brought to their American homes by many Chinese immigrants.

MATERIALS:

- Paper plate
- Poster paints
- Paintbrush
- Tracing paper
- Pencil
- Carbon paper
- White craft glue
- Paper cup
- Gummed picture hanger

DIRECTIONS:

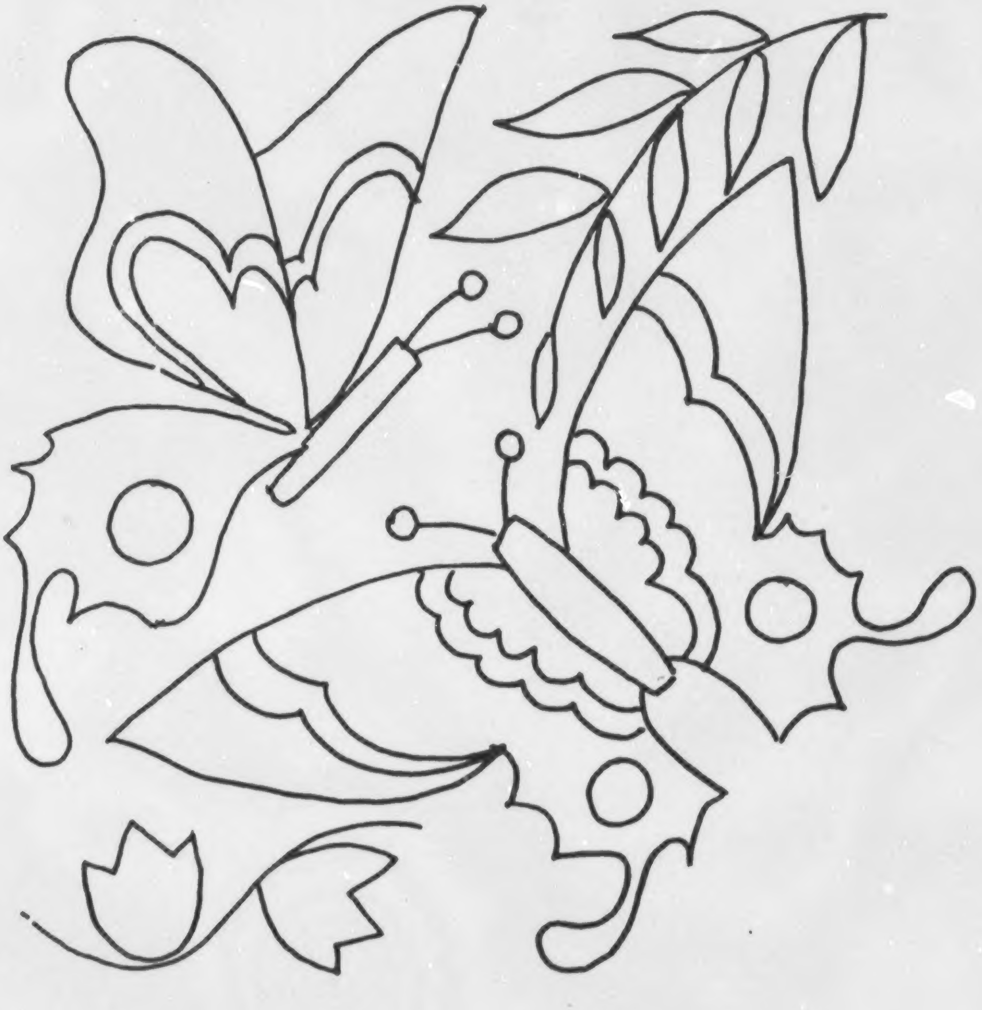
1. Paint the paper plate red, using poster paints.
2. Trace the drawing onto tracing paper or find a picture in a book on Chinese art that is an appropriate subject for the lacquer plate and trace it onto tracing paper.
3. Center the design on the paper plate, slip the carbon paper between the plate and the design (you may want to use masking tape or paper clips to hold the pattern in place on the plate).
4. Use a sharpened pencil (No. 3) to follow the lines of the pattern. Remove the pattern and the carbon paper.
5. Paint the pattern with poster paints. If you have used a design from another source, follow the colors in that picture. For the bird in the tree pattern, use the following colors:

   Green — grass and leaves
   Brown — tree
   Blue and White — bird

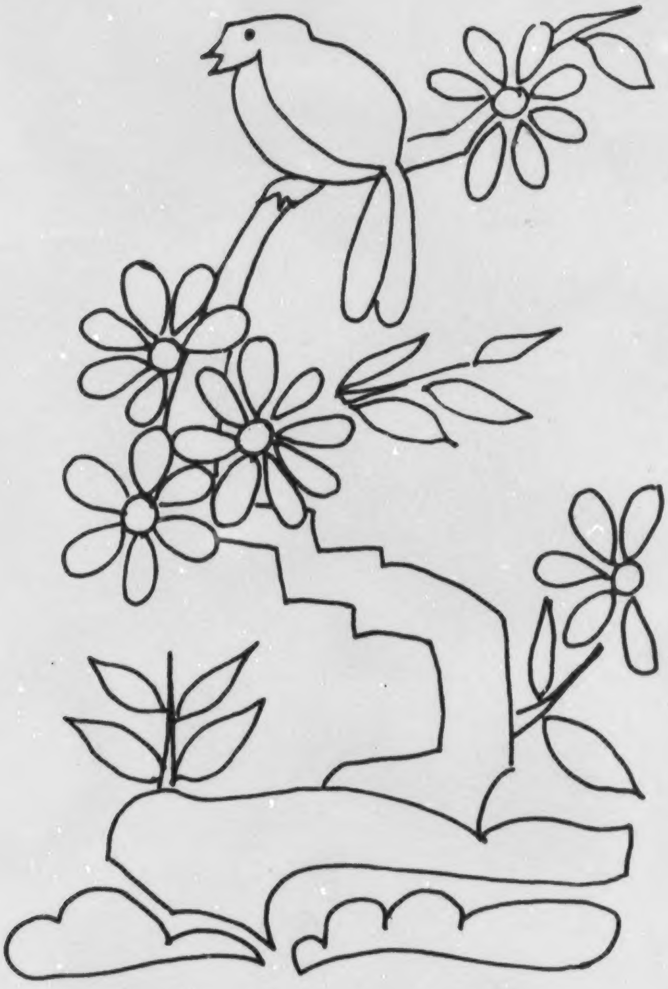
6. Pour liquid glue into a paper cup and paint the entire plate with the glue. Use a large brush and paint in one direction. If the glue is too thick and does not go on easily, it may be diluted SLIGHTLY with water. Be sure to paint in only one direction to avoid smudging the painted design.
7. Let the glue dry until it becomes clear.
8. Give the plate a second coating of glue.
9. Put a gummed hanger on the back of the plate to hang it.

Adapted from Phyllis and Noel Fiarotta. "Two Butterflies Painted on Silk." *The You and Me Heritage Tree*. Workman Publishing Company, New York, 1976, pp. 180-181.

Adapted from Phyllis and Noel Fiarotta. "Handpainted Lacquered Plate." *The You and Me Heritage Tree*. Workman Publishing Company, New York, 1976, pp. 190-191



CHINESE SILK PAINTING



CHINESE LACQUERWARE PLATE DESIGN

GREAT WALL OF CHINA

The construction of the Great Wall of China in the third century B.C. was one of the greatest accomplishments of the time. It was built at tremendous cost in terms of resources and lives. The Wall stretches 1,500 miles over rough, mountainous terrain in Northern China. The Wall measures 15 feet in width at the top, 40 feet at the base, and it varies in height from 20 feet to 50 feet.

1. Find a map of China which shows the location of the Great Wall. Study its location.

2. On a map of the United States, see how far across America the Great Wall would stretch if it were located:
   a. on the east coast going west
   b. on the west coast going east
   c. on the Canadian border going south
   d. on the Mexican border going north

   (Be sure to use the map's mileage scale and a ruler to calculate the correct distance.)

3. If you were to drive the distance of the Great Wall at 55 mph without stopping for any breaks, how long would it take to get from one end to the other?

4. Convert the dimensions of the Great Wall from feet to metric measurements.

CHINESE CALLIGRAPHY[1]

1. Study the illustration of the Chinese characters carefully. Then look at the Roman letters of our alphabet. What is the difference between the Chinese characters and the Roman alphabet?

2. Write the Chinese character by following the dots on the following page.

3. Draw a circle around the character and cut it out.

4. Trace the character on a piece of moist self-drying clay using the tip of a sharp pencil. Use a paper clip for a hook.

5. When the clay is dry, put a string or chain through the paper clip. You now have a clay medallion with the Chinese character for "long life" — a good luck charm with a Chinese blessing.

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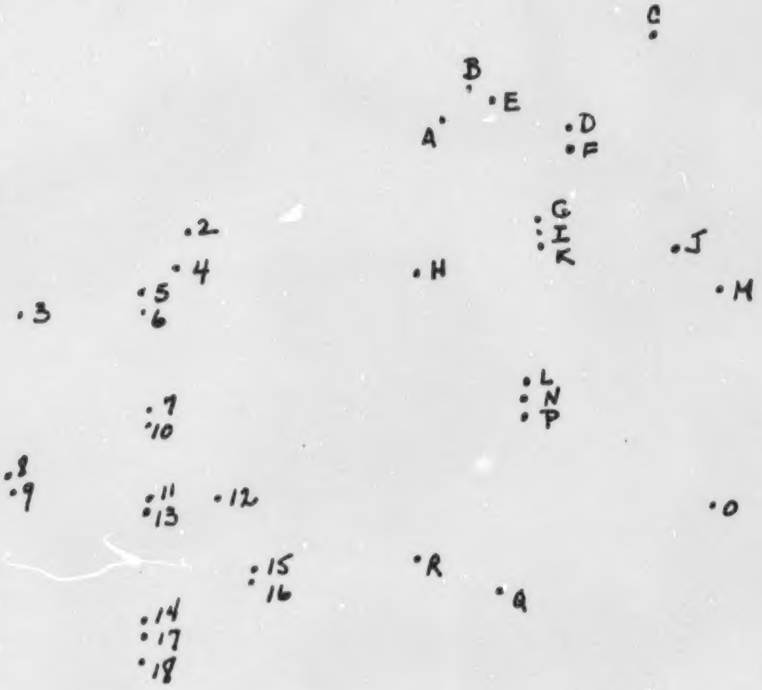
[1] Adapted from ERIC, ED 051 054, Multicultural Educational Guidelines, for Grades 4, 5, and 8, 1970., pp. 255-256.

CHINESE CALLIGRAPHY

Follow the dots to make the Chinese symbol of "Long Life."

There are two sets of dots to follow: numbers and letters.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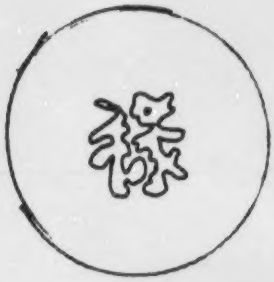


After you have completed the symbol, make a clay medallion for a good luck charm.

HOW CROWDED IS 230 PEOPLE PER ACRE?

Today San Francisco's Chinatown is one of the most heavily populated areas in the United States. Only areas in Manhattan (New York City) exceed this area. This activity is to illustrate to students what could be meaningless statistics and to apply mathematical concepts to the interpretation of population figures.

Use the figures in the following table to take population density statistics and reduce them to the size of a classroom or other unit meaningful to the students.

Population Densities of Various Areas

Atlanta	3,779 per square mile
Charlotte	3,173 per square mile
San Francisco	15,764 per square mile
Manhattan	67,808 per square mile
Your city	

To illustrate how crowded 230 people per acre would be

1. Take the area unit of a square acre — 70 yards x 70 yards and its population (230). Divide by 10.
2. This area then measures 7 yards by 7 yards or 21 square feet — approximately the size of a classroom. There would be 23 people living in this area.
3. Ask the class to imagine their family living in an area the size of the classroom; to imagine 23 people living there.
4. Now visualize 23 people living in each classroom, office, restroom, and equivalent space in the school. Do the same with other cities for comparison (Divide population figures given in square miles by 640 to get the population per acre).
5. If living conditions are so bad, why do people live there? Why don't they move or get better jobs?
   What similarities are there between Chinatown and your city?

CHINESE FLOATING CUT-PAPER FISH

Brightly colored paper creations decorate Chinese American homes. Red is an especially popular color among Chinese Americans. One popular paper figure was a feathery-looking paper fish cut from tissue paper and suspended from the ceiling of the children's room. The Chinese Americans believe that the fish is protection for sleeping children.

MATERIALS:

Tracing paper
Pencil
Smooth white paper
Scissors
Paper towel
Glass of water
Paintbrush
Water color paints

DIRECTIONS:

1. Trace the goldfish along the heavy solid outline onto a sheet of tracing paper.
2. Place the drawing on a piece of smooth white paper and transfer the pattern (take a soft lead pencil and rub this along the pattern lines on the WRONG side of the tracing — when this is traced over with a pencil, the design will be transferred to the paper)
3. Cut out the fish carefully. Cut along the dotted lines to remove the shaded areas.
4. Place the fish on a paper towel; brush water over the entire surface to make it very wet.
5. Add water color paint to your paintbrush and dab the point of the brush on the wet paper. The water on the paper will spread the color.
6. Use red, yellow, and blue paints; put dabs of these colors at *different* places on the fish, but DO NOT cover the fish — leave a lot unpainted.
7. Let the fish dry-flat.

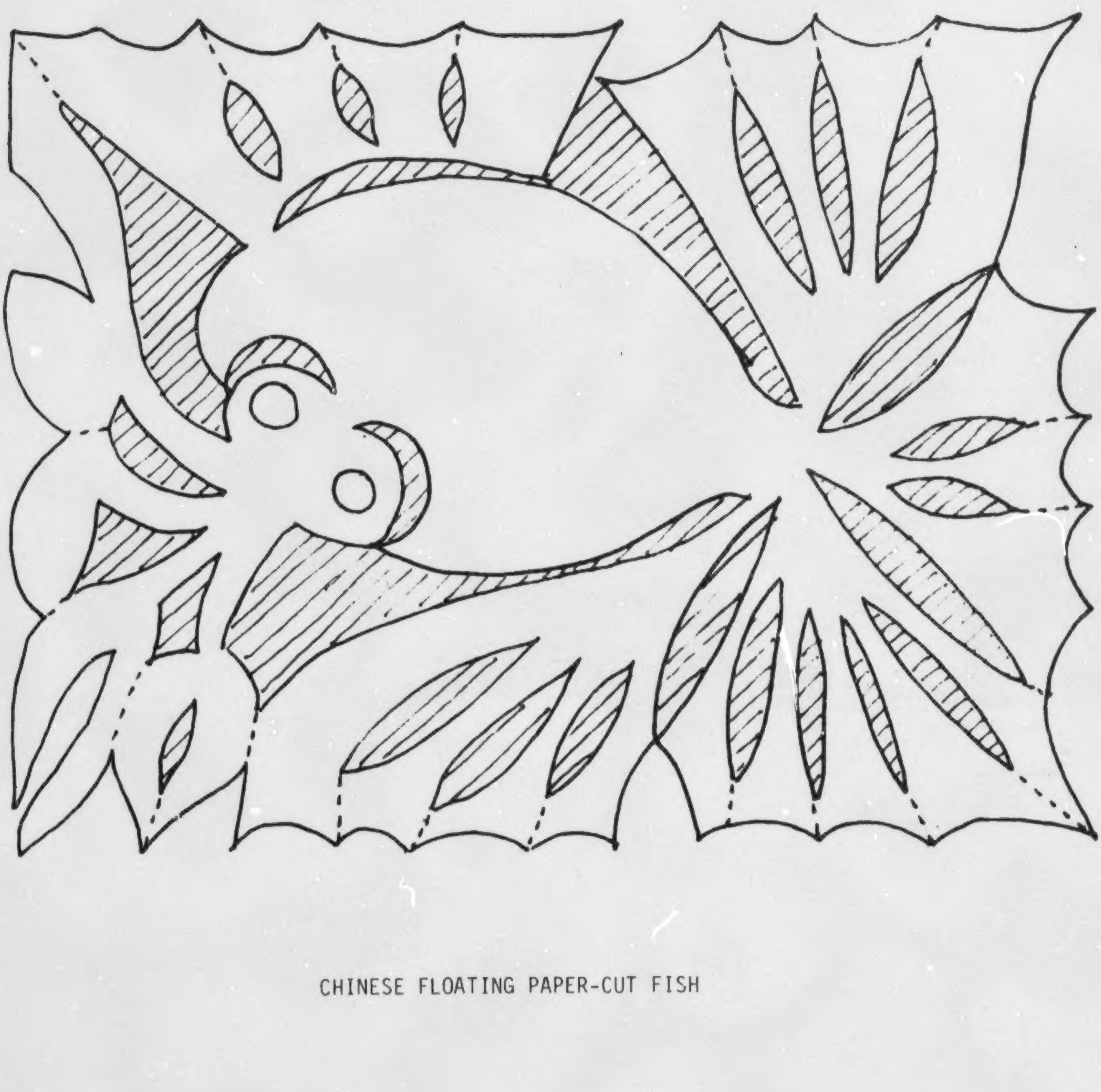
CATCHING THE DRAGON'S TAIL

DIRECTIONS:

1. Line the children in a row. Each child places his/her hands on the shoulders of the student in front of him/her.

   The first child in line is the dragon's head; the last one his tail.
2. The teacher gives a signal, and the head tries to catch the tail.
3. The object is for the head player to touch the tail. If the head player does this, he/she continues to be the head. If any child loses hold of the one in front of him/her, the dragon's body is broken, and the dragon dies. A new dragon must be formed — the head moves to the end and becomes the tail, and the next child in line becomes the head player.

Adapted from Phyllis and Noel Fiarotta, "Colorful Floating Paper-cut Fish," *The You and Me Heritage Tree*, Workman Publishing Company, New York, 1976, pp. 222-223



CHINESE FLOATING PAPER-CUT FISH

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1965 *The images of China and the Chinese in the Overland Monthly, 1868-1875, 1883-1935.* (Dissertation) R & E Research Associates. Reprint of the 1965 paper.

Courtney, William J.
1965 *San Francisco anti-Chinese ordinances, 1850-1900.* (Thesis) R & E Research Associates. Reprint of the 1956 paper.

Culin, Steward
1891 *Gambling games of the Chinese in America.* Gambler's Book Club. 18 pp. Reprint of the 1891 edition.

University of Pennsylvania study on the two games brought to America by Chinese immigrants. One is played today in the casinos of Nevada under the name of Keno.

Dybman, Nick
Chinese-born: an American experience. Vantage Press.

Edson, Christopher H.
1974 *The Chinese in Eastern Oregon, 1860-1890.* R & E Research Associates. Illus.

The emerging minorities in America: a resource guide for teachers. ABC-Clio, Santa Barbara, Calif. 1972.

Fairbank, John K.
1975 *Chinese American interactions: a historical summary.* Rutgers University Press.

Fong, Stanley L.
1967 *The assimilation of Chinese in America: Thesis.* R & E Research Associates. Reprint of 1967 edition.

Gollnic, Donna M., Frank H. Klassen and Joost Yff
1976 *Multicultural education and ethnic studies in the United States: an analysis and annotated bibliography of selected ERIC documents.* American Assoc. of Colleges for Teacher Education, Washington, D.C.

Hansen, G. C., ed.
1970 *The Chinese in California: a brief bibliographic history.* International Scholarly Book Service.

Hsu, Francis L. K.
1953 *American and Chinese: two ways of life.* Henry Schuman, N. Y.

1970 *Americans and Chinese: purpose and fulfillment in great civilizations.* Natural History Press (Doubleday), New York, 493 pp.

The author, a Chinese-American anthropologist, examines the inherent weaknesses and strengths of each civilization.

1971 *The challenge of the American dream: the Chinese in the U.S.* Wadsworth, Belmont, Calif., 160 pp. (10-12)

Examines Chinese in the United States in relation to cultural conflict, group behavior, and adjustment.

Hundley, Norris, Jr.
1976 *The Asian American: the historical experience.* ABC-Clio Press, Santa Barbara.

Konvitz, Milton R.
1946 *The alien and the Asiatic in American law.* Cornell University Press, Ithaca, New York.

Kung, Shien-Woo
1962 *Chinese in American life.* University of Washington Press, Seattle (1962), Greenwood Press, Westport, Conn. (1973). 352 pp. (9-12, T).

Chinese immigration to the United States, social and economic status of the Chinese Americans, contributions and achievements of outstanding Chinese in the United States. Includes a bibliography and an index.

LaPiere, Richard Tracy
1941 *Where the living strive.* Harper and Row, New York, 346 pp. (9-12).

A story of immigrant life in the Chinese community of San Francisco. Describes Chinese customs, values, and lifestyle during the last quarter of the nineteenth century and the first quarter of the twentieth.

Latourette, Kenneth Scott
1964 *China.* Prentice-Hall, Englewood Cliffs, N. J.

Lee, Calvin
1965 *Chinatown U.S.A.: a history and guide.* Doubleday, New York.

Lee, Chin-Yang
1957 *The flower drum song.* Farrar, New York. 244 pp. (7-12)

The story of a Chinese immigrant who resists becoming Americanized in the New World. Set in San Francisco's Chinatown in the first half of the twentieth century. Another title by the same author is Lover's Point (Farrar, 1958).

1974 *The days of the Tong wars.* Ballantine Books, New York.

Lee, Rose Hum
1960 *The Chinese in the United States.* Hong Kong Univ. Press, Hong Kong.

Li, Peter S.
1976 Ethnic Businesses among Chinese in the U. S. in the *Journal of Ethnic Studies,* 4:3 Fall 1976, College of Ethnic Studies, Western Washington State College.

Lin, Yutang
1948 *Chinatown family.* John Day and Company, New York.

A Chinese family in America.

Loewen, James W.
1971 *The Mississippi Chinese: between black and white.* Harvard University Press, Cambridge. 237 pp.

The story of imported Chinese sharecroppers in the Mississippi delta.

Lui, Garding
1948 *Inside Los Angeles Chinatown.* Published by the author, Los Angeles.

Details of life and native customs within Los Angeles' Chinese section.

Liu, Kwang-Ching
1963 *Americans and Chinese.* Harvard University Press, Cambridge.

Lowe, Pardee
1943 *Father and glorious descendant.* Little, Brown, Boston, Mass. 322 pp.

An authobiographical account of life in San Francisco's Chinatown. The author tells his own experiences and recreates the life of his friends and family, especially his father.

Lyman, Stanford M.
1970 *The Asians in the West.* Desert Research Institute, Reno, Nevada.

1974 *Chinese Americans.* Random House, New York. 213 pp.

A history of the Chinese in the United States beginning with an overview of Chinese immigration reasons for coming to America, anti-Chinese discrimination and legislation, and Oriental racism in America. Also covers the problem of contemporary Chinatowns.

Marden, Charles F., and Gladys Meyer
1968 *Minorities in American Society.* Van Nostrand Reinhold Co., N. Y.

McClellan, Robert
1971 *The Heathen Chinee: A study of American attitudes toward China, 1890-1905.* Ohio State University Press, Columbus. 272 pp.

Explores the background of American attitudes toward the Chinese in America and the image which was shaped at the turn of the century as a result of the confrontation between America and an emerging China. A thorough study.

Miller, Stuart Creighton
1969 *The unwelcome immigrant: The American image of the Chinese, 1785-1882.* University of California Press, Berkeley, 259 pp. (10-12, T).

A study of discriminatory treatment and prejudicial laws in the history of the Chinese immigrant to the United States from the eighteenth century on. Includes bibliographical notes and index.

Minke, Pauline
1960 *Chinese in the mother lode, 1850-1870.* R & E Research Associates. Reprint of the 1960 edition.

Millbrae School District, Calif.
1970 *Multicultural Education Guide for Grades 4, 5, and 8.* 82 pp.

A resource guide, prepared by teachers, to incorporate minority group studies into social studies curriculum at levels 4, 5, and 8. Materials include concept-oriented units on given minority groups in the United States: Afro-Americans, American Indians, Chinese-Americans, Japanese-Americans, and Mexican-Americans, with an additional unit on Prejudice.

Nee, Victor G., and Brett de Bary Nee
1973 *Longtime Californ' a documentary study of an American Chinatown.* Pantheon Books, New York.

An excellent study of a contemporary ethnic community based on oral histories of the lives of the founders, of the second generation, and of the present residents of San Francisco's Chinatown.

Palmer, Albert W.
1934 *Orientals in American Life.* Friendship Press, New York.

A study of Chinese, Japanese and Filipinos in the United States.

Palmer, Phil, and Jim Walls
1960 *Chinatown, San Francisco.* Howell-North Books. Illus.

Posner, Arlene and Arne de Keijzer
1972 *China—a resource and curriculum guide.* University of Chicago Press, Chicago.

Riggs, Fred Warren
1950 *Pressures on congress: a study of the repeal of Chinese exclusion.* Greenwood Press, Inc. Reprint of the 1950 edition. 269 pp.

Sandemeyer, Elmer C.
1973 *The anti-Chinese movement in California.* University of Illinois Press. 136 pp.

Saxton, Alexander
1971 *The indispensable enemy: labor and the anti-Chinese movement in California.* University of California Press.

Stevens, Larry
1970 *Chinese Americans, a brief history.* Relevant Instructional Materials. 32 pp.

Stone, James, and Donald DeNeve
1971 *Teaching multi-cultural populations: five heritages.* Van Nostrand Reinhold Co., New York.

Sung, Betty L.
1967 *The story of the Chinese in America.* MacMillan, New York.

The story of the Chinese American presented in interesting and readable style. A popular, not a scholarly, history.

Sung, S. W.
1962 *Chinese in American life: some aspects of their history, status, problems, and contributions.* University of Washington Press, Seattle.

A comprehensive and well-researched reference on the Chinese in the United States.

1968 *Teaching about minorities in classroom situations.* New York City Board of Education, Curriculum Bulletin No. 23.

Triplett, Lynn, and Bruce Mitchell
1972 *Something about China.* Education Department, Eastern Washington State College, Cheney, Washington. Xerox Curriculum Brief No. 00250.

Tung, William L.
1974 *The Chinese in America 1820-1973.* Oceana Publications, Dobbs Ferry, N. Y. 150 pp. (7-12)

Reference book with chronological ordering of the history, documents, acts, treaties, and judicial decisions concerning the Chinese in America. Includes a bibliography on Chinese immigration and lists of Chinese American organizations.

Weiss, Melford S.
1974 *Valley City: a Chinese community in America.* Schenkman Publishing, Cambridge, Mass. 269 pp. (9-12)

Examination of a Chinese community with special attention to social and economic assimilation. Indicates distinctive Chinese-American cultural traits. Bibliography of additional reading references.

Wells, Mariann Kaye
1962 *Chinese temples in California: thesis.* R & E Research Associates.

Wollenberg, Charles
1970 *Ethnic conflict in California history.* Tinn-Brown, Los Angeles.

Wong, Jade Snow
1950 *Fifth Chinese Daughter.* Harper and Row, New York. 246 pp. (7-12)

A Chinese-American Artist's family opposes her wishes to have a career as an artist. Another title by this author is *No Chinese Stranger* (Harper and Row, 1975).

Wong, Jean H.
1971 *Chinese-American identity and children's picture books.* Unpublished paper. 17 pp. (T)

A survey of children's books about Chinese and Chinese-Americans. Indicates books with stereotypes or over-generalizations about Chinese culture and traditions. K-3 reading level and arranged by theme. Outstanding titles are indicated.

Wood, Ellen R.
1961 *California and Chinese: the first decade.* Dissertation. R & E Research Associates. Reprint of the 1961 paper.

Wu, Cheng-Tsu, ed.
1972 *"Chink!" a documentary history of anti-Chinese prejudice in America.* World Publishing, New York.

Yuan, D. Y.
1963 Voluntary segregation: a study of New Chinatown. *Phylon*, Fall, 1963, pp. 255-65.

STUDENTS

Bales, Carol A.
1973 *Chinatown Sunday: the story of Lilliann Der.* Reilly & Lee, Chicago. 32 pp.

A ten-year-old Chinese-American girl describes her family and their life in a Chicago suburb.

Bulla, Clyde Robert. Illus. by Dong Kingman
1952 *Johnny Hong of Chinatown.* Crowell, New York. 69 pp. (2-4)

A story of a small boy in an American Chinatown showing the life and customs of the Chinese-American community. Sad because he doesn't have any playmates his age, Johnny Hong makes new friends in time for his birthday party.

Behrens, June
1965 *Soo Ling finds a way.* Golden Gate Junior Books, San Carlos, California.

Caen, Herb. Illus. by Barbara Byfield
1972 *Cable car and the dragon.* Doubleday, New York. unp. (2-4)

A description of San Francisco's Chinatown in an amusing story of Charlie, a cable car, and Chu Chin Chow, a fire-breathing dragon.

Chang, Isabelle, reteller; Illus. by Tony Chen.
1969 *Tales from Old China.* Random House, New York. 67 pp. (3-5)

A collection of traditional Chinese folk tales useful for story-telling and dramatizing in the primary grades.

Chu, Daniel, and Dr. Samuel Chu
1967 *Passage to the Golden Gate: a history of the Chinese in America to 1910.* Doubleday, New York. 117 pp. (6-9)

A description of the exploitation of the Chinese in California during the 1800's and the discriminatory legislation and treatment they encountered. Also discusses their contributions to American society.

Dowdell, Dorothy, and Joseph Dowdell
1972 *The Chinese helped build America.* Messner, New York. 96 pp.

The Chinese in America emphasizing the experiences, achievements, contributions and prejudicial treatment of the early immigrants. Chronological arrangement includes fictionalized account of an immigrant. Describes American Chinatowns.

Friedman, Frieda
1949 *Sundae with Judy.* Morrow, New York. 192 pp. (4-6)

A story of New York's interracial neighborhoods and how Judy, whose father owns a candy store, befriends a girl from Chinatown.

Goldberg, George
1970 *East meets West.* Harcourt Brace Jovanovich, New York. 136 pp.

A dramatic account of the Chinese and Japanese in California in the nineteenth century and the difficult period of alienation. The story of how the Chinese and Japanese overcame their hardships and achieved acceptance into American life.

Holland, Ruth
1969 *The oriental immigrants in America.* Grossett & Dunlap, N. Y.

Hummel, Margaret
Fun and festival from China. Friendship Press, N. Y. (4-6)

Contains Chinese short stories, games, puzzles, and ideas for school or club events.

Hurd, Edith Thacher, Illus. by Tony Chen
1970 *The white horse.* Harper, New York. 27 pp. (K-3)

Jones, Claire
1973 *The Chinese in America.* Lerner Publications, Minneapolis, Minn. 95 pp. (5-11)

Popular presentation of the Chinese immigrants to America, their experiences, contributions, and achievements.

Judson, C. I.
1949 *The green ginger jar.* Houghton Mifflin, Boston, Mass. 210 pp. (4-7)

This mystery of the ginger jar takes place in Chicago's Chinatown and provides a good background and insight into the life and customs of the Chinese-American community.

Keating, Norma
1965 *Mr. Chu.* Macmillan, New York. 34 pp. (K-3)

Mr. Chu introduces orphaned Johnny to Chinese customs in his home in New York's Chinatown.

Lee, C. Y.
The Land of the Golden Mountain. Meredith, N. Y. (4-6)

Story of a young girl and her brother that depicts the early Chinese immigration to America.

Lenski, Lois
1955 *San Francisco Boy.* Lippincott, Philadelphia. 176 pp. (4-6)

Two Chinese-American children in San Francisco's Chinatown, Mei Gwen and Felix, react differently to life there. Typical situations in the community, the home and the Chinese language school.

LuMar, S. Y.
Criterion Books, N. Y. (4-6)

Eleven short folklore stories, one on how Chinese words evolved.

Martin, Patricia, Illus. by Ezra Jack Keats
1962 *The rice bowl pet.* Crowell, New York. unp. (K-3)

The only pet Ah Jim is allowed to have is one small enough to fit into a rice bowl.

Miles, Miska
1967 *Pieces of home.* Little Brown & Company, Boston.

Molnar, Joe
1973 *Sherman: a Chinese-American child tells his story.* Watts, New York. 48 pp. (3-6)

Ten-year-old second-generation Chinese American Sherman lives in an all-white New York neighborhood.

Newman, Shirlee P.
1961 *Yellow silk for May Lee.* Bobbs-Merrill Co., Indianapolis, Ind. 128 pp. (2-6)

May Lee saves her money for a long time to buy silk for her first Chinese style grown-up dress, but ends up pleasing her family by her generous use of the silk.

Niemeyer, Marie, Illus. by Gustave E. Nebel
1969 *Moon guitar.* Watts, New York. 151 pp. (4-6)

A mystery story in which Lee-Su-Lin finds a moon guitar and a scroll painting, illustrating the conflict between generations in a Chinese-American family.

Oakes, Vanya
1951 *Willy Wong, American.* Archway, New York. 174 pp. (4-6)

Willy Wong overcomes his conflicts with American customs and his Chinese traditions and background by learning to accept and enjoy both of his cultural heritages.

Pinkwater, Manus
1975 *Wingman.* Dodd, Mead, New York. 65 pp. (9-12)

A sensitive portrayal of the feelings of all immigrant children who are self-conscious about their ethnic background is shown through a story of a Chinese-American boy. After he withdraws into a world of fantasy, his teacher helps him strengthen his self-image.

Politi, Leo
1960 *Moy Moy.* Charles Scribner's Sons, New York.

Reit, Seymour, Photos by Paul Conklin
1973 *Rice cakes and paper dragons.* Dodd, Mead, New York 79 p. (2-5)

Marie-Chan attends a Chinese school in New York's Chinatown. Chinese customs, holidays, and family roles are emphasized.

Robertson, Keith
1968 *Year of the Jeep.* Viking Press, N. Y. (5-7)

A Chinese-American boy helps put an abandoned jeep together.

Shannon, Terry
1963 *Red is for luck.* Golden Gate Junior Books, San Carlos, Calif.

Strachan, Margaret Pitcairn
1959 *Class President.* David McKay Co., Inc., N. Y. (5-9)

Story of conflict being resolved in a multi-racial 7th grade class near Seattle's Chinatown.

Sung, Betty Lee
1972 *The Chinese in America.* Macmillan, New York. 120 pp. (5-7)

The Chinese in America from the nineteenth century to the present emphasizing anti-Chinese discrimination, Chinese accomplishments and contributions. Includes customs of family life, food religious celebrations, a short bibliography and some illustrations.

Tillie, Pine, with Joseph Levine
1958 *The Chinese knew.* McGraw Hill, New York.

Inventions of China with simplified "how to" replicate instructions.

Weise, Kurt
1945 *You can write Chinese.* Viking Press, N. Y. Elementary.

Basic strokes in Chinese calligraphy.

Wyndham, Robert, reteller
1971 *Tales the people tell in China.* Messner, New York. 92 pp. (3-6)

A collection of 15 traditional Chinese folk tales, with background notes on the stories. The 14 Chinese proverbs also included give insight into Chinese customs and values.

Yep, Lawrence
1975 *Dragonwings.* Harper and Row, New York. 208 pp. (6-9)

Eight-year-old Moonshadow comes to the United States to join his father, a laundry operator and maker of fabulous kites in this story of San Francisco's prejudicial treatment of the Chinese-Americans, a boy's adventure creating a flying machine with his father, and a vivid picture of Chinese customs and family life.

PERIODICALS AND CHINESE PRESS

AMERASIA JOURNAL (Quarterly)

Yale Asian American Students Association
Box 3374, Yale Station
New Haven, Conn. 06520

AMERICAN CHINESE NEWS (Weekly)

American Chinese News Company
763 North Hill Street
Los Angeles, California 90012

BULLETIN OF THE CHINESE HISTORICAL SOCIETY OF AMERICA

Chinese Historical Society of America
17 Adler Place
San Francisco, California 94133

Language: English

A publication restricted to members of the Chinese Historical Society of America, and to other historical organizations on an exchange basis. It deals primarily with the history of the Chinese in America and related subjects.

CHINESE AMERICAN PROGRESS (CAP.) (Semi-Annual)

Chinese American Civic Council
2249 South Wentworth Avenue
Chicago, Illinois 60616
Phone: (312) 225-0234

Language Chinese and English

Published for members of the Chinese American Civic Council. Aims at "citizenship, betterment, and intergroup understanding" (editor's statement). Illustrated.

CHINESE-AMERICAN TIMES (Monthly)

215 Park Row
New York, New York 10038

CHINESE-AMERICAN WEEKLY (Weekly)

Chinese-American Press
199 Canal Street
New York, New York 10013

Language English

CHINESE AWARENESS (Monthly)

Chinatown Youth Council
971 Chungking Road
Los Angeles, Calif. 90012

MEI JO JIH PAO — The Chinese Journal (Daily)

Chinese-American World Publishing Corporation
7 East Broadway
New York, New York 10038

Language English

Includes world and national news, and news from the Chinese ethnic communities in the United States. Orientation is pro-Taiwan.

TUNG HSI PAO (Weekly)

East/West Publishing Company
758 Commercial Street
San Francisco, California 94108

Language: Chinese and English

Topics include civil rights, youth movements, welfare, housing problems, working conditions, etc. The publication's object is to serve the Chinese-American community and to serve as a link between Chinese and English speaking worlds.

THE CHINESE WORLD (Daily)

Chinese World, Ltd.
736 Grant Avenue
San Francisco, California 94108

Language: English

WOR KUEN. GETTING TOGETHER (Monthly)

P. O. Box 26229
San Francisco, California 94136

Language: Chinese and English

"The objective of the paper is to educate through past and current news, people, especially Asian people, as to the nature of fascism in the United States and the revolutionary alternatives" (editor's statement). Political in nature, articles on Chinese-American and Chinese history, community news, the war, and liberation struggles. Illustrated.

NEW BRIDGE (Bilingual monthly)

P. O. Box 5743, Station F
Vancouver 12, B.C.
Canada

RODAN (Monthly)

Asian American Publications, Inc.
1808A Sutter Street
San Francisco, Calif.

UNITED CHINESE PRESS (Daily)

United Chinese Press, Ltd.
P. O. Box 1519
Honolulu, Hawaii 96817

Language: English

YELLOW JOURNALISM (Monthly)

Asian American Student Alliance
Asian American Student Center, FO 4-181
6101 East 7th Street
Long Beach, California 90810

AUDIO-VISUAL MATERIALS

CHINESE

FILMS

CANTON-WEST (30 min. film) Documentary of Chinatown from old to new. Chinese participation in developing of west and California. Contribution to heritage of city and nation. Oakland Unified School District, 1025 Second Ave., Oakland, Calif. 94606

THE CHINESE AMERICAN-THE EARLY IMMIGRANTS. 16 mm. film 20 min. color 1 teacher's guide Handel Film Corp. 1973. (6-12)

Chinese immigration to the United States and the contribution of the Chinese Americans to their new country's economy and development, anti-Chinese discrimination and legislation. Emphasizes the period of gold mining and railroad construction in the United States.

THE CHINESE-AMERICAN-THE TWENTIETH CENTURY. 16 mm film 20 min. color 1 teacher's guide Handel Film Corp. 1973. (6-12)

The experiences of Chinese Americans during the twentieth century especially prejudicial treatment and the contributions of the Chinese Americans.

CHINESE AMERICANS. Super 8 mm film 4 min. silent color Ealing Corp. 1970 (6-12)

Shows an American Chinatown, a Chinese festival, and other scenes typical of the lives of Chinese Americans. Discusses the assimilation into American society of the various generations among the Chinese families. The setting is a Chinese New Year's celebration.

CITIZEN CHANG. (25 min. color)

Conflict, misunderstanding and an impasse of a small Chinese American boy and his confusing encounters with a grown-up world while getting a bicycle license. Oakland Unified School District, 1025 Second Ave., Oakland, Calif. 94606

THE GOLDEN MOUNTAIN ON MOTT STREET. WCBTS-TV 1968 34 min. b/w and color

Problems facing Chinese immigrants and children as an ethnic minority in the United States. Emphasizes rise of juvenile delinquency and gangs among young American-born Chinese who favor the new culture to Chinese tradition and steps taken to avoid "identity crisis".

Pitt—No. 599

REFLECTIONS. OP. 1967 16 min. color

A shy young Chinese boy and a Puerto Rican girl in Manhattan's lower East Side meet and a friendship develops. Their friendship is brought to an abrupt end because of their parents' prejudice.
North Carolina Film Library.

SIU MEI WONG: WHO SHALL I BE? 16 mm film 18 min. color Learning Corporation of America 1970 (4-12)

The story of culture conflict with insights into the customs, goals, and values of the Chinese-American community is accomplished through the story of a young Chinese girl who wants to take ballet lessons after school. Her father wants her to attend Chinese language class and preserve her cultural heritage.

THE TROUBLE WITH CHINATOWN. 16 mm film 26 min. color NBC Educational Enterprises 1970 (7-12)

Analysis of the problems of the Chinese Americans in isolated Chinatowns. Some of the new services to help solve their problems and to help them become assimilated into Western society and life are indicated—e.g., a bi-lingual professional program designed to help the Chinese community with housing, employment, family services, legal assistance, etc.

FILMSTRIPS

AMERICA'S ETHNIC HERITAGE:—GROWTH AND EXPANSION: CHINESE AND JAPANESE. BFA Grades 4-8.

Sound filmstrip with cassette or record, part of 4-piece set. Covers America's development from 1800 to 1880 and the contributions of the Chinese and Japanese.

AMERICAN FAMILIES. 1 filmstrip 1 record Coronet Instructional Films 1971.

Shows a Chinese-American family with special emphasis on religious, economic, and social activities. Also shows them as they respond and react to the community.

THE CHANGS CELEBRATE THE NEW YEAR. 1 filmstrip 1 record Encyclopaedia Britannica Corp. 1971 (3-6)

The special holiday customs celebrated by a Chinese-American family living in a large urban area. Emphasizes their cultural heritage and the problems they encounter maintaining their Chinese customs and adapting to their new country.

THE CHINESE FORTY-NINERS. 1 filmstrip 1 cassette (or record) 1 teacher's guide Multi-Media Productions (4-8)

Survey of the Chinese-American experience from immigration, discrimination, and prejudicial treatment to the contributions to California and America.

CHINESE TALES. 4 filmstrips 4 records (or cassettes) Warren Schloat Productions 1974 (3-12)

A teacher's guide suggests follow-up ideas and activities for a social studies unit. These folktales show typical Chinese customs and behavior.

CHING DAO. 1 filmstrip 1 record (or cassette) Scott Education Division 1970 (5-10)

The Chinese schools in New York's Chinatown where American students go to learn the Chinese language, history, and cultural heritage.

JAPANESE AMERICANS AND CHINESE AMERICANS. Schloat—Minorities Have Made America Great.

THE ORIENTAL AMERICAN. 1 filmstrip 1 record (or cassette) Miller Brody Productions (4-12)

Orientals in America; their special problems, goals and achievements. From The Other American Minorities series.

VIDEOTAPES AND MEDIA KITS

CHINESE AMERICANS. MMS Side A, 6:45 min; Side B, 9:00 min.

Part of THE PEOPLE OF AMERICA SERIES, ETHNIC PEOPLES TAPE CASSETTES. Explores the culture and contributions of the Chinese Americans.

THE CHINESE—HOW WE GOT HERE. 1 videotape Asian American Studies Berkeley Unified School District (5-10)

Prepared for the public schools in Berkeley, California by Loni Ding, a Chinese-American, under the auspices of the Asian American Studies program of the Berkeley Unified School District.

CHINESE NEW YEAR. 1 videotape Asian American Studies, Berkeley Unified School District (5-10)

A tape prepared by Suzanne Joe available for use from the Berkeley Unified School District's Asian American Studies program.

KAM LEE COMES TO SCHOOL. Multimedia kit Reader's Digest Services, Inc. Educational Division 1967 (K-1)

Contents of the kit include a 64-page book, a lotto game for two to six players, and a teacher's manual with ideas and activities designed to help build appreciation of cultural diversity. The picture story book is the story of a little Chinese student in an inner city school.

CHINESE AMERICAN RESOURCES

WHERE TO WRITE:

AMERICAN ASSOCIATION OF TEACHERS OF CHINESE LANGUAGE AND CULTURE

Sun Yat Sen Hall
St. John's University
Jamaica, New York 11439 (212) 969-8000

Publishes a semi-annual *Newsletter*. Source of statistics, teaching aids, scholarly research in Chinese studies.

ARKANSAS CHINESE ASSOCIATION

Lock's Food Center
Hughes, Arkansas 72348

ASIAN STUDIES PROGRAM

School of Social Science
San Jose State University
San Jose, California 95192

CENTER FOR CHINESE RESEARCH MATERIALS

Association of Research Libraries
1527 New Hampshire Avenue, N.W.
Washington, D.C. 20036 (202) 387-7172

Publishes a *Newsletter* (irregularly). Source of lists of Chinese publications, and information about Chinese collections of books, periodicals, and newspapers.

CHINA BUDDHIST ASSOCIATION

169 Canal Street
New York, New York 10013

CHINESE INSTITUTE IN AMERICA (CIA)

125 East 65th Street
New York, New York 10021

Publishes an annual *School Catalogue.* Features cultural programs, preservation of Chinese customs and traditions, and assist Chinese-Americans through acculturation. Programs in Chinese history, art, language, philosophy, and cooking. Library.

CHINESE AMATEUR MUSICIAN ASSOCIATION (AMAM)

18715 Martinique Drive
Houston, Texas 77058 (713) 333-2541

Source of information of the Chinese musical heritage.

CHINESE AMERICAN CULTURAL ASSOCIATION, INC. (CACA)

8122 Mayfield
Chesterland, Ohio 44026 (216) 729-9937

Monthly publication, *Pamir.* Preservation of Chinese culture in America. Library of Chinese books.

CHINESE AMERICAN WOMEN'S CLUB

1526 Chicago Boulevard
Detroit, Michigan 48206

CHINESE BENEVOLENT ASSOCIATION

3153 Cass
Detroit, Michigan 48201 (313) 832-3344

Source of information on Chinese merchants.

CHINESE WOMEN'S ASSOCIATION (CWA)

5432 152nd Street
Flushing, New York 11355 (212) 359-1803

Attempts to preserve Chinese culture and Heritage. Sponsors cultural activities and a library.

CHINESE WOMEN'S BENEVOLENT ASSOCIATION

22 Pell Street
New York, New York 10013 (212) 267-4764

Philanthropic organization to raise funds for Chinese students, provides translating and interpreting services.

GREATER BOSTON CHINESE CULTURAL ASSOCIATION

c/o 8 Conestoga Road
Lexington, Massachusetts 02173

INSTITUTE OF CHINESE CULTURE

185 Canal Street
New York, New York 10013 (212) 925-7910

Publishes pamphlets on Chinese history and culture. Sponsors programs on Chinese art, culture, language, art exhibits by Chinese artists, lectures, and conferences on Chinese topics.

CHINESE CONSOLIDATED BENEVOLENT ASSOCIATION

117 Third Avenue
New York, New York 10003 (212) 777-2195

Promotion of cultural understanding through educational, social, recreational, and charitable programs.

CHINESE CULTURAL ASSOCIATION

P. O. Box 1272
Palo Alto, California 94302 (415) 948-2251

Publishes a *Journal* two or three times a year. Promotes inter-cultural understanding; special programs: lectures, concerts, Chinese painting, films, discussions, and seminars.

CHINESE CULTURAL FOUNDATION OF SAN FRANCISCO

750 Kearny Street
San Francisco, California 94108 (415) 982-7611

Chinese American cultural center with plans for exhibit hall, auditorium, library, and lecture halls. Preservation of Chinese culture and tradition, intercultural understanding.

CHINESE DEVELOPMENT COUNCIL (CDC)

5 Division Street
New York, New York 10002 (212) 966-6340

Formerly called The Chinese Youth Council, youth-oriented programs: employment training, instruction in English, sewing, recreational activities. Publishes bimonthly *Chinatown Magazine.*

CHINESE HISTORICAL SOCIETY OF AMERICA

17 Adler Place
San Francisco, California (415) 391-1188

Publishes monthly *Bulletin* and books. Scientific, library, and educational organization, preservation of Chinese artifacts and cultural items, studies on Chinese Americans, promotion of contributions of Chinese Americans.

CHINESE INFORMATION SERVICE

159 Lexington Avenue
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209

THE JAPANESE-AMERICANS

Although the Japanese-Americans are a comparatively small ethnic group in America and are relatively recent newcomers, having been here for less than four generations, they have made significant contributions to America in areas of agricultural development and marketing, science, the professions, the visual arts, and politics.

Japanese laws prohibited Japanese people from emigrating to the United States until after 1886. The greatest number of Japanese immigrants, about 200,000, were single young men who came to America between 1891 and 1924. They came primarily from rural farming areas where their traditions of family loyalty, Buddhism, and a sense of loyalty were strong.

Because of the importance of the family to the Japanese, it was important that these young men marry, but in 1900 there were only about 985 women out of the total population of 24,326 Japanese in America — about 24 males for every female. In order to provide wives for the Japanese men, friends and families in Japan were asked to arrange marriages for them. Some Japanese men returned to their villages to look for wives, married there, and brought their new brides back to America, but because it was expensive, not many men resorted to this. Men who had married before leaving Japan only had to send for their wives.

Most single men, however, chose to get brides through "picture-bride" marriages, a custom which grew out of the *omiaikekkon* or arranged marriage. Arrangements were made between the members of the two Japanese families by go-betweens. Although the partners did not meet during the arrangements and both were not present at the wedding ceremony, the picture-bride marriage followed all the recognized social rules for marriage in Japan. The marriage was legal as soon as the bride was entered in her new husband's family register. A bride showed a certified copy of the husband's family register when she applied for a passport to America, usually six months after her name had been entered in it.

The "picture brides" and their husbands were the first generation of Japanese Americans — the *Issei*. Their marriages made the Japanese American family possible and produced the second generation, the *Nisei*.

The Issei population was concentrated on the West Coast. Forced to work in a variety of occupations, many became self-employed in occupations like agriculture, gardening, and small businesses because of job discrimination. Much of the land they were allowed to farm had been regarded as unsuitable by white farmers, but through ingenuity and the use of intensive farming techniques, certain areas of truck farming in California came to be dominated by the Japanese.

As the Japanese immigrants became serious competitors for the white farmers, the whites became alarmed and resentful. Hostility towards the Japanese was furthered by the racist attitudes that had developed during the period of Chinese immigration, and anti-Japanese movements appeared, using the rallying cry, "The Japs Must Go!" Japanese ownership of land and competition were reduced through the passage of discriminatory laws. Japanese immigration to America was reduced because of an unofficial agreement between Japan and the United States in 1908. The Japanese government stopped female immigration to America in 1920, and Japanese immigration was halted altogether for about 30 years with the passage of the Immigration Act of 1924, with its "national origins" clause.

The Japanese Americans also experienced discrimination against their children in the schools. The first effort to send Japanese children to segregated Oriental schools was in San Francisco in 1893, when the school board passed a motion to send them to the Chinese school. The Japanese government and community successfully fought that effort, and the next incident occurred in 1905, when the San Francisco school board again decided to send all Chinese, Japanese, and Korean children to the Oriental School to save white children from being "affected by the Mongolian race." Through the efforts of the Japanese, who opposed the order on the grounds that many of the students were American-born and if they were to become good American citizens, they must be allowed to mingle with Americans from other backgrounds, and through the intervention of the federal government, a compromise was worked out. All overage Japanese, with poor English skills, would be placed in separate schools where they would receive special help in English, while the other Japanese children would attend the regular schools.

Other Japanese Americans fought discrimination in the political arena through the establishment of what has become a national organization, the Japanese American Citizens League (JACL). Although it was established as a "national" organization (three states) in 1930, it had its origins in the Fresno American Loyalty League, which grew out of lunch-time meetings of a small group of young Japanese Americans, most of them recent college graduates. Some of them were Nisei who had grown up during the period of persecution and were concerned with the future of Japanese Americans as citizens of the United States. From the beginning JACL has been concerned with political issues: getting citizenship for Japanese Americans, getting Japanese Americans to vote, getting Japanese American candidates into political offices, more interaction in the larger American community, and contributing to the economic welfare of the nation in key roles in agriculture, industry, and business. One JACL official sees JACL as not just an organization but as the symbol of an ideal: ". . .a crusade to be fought, a goal to be reached: the freedom of all Japanese Americans from limited citizenship; their total assimilation into the general cultural pattern; and their complete acceptance as co-Americans by their fellows." As such, JACL has been a part of the larger movement of al American minorities seeking their rightful place in society.

The years of discrimination against the Japanese Americans served to strengthen rather than weaken the supportive bonds of the closely-knit Japanese American family and community. The discrimination did not prevent the Issei from being economically productive nor their children, the Nisei (second-generation Americans), from doing well in school.

By 1941, however, anti-Japanese racism developed into war hysteria when Pearl Harbor was attacked by Japan. Most Japanese American communities were located on the West Coast and in Hawaii, and a fear of the "Yellow Peril" spread from the West Coast to other parts of the nation. On February 19, 1942, President Franklin Roosevelt issued Executive Order 9066, which authorized the Secretary of War to forcibly remove Japanese Americans from the West Coast for detention in inland federal concentration camps. Of the 100,000 Japanese Americans who were sent to the ten concentration camps (which were located in desolate and barren areas, surrounded by barbed wire, and guarded by soldiers), about 75 percent were citizens of the United States.

In 1944 the Supreme Court ruled that the internment was illegal, and the camps were closed. During the years of the internment and the war, the 442nd regimental combat team, an all-Japanese American combat unit, fought in Europe and became the most decorated unit in the military history of the United States.

Internment resulted in a severe disruption of the lives of the Japanese American families and communities. Although the full degree of psychological damage cannot be measured, there is information about the amount of economic loss suffered. The total monetary loss for evacuees was estimated by the Federal Reserve Bank of San Francisco to be $400,000,000. Property damages were awarded in the amount of $38,000,000 to Japanese American claimants.

Most Japanese in 1945 were homeless, jobless, and propertyless, but they have been successful in their efforts to repair and restructure their lives. They have resumed the patterns of economic and academic success that were established before the war. The Nisei continue to succeed in academic areas, many going to college and graduate school. Many Japanese Americans have distinguished themselves in the professions, the arts, and politics: Harvey Itano, scientist; Isamu Nogushi, sculptor; Minoru Yamasaki, architect; Senator Daniel Inouye, and Congresswoman, Patsy Mink.

Most Japanese Americans live on the West Coast or in Hawaii today, although sizable Japanese American populations may also be found in New York, Illinois, and Colorado. Many of these Japanese Americans have become Christians, but a large number have kept or returned to Buddhism. Of the seven major faiths of Buddhism — Jodo, Nichiren, Shingon, Soto Zen, Rinzai Zen, and Jodo Shinshu, Jodo Shinshu is the most popular among the American Japanese and has the largest membership.

The headquarters are in Kyoto, Japan, where the Mother Church or Temple (Hompa Hongwanji) is located. Priests in Japan are more concerned with rituals for marriage, birth, death, and ancestral relationships than they are with the manner or time of worship by the individual. In America, however, the form of worship and type of organization has been influenced by American Protestant Christianity, and Jodo Shinshu follows the pattern of American churches.

The American headquarters are in the offices of the Buddhist Churches of America in San Francisco. A bishop elected by member churches guides the National Headquarters, which provides teaching aids, ministers to temples needing them, and aid to all American Japanese Buddhists. Individual churches are controlled and operated by the local congregations. Although there are local differences in the methods of worship, all churches celebrate the largest and more important festivals at about the same time each year.

The West Los Angeles Buddhist Church is located in the suburb of Sawtelle, about 12 miles from downtown Los Angeles. It began in 1926 with a membership of about 45 families, and in 1970 had about 300 families in the congregation. The church follows the American Protestant styles with a Men's Club, Ladies' Guild, youth-activity groups, and regular Sunday services conducted in both Japanese and in English. There are rows of pews, an organ, and a pulpit. The altar is Jodo Shinshu — with red-painted furniture, statues, the holy books, flowers, scrolls, and Japanese tapestries.

Although the Buddhist Church holds on to many old rituals, customs, and traditions, it also tries doing things in new ways. Both the people who have come from Japan and American Buddhism have undergone many changes. However, Buddhism does contribute to a certain unity of Japanese culture. Buddhism calls upon humans to become active participants in the workings of the universe, through architecture, painting, flower arranging, or in garden landscaping. Individuals must see beyond the outward form of an object to its "soul" or inner "essence."

As in all religions, there is an idea of a force existing outside the person: Buddhism thinks of God as the entire universe, not as a "being." Buddhists therefore attempt to have this universe close to them so that they can feel a part of it. This is expressed particularly in the Buddhist gardens, which are complex works of art. The beauty of the garden comes from its inner meaning — it is a universe in miniature, nature compressed, and it is therefore supposed to be nearer perfection than nature. The garden provides a place for contemplation and for communion with nature and with the individual's own soul. The Buddhist garden helps the worshipper to follow Buddha's Path.

GLOSSARY OF JAPANESE TERMS[1]

Enryo -	dishonest refusal because of over-politeness
Giri -	a strong obligation
Haji -	a strong feeling of shame, concern for what others may think about you, your family, and associates ("face")
Hana-matsuri -	the birthday of Buddha and the flower festival
Hazukashi -	to be shy
Issei -	first generation of Japanese in America (immigrants)
Kibei -	refers to persons born in America but raised in Japan
Nisei -	Second generation Japanese American, born in America
Obon -	dance festival commemorating the dead
Sansei -	third generation Japanese American
Yonsei -	fourth generation Japanese American

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[1] From the Japanese American Experience, *Roots of America*, The New Jersey Education Association, 1975, p. 150

SAMPLE LEARNING ACTIVITIES — JAPANESE AMERICANS

Learning Concept	Learning Skills	Activities and Projects
The Japanese Americans who came to America belonged to a strong, cohesive cultural tradition.	Map Skills	1. Have students locate the areas of Japan or Kens on a map from which most of the immigrants came to America.
	Science, Math	2. Have a group of students prepare Japanese foods that would be grown in these Kens. They will have to increase the proportions mathematically to prepare enough to feed the entire class.
	Science	3. With the supervision and direction of the teacher, have the students make a bonsai tree. Either use a kit available from hobby stores and nurseries, or get a book on bonsai for instructions.
	Arts and Crafts	4. Have the students make origami figures. They can be put together to make a mobile, a fantasy scene (houses), or be used as Christmas tree ornaments. While they are making them, have them learn the significance or symbolism of that particular figure.
		5. Have the students make kites to be flown on the Japanese Boys' Day. Learn the symbolism of kites and the different forms of kites and of the celebration to show the role of ritual, ceremonies, and religion in the lives of the Japanese and Japanese Americans.
The cultural tradition of the Japanese has played a vital role in the lives of the Issei.	Religion	1. Assist the class in planning and presenting a celebration of Buddha's birthday, Hana Matsuri. Through this experience, explore the beliefs and teachings of Buddhism.
	Language Arts Arts	1. Have the students write Haiku poetry expressing thoughts on Buddhism, nature, beauty, etc.
		2. Have the students illustrate their favorite Japanese folktale using Japanese art techniques.
	Philosophy Customs	3. Explain and discuss with the class the traditions of enryo, giri, haji, etc. Ask the students to imagine and share examples of these traditions that might come from their own lives. Have them act them out if possible.
Japanese Americans were the targets of many forms of blatant discrimination.	Language Arts	1. Discuss the Japanese internment (See "Locking Up the Japanese Americans"). Have the students

Learning Concept	Learning Skills	Activities and Projects
		write letters to imaginary relatives in Japan telling of their experiences as if they were interned in the camps. Have them discuss (1) their perceptions of the reasons for the internment, (2) the willingness of the evacuees to accept the blame for the problems caused by the war, (3) why German-Americans and Italian-Americans were NOT interned, and (4) their reactions to the internment.
Japanese Americans have made significant contributions to the development of the United States.	Language Arts Art	1. Have students make a collage of the contributions made by Japanese Americans. Include the citrus fruit industry, California's rice industry, buildings designed by Japanese American architects, works by Japanese American artists, and pictures of artists, musicians, scientists, educators, sports figures, and politicians. Have them write a story or poem about this.

ORIGAMI[1]

Origami, or the Japanese art of paper folding, is a centuries-old folk art of Japanese culture. The paper figures are both decorative and symbolic in meanings: the crane symbolizes long life, the frog fertility and love.

The only material needed is paper — no scissors or glue are necessary. It is possible to buy special origami paper in craft and import stores, but any paper that will hold a sharp crease will be satisfactory. The special origami paper is white on one side and colored on the other — necessary for some of the figures, like the pinwheel. Other papers that may be substituted include gift wrapping paper, shelf paper, typing paper or bond paper, and newspaper.

Most origami figures are folded from a square piece of paper. There are special symbols used in diagrams and directions that relate to the folding of the paper. These are explained on the accompanying chart. Make the folds as straight as possible and crease them with your fingernail. Be sure to fold accurately, since the folds must be as nearly perfect as possible for the best results.

Teaching origami begins with simple figures like the dog and cat face, which are appropriate for 5-year olds. Older children can handle the more complicated figures. Make a model to show the completed figure before beginning. Demonstrate each step and describe it as you go. Announce each goal as you begin it.

LOCKING UP THE JAPANESE AMERICANS[1]

Introduction: This photo-essay and brief narrative forcuses on the internment of Japanese Americans during World War II. The discussion looks at factual and value issues of internment.

Objectives:

1. To be able to compare and contrast different kinds of discrimination.
2. Recognize "scapegoating" and its implications.
3. Explain that prejudice may lead to extreme forms of discrimination in times of great stress.

Materials: "The Japanese American Internment."

Guidelines: Provide background information on the period leading up to World War II to introduce this activity. Ask the students if they think that the United States Government would ever put people in concentration camps. Write their speculations on the chalkboard.

Have the students read "The Japanese American Internment." Then discuss these questions before having the students write their "letters" to Japan:

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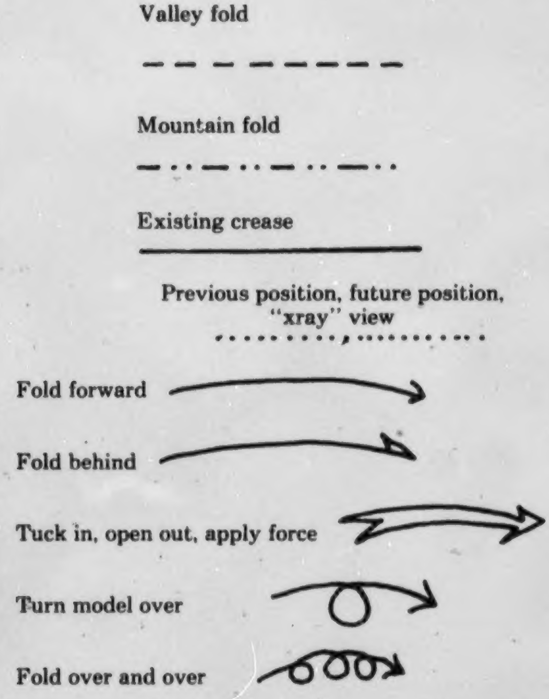
[1] Based on "Origami, Japanese Paper Folding," *The Family Creative Workshop*, Vol. II, Plenary Publications, International, Inc., New York, pp. 1374-1385.

213

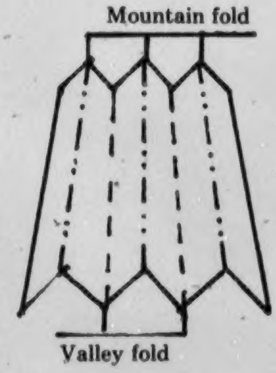
- Why do you think so many people wanted the Japanese moved to the internment camps?
- Do you think these people wanted to blame someone for the problems caused by the war? Why or why not?
- Why do you think German Americans or Italian-Americans were not put in internment camps?
- In what ways did the Japanese Americans react to their internment?
- How would you have reacted? Why?

INSTRUCTIONAL SYMBOLS OF ORIGAMI


Valley fold
Mountain fold
Existing crease
Previous position, future position, "xray" view
Fold forward
Fold behind
Tuck in, open out, apply force
Turn model over
Fold over and over

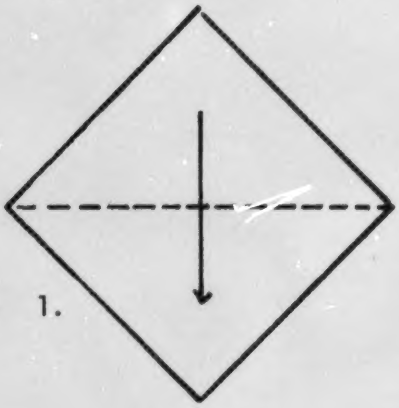
Valley folds are the most common. Fold the paper toward you making the dashed line fall on the inside of a valley.

To make a mountain fold, fold the paper away from you so that the dot-dash line would be on the outside of the paper, along a ridge.

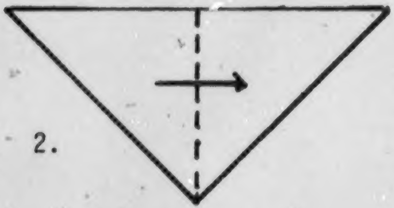

Mountain fold
Valley fold

ORIGAMI DOG FACE

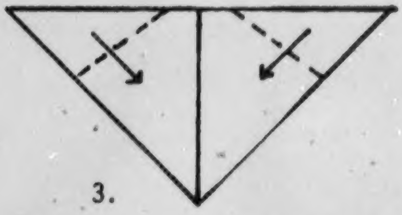
STEP 1. Place the square of paper so that the white side is turned up. Bring the top corner to the bottom, making a triangle by making a valley fold. The colored side will now be up.



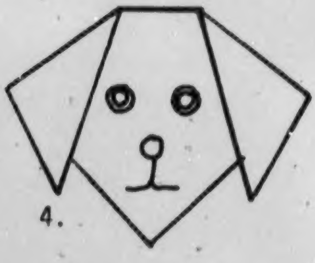
STEP 2. To find the center of the triangle, fold it in half; then unfold.



STEP 3. The fold line marks the center. Form the ears by folding the outer corners inward toward the center line.



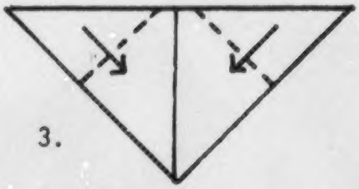
STEP 4. Complete the dog face by drawing the face with a crayon.



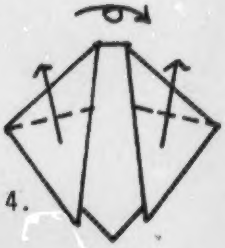
ORIGAMI CAT FACE

STEPS 1 and 2. Follow the directions for Steps 1 and 2 of the Dog Face.

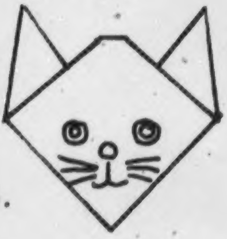
STEP 3. Fold the ears toward the center line. They should be closer to the center line than for the dog face.


3.

STEP 4. To finish the ears, fold them upward (See diagram). Turn the model over.


4.

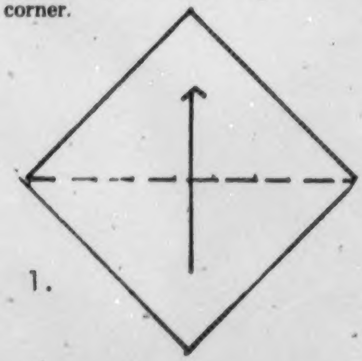
STEP 5. Complete the cat face by drawing the features on with a crayon.


5.

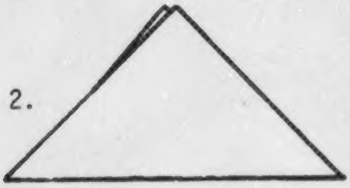
ORIGAMI DRINKING CUP

MATERIAL: A square of relatively heavy plain white paper (bond typing paper) works best. Cups may be used for cold beverages, but they won't hold water too long.

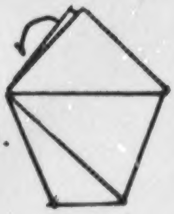
STEP 1. With the white side of the paper up, fold the bottom corner up to the top corner.


1.

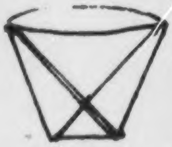
STEP 2. Fold the left flap toward the right and the right flap toward the left.


2.

STEP 3. Take the front top flap and fold it forward. Fold the back top flap behind.

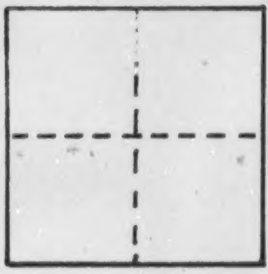

3.

STEP 4. Use the drinking cup for cold beverages.

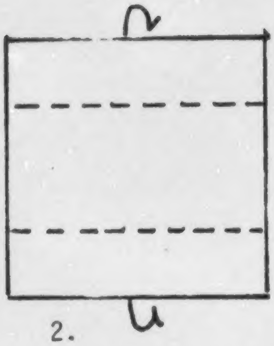


ORIGAMI HOUSES

STEP 1. Place the square of paper so that the colored side is up. Valley fold it into quarters and unfold. These creases form the center fold guides.

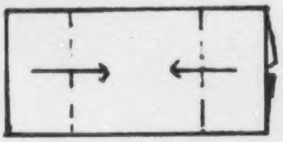

1.

STEP 2. Mountain fold the top and bottom edges to make them meet at the center fold in the back.



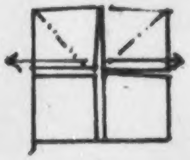
2.

STEP 3. Valley fold the left and right edges so that they meet at the center fold in front.



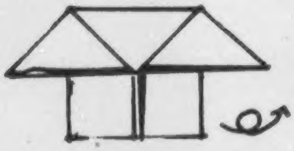
3.

STEP 4. To shape the roof, pull the two upper flaps outward. Then flatten them (Step 5).



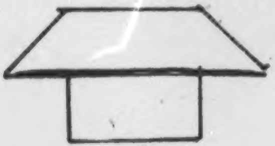
4.

STEP 5. Flatten the roof flaps so that they look like Fig. 5. Turn the house over.



5.

STEP 6. Windows and a door may be drawn on the front of the house.

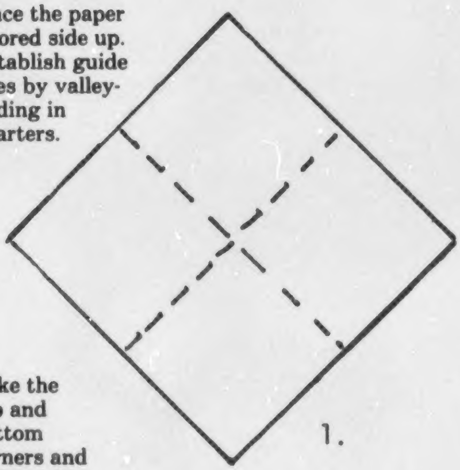


6.

Make several houses of different colored paper. Draw a fantasy scene on a large piece of paper; show paths, flowers, sky, sun, clouds, etc., and place the houses on this for a village or scene.

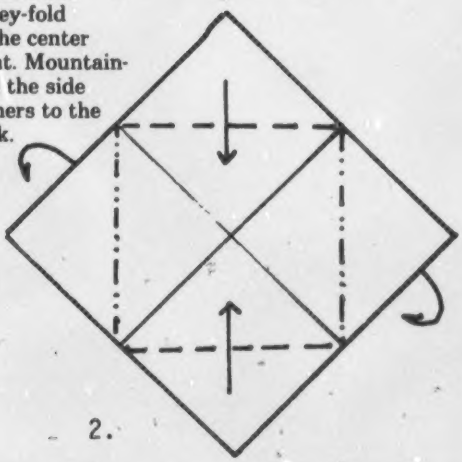
ORIGAMI PINWHEEL

STEP 1. Place the paper colored side up. Establish guide lines by valley-folding in quarters.



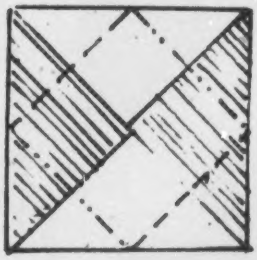
1.

STEP 2. Take the top and bottom corners and valley-fold to the center front. Mountain-fold the side corners to the back.



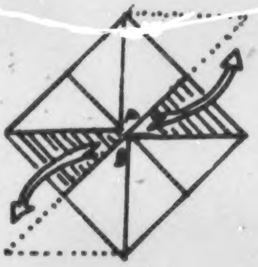
2.

STEP 3. Valley-fold the two opposite corners to the center front. Mountain-fold the two remaining corners to the center back.



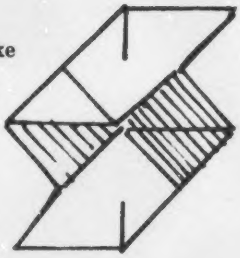
3.

STEP 4. Pull out points A and B into the positions indicated by the dotted lines.



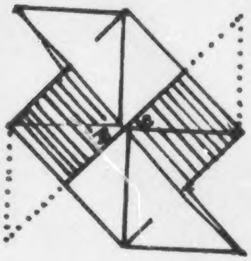
4.

STEP 5. The pinwheel looks like this when Step 4 is completed. Turn the pinwheel over.



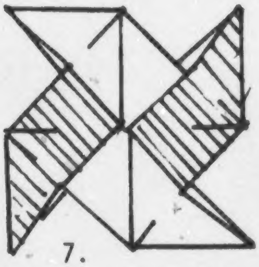
5.

STEP 6. Pull out points C and D to the positions of the dotted lines.



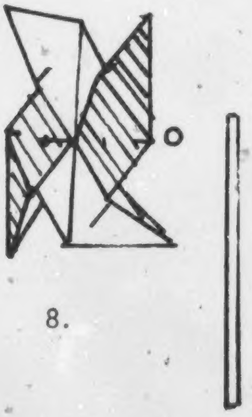
6.

STEP 7. The pinwheel is now completely folded.



7.

STEP 8. Finish the pinwheel by attaching it to a dowel or stick. Hammer in a straight pin into the dowel. Use a bead between the stick and the pin for a spacer so that the wheel can spin.

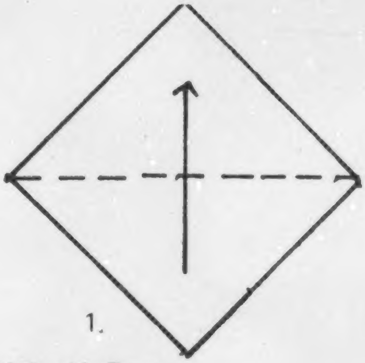


8.

ORIGAMI SAMURAI HAT

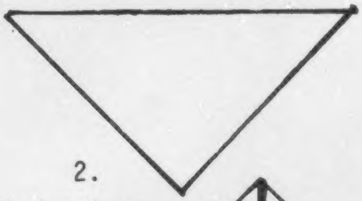
Samurai hats wee medieval Japanese helmets with horn-like ornaments. A child-sized hat can be made from a 20-inch square of paper — or newspaper.

STEP 1. Fold the top corner down to the bottom corner.



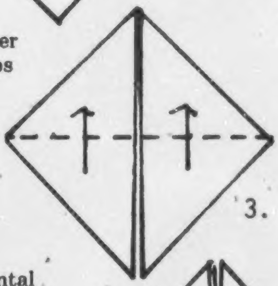
1.

STEP 2. Fold the side flaps toward the center.



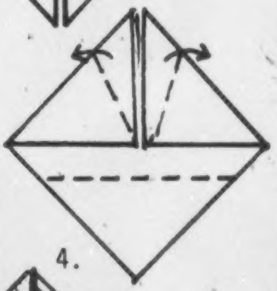
2.

STEP 3. Fold the front layer of the bottom flaps or corners UP.



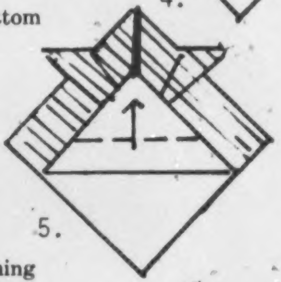
3.

STEP 4. Make the ornamental horns. Fold the front layer of the top flaps outward (See Fig. 5 for a guide). Fold up the front layer of the bottom flap as shown.



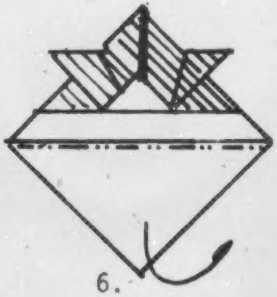
4.

STEP 5. Fold up the bottom flap again (see diagram 5).



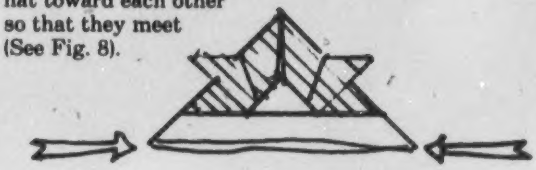
5.

STEP 6. Fold the remaining layer of the bottom flap to the back. It may be easier to do this by turning the hat over.



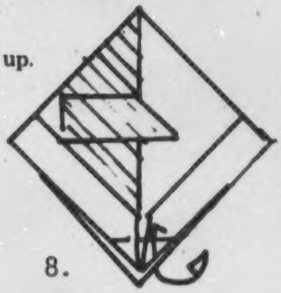
6.

STEP 7. Push the corners of the hat toward each other so that they meet (See Fig. 8).



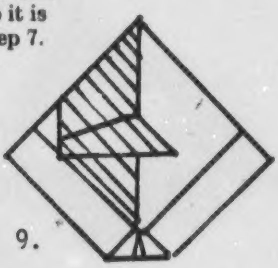
7.

STEP 8. To secure the previous folds, fold the two bottom corners up.

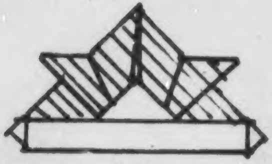


8.

STEP 9. Push the corners together, as shown. Open the hat so it is the same shape as in Step 7.

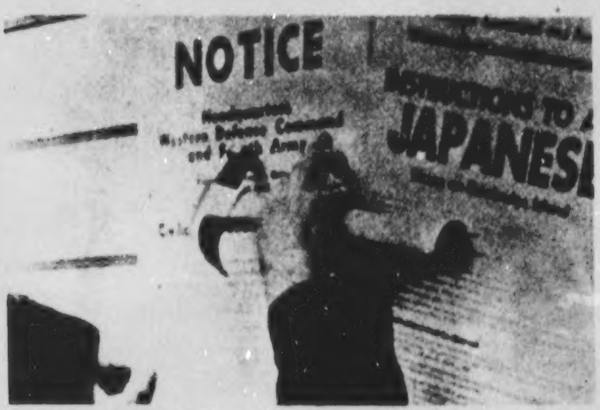


9.



STEP 10. Wear the completed hats as party hats.

On December 7, 1941, the Japanese bombed the American Naval Base at Pearl Harbor. The next day the United States went to war with Japan. At this time there were many Japanese-Americans living along the West Coast. Many people wanted these Japanese-Americans removed from the coastal states.

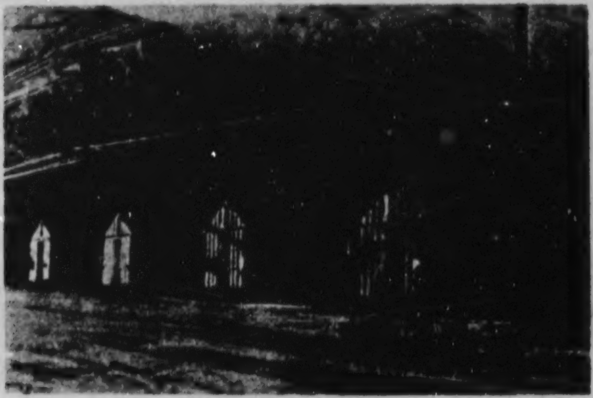

NOTICE
Headquarters
Western Defense Command
and Fourth Army
INSTRUCTIONS TO A
JAPANESE

On March 2, 1942, the Japanese-Americans were told they were to be moved out of these states.

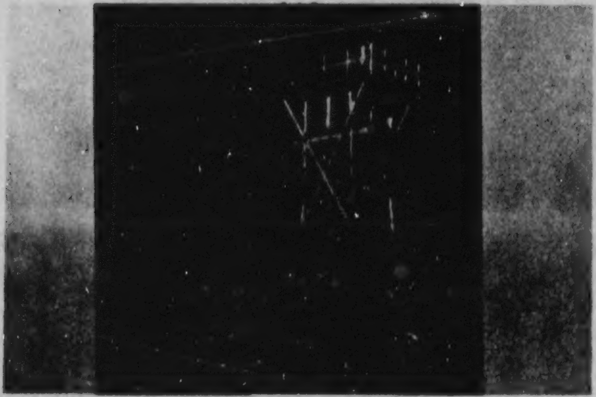
People were registered and readied for the move.

All Japanese, regardless of age, were to be sent inland. This was because the government said some of them could be spies or . . .

These people were forced to sell their property, their homes, their businesses. They lost a great deal of money.



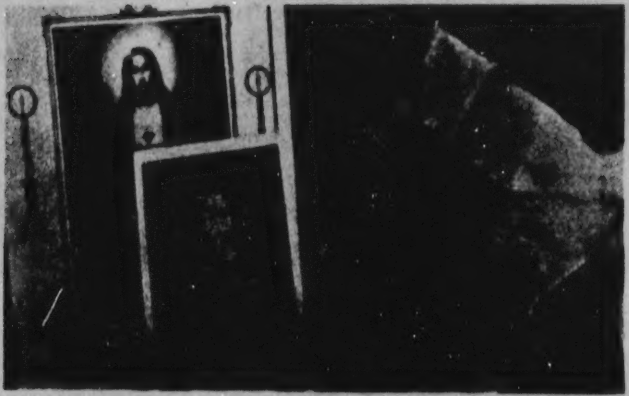
The places that the Japanese-Americans were moved to had been army camps.



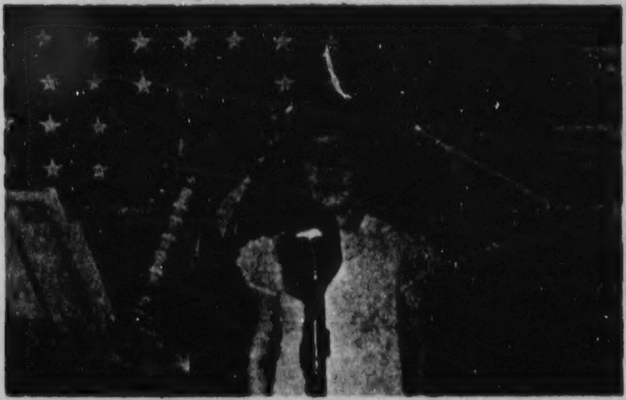
These relocation camps were closed-in and the Japanese-Americans could not come and go as they pleased.

The buildings in these camps were poorly built. They did not give the Japanese-Americans much protection from the weather.

The living area for the people in these camps was not very large.



Most Japanese-Americans remained loyal to the United States, even though they suffered a great deal. Many young Japanese-American men fought for the U.S. Army while their parents were forced to live in the camps.



Even in the camps, many of the people kept their patriotic attitudes.

The mothers of Japanese-American service men were honored in some camps.

Finally, the war was over. The camps were closed. But where could the Japanese-Americans go? They had lost their businesses, their land. Most of them started new lives in the U.S. But some left this country. They had lost faith in America. They gave up their citizenship, and they moved to Japan.

What would you have done?

[1] Based on Activity 7, Prejudice and Discrimination Unit, Minneapolis Multi-Ethnic Curriculum Project, Title IX Ethnic Heritage Studies Project, 1975-76.

JAPANESE BOYS' DAY PAPER CARP

MATERIALS:

- Butcher paper or wrapping paper 18" by 24" or longer; size may vary.
- Tagboard strips, 1" by 12"
- Glue
- Pencil
- Poster paints or water color paints, or crayons.
- Stapler
- Chalk (optional)
- Scissors

DIRECTIONS:

1. Fold the paper in half lengthwise.

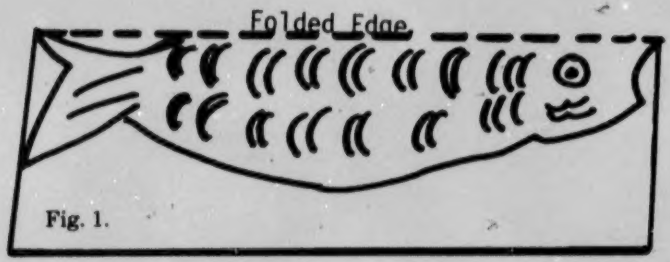


Fig. 1.

2. Using chalk, draw the outline of the fish, using the folded side or line as the top of the fish. (Figure 1)

3. Cutting through both thicknesses of the paper, cut out the fish.

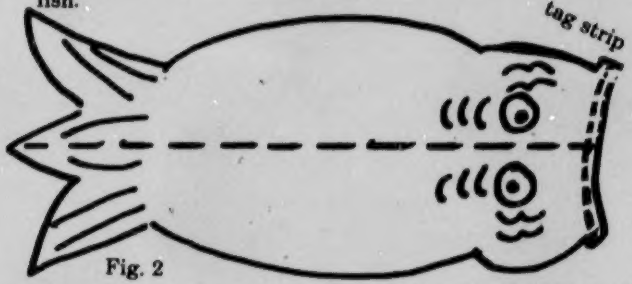


Fig. 2

Staple tagboard strip to fish before stapling as a circle.

4. Cut out two side fins and one dorsal fin.

5. Using bright colors of poster paints, paint eyes and scales on both sides of fish.

6. Glue the bottom edge of the fish, leaving the mouth and tail open for the wind.

7. To stiffen the mouth, glue or staple the tagboard around the mouth outline, overlapping the tagboard to fit.

8. Glue on dorsal and side fins.

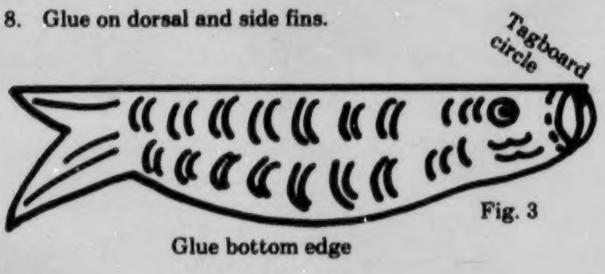
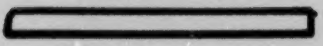


Fig. 3

Glue bottom edge

Tagboard strip

Fig. 4



1-½" wide
1" longer than mouth

Staple to edge of mouth
(See Fig. 2)

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Details of the Japanese American internment in World War II: pre-war racial attitudes, panic, evacuation, internment, and impact on the internees.

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1937 *The story of Japanese farming in California.* Berkeley.

Historical study of farming from 1885 to 1930's.

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1972 *East across the Pacific: historical and sociological studies of Japanese immigration and assimilation.* ABC-Clio, Santa Barbara.

A collection of essays on the Japanese. The most useful is Roger Daniel's article on the formation of Japanese ethnic communities up to 1940. Also a good bibliography on the "relocation" of World War II.

Daniels, Roger
1971 *Concentration camps U.S.A.: Japanese Americans and World War II.* Holt, New York.

1966 *The politics of prejudice: The anti-Japanese movement in California and the struggle for Japanese exclusion.* Peter Smith, Gloucester.

Historical account of the anti-Japanese movement.

Fisher, Anne M.
1965 *Exile of a race: A history of the forcible removal and imprisonment by the Army of 115,000 citizens and alien Japanese who were living on the West Coast in the spring of 1942.* Peninsula Printing, Sidney, British Columbia.

Fukutake, Tadashi
Japanese rural society. Transl. R.P. Dare, Cornell University Press, Ithaca, N.Y.

Girdner, Audrie, and Anne Loftis
1969 *The great betrayal: The evacuation of the Japanese Americans during World War II.* Macmillan, New York.

Personal recollections of events leading to relocation, the evacuation process, camp life, and the loyalty issue.

Hall, Robert B., Jr.
1976 *Japan: industrial power of Asia.* D. Van Nostrand, New York.

A brief overview of the modern Japan as the latest economic power discusses the main reasons for its changing role in the world. Few pictures, 8 maps, 9 tables — agriculture, industry, social conditions, trade, and politics are covered.

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1974 *The Japanese in America, 1843-1973: A chronology and fact book.* Oceania Publications, Dobbs Ferry, N.Y.

Hosokawa, Bill
19699 *Nisei, the quiet Americans.* Morrow Paperback Editions, N.Y.

The account of over one-hundred years of Japanese-Americans struggling for freedom and equality, their search for identity, acculturation-assimilation.

Ichihashi, Yamato
1932 *Japanese in the United States: A critical study of the Japanese immigrants and their children.* Stanford University Press, Stanford, California. Arno Press Reprint, New York.

Historical look at anti-Japanese agitation and a survey of second-generation Japanese.

The Japanese American Curriculum Project
1971 *Wartime Hysteria: The role of the press.* Holt, New York.

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1969 *Japanese Americans: The evolution of a subculture.* Prentice-Hall, Englewood Cliffs, N.J.

Early emigration period to World War II, Relocation, and years after the war with a social-psychological interpretation.

Leighton, Alexander H.
1945 *The governing of men: general principles and recommendations based on experience at a Japanese Relocation camp.* Princeton University Press, Princeton.

Leighton, Alexander H. (cont.)

Part I discusses Poston, Arizona, one of ten Japanese American relocation centers, and Part II covers the stress and reactions of individuals experiencing the stress.

Meyer, Dillon S.
1971 *The uprooted Americans: The Japanese Americans and the War Relocation Authority during World War II.* University of Arizona Press, Tucson.

Problems of setting policies and managing camp facilities for Japanese American relocation camps and the problems of returning them to non-camp life faced by the author, the director of the War Relocation Authority.

New Jersey Education Association
1975 *The Japanese-American experience. Roots of America: A multi-ethnic curriculum resource guide for 7th, 8th, and 9th grade social studies teachers.* New Jersey Education Association/National Education Association, New Jersey. pp. 143-154.

History of Japanese American immigration, learning concepts and activities, annotated bibliographies for teacher and students, lists of audiovisual materials, periodicals, and sources of additional information.

Okimoto, Daniel
1971 *Americans in disguise.* Weatherhill, Inc., New York.

Autobiographical account of a Nisei born in a war relocation center and description of efforts to compromise his dual identity.

Petersen, William
1971 *Japanese-Americans: oppression and success.* Random House, N.Y.

An excellent account of the Japanese ethnic group with an excellent bibliography.

Shirota, Jon
1972 *Pineapple White.* Ohara Publications, Inc., Los Angeles.

Novel. A Japanese-American man from Hawaii comes to the mainland to live with his Caucasian wife and his son.

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1934 *The second-generation Japanese problem.* Stanford University Press, Stanford, Calif., Arno Press reprint, New York.

A review of the history of Japanese immigration, anti-Japanese prejudice, vital statistics, and the educational and occupational potentials for children of Japanese immigrants.

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1971 *Roots: An Asian American Reader.* UCLA Asian American Studies Center, Los Angeles.

An investigation of the community and identity history of Asian Americans through articles, essays, interviews, poetry, and graphics.

ten Broek, Jacobus, Edward N. Barnhardt, and Floyd W. Matson
1954 *Prejudice, war and the Constitution.* University of California Press, Berkeley.

An analysis of the reasons for the World War II internment of Japanese Americans, the problems of prejudice in America, and Constitutional guarantees. Well-documented.

Thomas, Dorothy, and Richard Nishimoto
1964 *The spoilage.* University of California Press, Berkeley.

An analysis of the actual internment of Japanese Americans in World War II.

Weglyn, Michi
Years of infamy, the untold story of America's concentration camps. Morrow Paperback editions, New York.

The story of the World War II internment of 112,000 West Coast Japanese Americans revealing the real reasons: economic exploitation, explicit racism, and a tantalizing barter-reprisal reserve plan.

Yoshida, Jim and Bill Hosokawa
Two Worlds of Jim Yoshida. William Morrow and Co., New York.

How Yoshida gained admiration of other Americans through his participation in two wars.

STUDENTS

Buck, Pearl S.
1973 *The big wave.* The John Day Company, New York, 78 pp.

Fiction. Story about Kino and Giza, two Japanese boys. A big tidal wave wiped away Giza's family, who came to live with Kino. When Giza grew older and was ready to marry Kino's sister, he wanted to go back to the beach and live. He knew that if the big wave came he would know what to do and not be afraid. Contains authentic Japanese prints. Good story. Recommend highly.

Buell, Hal
1961 *Young Japan.* Dodd, Mead, and Company, New York. 64 pp.

An excellent account of what it is like to grow up in Japan. Points out how Japanese boys and girls are like American young people and points out the differences. Numerous photographs mostly of young people. Recommend to all intermediate aged children. Simply written.

Coatsworth, Elizabeth
1962 *Cricket and the emperor's son.* W. W. Norton and Co., N. Y., 127 pp.

Fiction. A story of Cricket, a poor silk merchant in Japan, who found a magic slip of paper which had a new legend on it everytime he looked. The Emperor's son was dying so Cricket read a story everyday to the sick boy. The tales were about Chinese and Japanese princes, princesses, dragons, gods, and demons. Good entertaining book. Illustrations done in Japanese style. Simply written. Intermediate ages.

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1972 *Executive Order 9066: The internment of 110,000 Japanese-Americans.* California Historical Society, San Francisco.

The Japanese-American evacuation to relocation camps of World War II told through photographs.

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1967 *The prancing pony.* Walker/Weatherhil, New York. 63 pp.

A collection of 53 nursery rhymes from Japan. Excellent illustrations of Japanese nature done by a renowned Japanese artist. Recommend for young children but helpful for intermediate aged students to be aware of Japanese literature.

Fukei, Budd
The Japanese American story. Dillon Press, Minneapolis. 160 pp., photographs. Grade 10 and up.

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1966 *Myeko's gift.* Abelard-Schuman, New York.

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1973 *Farewell to Manzanar.* Houghton-Mifflin, Boston.

Personal recollections of author of the relocation camp. She and her family were interned when she was 7.

Inada, Lawson Fusao
1971 *Before the war: poems as they happened.* William Morrow, N. Y.

Poetry by a Sansei who lived in a relocation camp during World War II.

Ishigo, Estelle
1972 *Lone Heart Mountain.* Los Angeles, published by the author, distributed by the Japanese Curriculum Project, P. O. Box 367, San Mateo, CA 94401.

The Japanese American Curriculum Project
1971 *Japanese Americans: untold story.* Holt, Rinehart, and Winston. New York.

Japanese internment during World War II and biographies of seven Japanese Americans and their contributions to American culture.

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An Issei clergyman's personal account of the differences in the feelings, background, and outlook, and the similarities between the Issei and Nisei during their "re-entry" into American society.

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1967 *The Japanese in America.* Lerner, Minneapolis.

Lewis, Richard, Ed.
1965 *In a spring garden.* Pictures by Ezra Jack Keats. The Dial Press, New York.

Collection of poems (17 syllables in 3 lines — syllables according to original Japanese) about a day of Spring from early morning to the night. Gives students the idea of Haiku poetry. Beautifully illustrated in the Japanese style.

McAlpine, Helen and William
1959 *Japanese tales and legends.* Henry Z. Walck, Inc., N. Y. 212 pp.

Begins with epics and legends about the birth of Japan. There are some legends about Heike, the race of the warriors and folk tales about woodcutters, fishermen, fairy children, and animals with magic powers. Advanced intermediate student may be able to read. Good book to read stories from (for teachers who desire to retell). Few illustrations.

Sheldon, William D., ed.
1968 *Believe and make-believe. "Small Crimson Parasol".* Allyn and Bacon, Boston, pp. 304-319.

A play for students.

Spencer, Cornelius
1963 *Made in Japan.* Alfred A. Knopf, New York.

A discussion for boys and girls of the arts and crafts of Japan. Drawings and photographs are included for further help. Woodcutting, basketry, clay, and gardens are among those discussed. Good descriptions. Simply written.

Takashima, Shizuye
1971 *A child in prison camp.* Tundra Books of Northern New York, Plattsburgh, N.Y.

Canadian artist Takashima tells and illustrates the story of a child living in Canada during World War II.

Uchido, Yoshiko
1949 *The dancing kettle and other Japanese folktales.* Harcourt, Brace, and Co., New York.

This book includes 14 folk tales that have been translated from the Japanese versions. The author retold the stories in his own words. A glossary and a guide for pronunciation are helpful to the young reader. Intermediate grades.

1971 *Journey to Topaz.* Scribners, New York.

The experience of a Japanese American family interned behind barbed wire in the U.S. during World War II.

1960 *Mik and the prowler.* Harcourt, Brace and Co., New York.

A delightful fictious story about a Japanese-American boy who lives in California. He tends his neighbor's garden and cats while she is away. Strange things begin to happen. A girl from Japan comes to visit Mik and his family — he thought it was going to be a boy, but she proves helpful. An entertaining book.

1955 *The magic listening cup: more folk tales from Japan.* Harcourt, Brace and Co., New York.

1972 *Samurai of Gold Hill.* Scribners, New York.

A boy who escapes from Japan becomes part of the first group of Japanese to settle in America.

1965 *The sea of gold and other tales from Japan.* Scribners, New York.

1959 *The promised year.* Harcourt, New York.

A Japanese girl comes to the United States to visit with her aunt and uncle for a year.

Vaughan, Josephine Budd
1972 *The land and people of Japan.* J. B. Lippincott Co., New York. 158 pp.

A good introduction to the people, history, geography and culture of Japan. A discussion of modern-day Japan is also included. Some photographs. The author has lived in Japan. Advanced Intermediate grade students.

PERIODICALS

AMERASIA JOURNAL (Twice annually)

Asian American Studies Center Publications
P. O. Box 24A43
Los Angeles, California 90004

BULLETIN OF CONCERNED ASIAN SCHOLARS (Quarterly)

9 Sutter Street, Suite 300
San Francisco, California 94104

GIRDA (Monthly)

Girda, Inc.
P. O. Box 18046
Los Angeles, California 90018

PACIFIC CITIZENS (Weekly)

Japanese American Citizenship League
125 Weller Street
Los Angeles, California 90012

AUDIO-VISUAL MATERIALS

JAPAN

FILMS

THE CRANE'S MAGIC GIFT. CORF. 1968 16 min. color p-ad

Puppets re-create the Japanese folk tale about the old weaver who releases a trapped crane and is repaid for his kindness. Charlotte-Mecklenburg Public Library.

CROW BOY. WWS 1971 13 min. color

An iconographic film based on the children's book of the same title by Taro Yashima. A small Japanese boy who is different from his classmates faces their intolerance until his own unique talent in working with crews wins their admiration and that of the community.
North Carolina Film Library.

GUILTY BY REASON OF RACE. NBC Educational Enterprises. 1972.

THE JAPANESE. CAROUF 1969 52 min. color

The first comprehensive film report since World War II on the paradox of Japan. Former Ambassador Edwin O. Reischauer shows the country and people, how they live and what they are like at home, at work, and play. Reports on Japan's rapid recovery from the war, its westernization, and growth into a world industrial power. Also shows their reverence and careful guardianship of an ancient culture — Haiku poetry, the theatre, and Zen-oriented sports.

North Carolina Film Library.

KYUDO: JAPANESE CEREMONIAL ARCHERY ACI 1969 10 min. color

A film of an ancient Japanese form of archery taught primarily as a discipline of mind and body. Shows the classes of Kyonobu Ogasaware in Kyudo and also shows a ceremonial ride at the Toshogu Shrine in which the archer shoots at his target from a galloping horse.
North Carolina Film Library.

THE MAN WHO WANTED TO FLY. CORF n.d. 11 min. color

An animated puppet film based on an old Japanese folk story. About a man who wanted to fly and his adventures after he flew away with a group of ducks.
North Carolina Film Library.

NISEI: PRIDE AND THE SHAME. Japanese American Citizenship League, Los Angeles.

ROMANCE OF SILK PALP 1955 14 min. color

Describes the Japanese silk industry and the production of silk, from the mulberry leaf to the weaving of the silken threads into textiles. Shows close-ups of the life cycle processes of the cocoons of silkworms as well as the skilled hand labor that is performed.
North Carolina Film Library.

THE STONECUTTER. OP 1965 6 min. color

Color animation is used to retell a traditional Japanese folk tale about the envy and greed of a stonecutter who is transformed into a prince, the sun, a cloud, and finally a mountain. The color and animation are brilliant, but the story is not one that would be readily understood by children.
North Carolina Film Library.

FILMSTRIPS

AMERICA'S ETHNIC HERITAGE — GROWTH AND EXPANSION: Chinese and Japanese. BFA Grades 4-8.

Sound filmstrip with cassette or record. Covers America's development from 1800 to 1880 and the contributions of the Chinese and Japanese.

THE FUNNY LITTLE WOMAN. FS Cassette WWS 1972 color 8 min. p-el

A Japanese folktale about a funny little woman and the magic paddle that made her the richest person in all Japan. Caldecott Medal winner.
Charlotte-Mecklenburg Public Library.

THE JAPANESE AMERICANS: AN INSIDE LOOK

Japanese American Curriculum Project. Two filmstrips, one record or cassette, teacher's guide.

THE JAPANESE NIGHTMARE. Schloat Productions. color sound

Part of the 6-part series: IMMIGRATION: THE DREAM AND THE REALITY.

PREJUDICE IN AMERICA: THE JAPANESE AMERICANS.

Japanese American Curriculum Project. 4 filmstrips, records/cassettes, teacher's guide. Winner of 1971 Award of the American Library Association Preview.

RELOCATION OF JAPANESE-AMERICANS: RIGHT OR WRONG? 1971

Social Studies School Service, Culver City, California.

THE WAVE: A JAPANESE FOLK-TALE. Stephen Bosuston, Film Associations. 60 frames, color, 1 record, 1 study guide.

Story about an old man who set a field on fire when his village was threatened by a big wave. People ran to put out the fire and were saved from being drowned.
UNCC Library.

RECORDS AND TAPES

JAPANESE AMERICANS. MMS Side A, 9:40 min. Side B, 9 min.

Part of the PEOPLE OF AMERICA SERIES, ETHNIC PEOPLES TAPE CASSETTES. Explores the culture and contributions of Japanese Americans.

SIMULATION GAME

1978 Camp committee meeting in a Japanese-American war relocation camp. *Multi-ethnic role-playing activities.* Minneapolis Public Schools, Minneapolis, Minn.

Role-playing activity which explores issues related to relocation of Japanese-Americans in World War II through a camp committee meeting. Students consider different value positions of 3 categories of Japanese-Americans and problems. Junior High and up.

ADDITIONAL SOURCES OF INFORMATION

JAPAN

WHERE TO WRITE FOR MORE INFORMATION

International Society for Educational Information, Tokyo, Inc.
KiKuei Building
2-7-8, Shintome, Cho-Ku
Tokyo, Japan

Japan Information Service
Consulate General of Japan
280 Park Avenue
New York, N. Y. 10017

Japanese American Curriculum Project
P.. O. Box 367
San Mateo, California 94401

Japan Foundation
Watergate Office Building
600 New Hampshire Avenue
Washington, D. C. 20037

Japan-United States Friendship Commission
1875 Connecticut Avenue, N.W.
Washington, D.C. 20009

"Persistence of Ethnic Identity: The Japanese of Colorado"
Russell Endo, Sociology
University of Colorado
Boulder, Colorado

RESOURCE PEOPLE TO CONTACT

Arnette Hurd
2027 Dilworth Road W.
Charlotte, N.C.
Tel: (704) 376-5163

An American — she has lived in Japan 10 years. Willing to come to schools. Has exhibits. Well worth it!

Mrs. Fujiko Kellen
5045 Beckford Drive
Charlotte, N.C. 28211
Tel: (704) 364-7264

Sakurakai
Mickey Ames
6700 Cedar Springs Road
Charlotte, N.C. 28212
Tel: (704) 536-6375

Sunoco Taylor
The Japonica Gift Shop
3903 E. Independence Blvd.
Charlotte, N.C. 28205
Tel: (704) 535-6533

She is willing to serve as a resource person. No speeches. May call her and she is willing to answer questions.

BLACK AMERICANS

Blacks in America today comprise America's largest single ethnic group, and the role played by Blacks in American culture and history has been a vital one. Blacks have contributed much to American culture in all sectors of life: science, medicine, education, and other professions, the arts, entertainment, sports, and business and industry. Although many Blacks still live at the poverty level, the civil rights movement, federal legislation and programs, and economic growth during the 1960's and 1970's have made the majority of Black Americans part of the American middle class.

The ancestry of most American Blacks is derived from the ancient civilizations of West Africa. While Europe was still in the Dark Ages, these African civilizations were practicing a highly sophisticated and productive crop cultivation, were engaged in an extensive trade network in which cotton cloth was one of the principal exports, and for centuries blacksmithing has been a highly developed craft in all parts of Africa. African art, particularly wood carving and sculpture, was also highly sophisticated.

By A.D. 700, Ghana (the modern nation takes its name from ancient Ghana) was a well-developed society with trade routes to the Nile Valley and North Africa. The Mali empire succeeded Ghana, an empire that was stronger, larger, and wealthier than Ghana. In the fourteenth century, during the reign of Mansa Musa, Mali conquered most of West Africa, including the important educational center, Timbuktu. Mali had a unified legal system, sent ambassadors to Egypt, Spain, and Morocco, and included foreign architects and scientists among its visitors at court. Mali's rival in the fifteenth century was the empire of Songhay, which began almost a thousand years ago and was still in existence in the 1700's.

The basis of all African social institutions was the kinship unit — the nuclear family, the clan, and the tribe played important roles in all aspects of life. Kinship ties and obligations were related to religious beliefs and practices, which were based on ancestor workship and an affinity to nature.

The cultures of West Africa were rich, a richness reflected everywhere. Schools and libraries flourished, and Asian and European scholars studied at such intellectual centers as Gao, Walata, Timbuktu, and Nenne. Black and white students studied grammar, geography, law, literature and surgery at the University of Sakore as early as the sixteenth century.

The fact that the European seamen who visited Africa were both amazed and delighted with what they saw did not stop them from engaging in the slave trade. A common practice in both Europe and Africa was to enslave conquered enemies, but the form of slavery practiced in Africa was less brutal and more humane than that practiced by Europeans in North America. Slaves had legal rights and were permitted to marry. It was common for captive women to marry freemen, and their children were always free. It was also usual for the children of slave men to be free citizens of the society which had captured their parents, entitled to full privileges and rights.

A significant number of these captured Blacks participated in the conquest of the Americas. A number of historical scholars have described the navigator of the Nina, one of the three ships in Columbus' expedition of 1492, as Black. Blacks accompanied Balboa and Cortez in New Spain and the French in their explorations of Canada and the upper Midwest. One of the most famous Blacks of this time was Esteban, or Estavenico (Little Stephen), who explored the southwest (Arizona and New Mexico) territory with Coronado in 1540, as they sought the Seven Cities of Cibola.

The Slave Trade

The first Blacks to come to the English-American colonies came as indentured servants, not as slaves. At the end of a seven year period of labor, they, like European indentured servants, were free. However, as the numbers of Black indentured servants increased, their legal rights diminished, and it was only a few decades before they became chattel slaves — treated as property to be bought and sold at the whims of their owners. By the 1700's the slave trade or importation of Blacks to the "New World" was a profitable venture for many Europeans and colonists alike.

Often the slaves were provided by other Africans — chiefs would send expeditions to capture members of other tribes. For these slaves the traders paid the chiefs with rum, cloth, guns, and gunpowder. Slave traders wanted healthy and strong young men and women — and potential slaves were checked by doctors to select the healthiest. Often families were separated before they left for the New World — children were sold separately from their parents.

The journey to the New World, called the "middle passage," was a nightmare. The Africans were forced onto the ships, where they were chained together so that they could not escape. Slave traders carried as many slaves as possible on each ship, so that the conditions were vastly overcrowded, and diseases were rampant. Death was considered preferable to slavery by many Blacks — some committed suicide by refusing to eat, while some managed to jump into the ocean to escape.

Fearing uprisings and rebellions on the ships, the slave traders took steps to prevent them. One effective way was bringing people of different tribes on the same ship, people who spoke different languages and could communicate with each other only under difficulty. Under such conditions, it was difficult to organize a rebellion, although some did occur.

Surviving the voyage to the New World slave markets was probably the worst part of the months-long journey. Male slaves were shackled with irons as soon as they were brought on board, and sent down to the slave deck in the hold of the ship. During the day women and children were allowed to roam freely on the ship, but they slept in their slave quarters at night. Slaves slept uncovered on the rough wooden floors of the deck — if the passage was stormy, the skin on their elbows and knees could be worn away to the bone.

The holds of slave ships were usually about five feet high and were made even smaller by a shelf built all around the main slave deck. Slaves were packed below and on this shelf with about 25 inches of headroom — meaning that they could not sit up during the entire voyage. Every inch of space was packed with human flesh.

There was a regular daily routine followed on the slavers. Male slaves, in leg irons, were brought on deck in the morning, where they were served a meal and then forced to exercise. The exercise, known as "dancing the slaves," consisted of making the chained slaves jump around to the music of a drum or a banjo. They were given another meal in mid-afternoon and then sent below. Some slaves were driven mad by these conditions — they were knocked on the head and thrown overboard (schools of sharks always followed slave ships).

Disease was also a passenger on the slave ships, brought on by the filthy and crowded conditions. Diseases like yellow fever, smallpox, measles, malaria, dysentery, hookworm, elephantiasis, and leprosy not only infected the slaves, the crews also suffered. There were no medical cures for these diseases at this time, and as soon as the symptoms of a disease appeared, the victim was thrown overboard. It was not uncommon for ships to lose more than half of their human cargo during their Atlantic crossings, but the average was probably about 13 percent.

In 1807 slavery was outlawed by the British, who began a military campaign against the practice in which they were later joined by France and Spain. America remained the major slave trading power, and smugglers took drastic steps to avoid capture, usually dumping the "cargo." Large-scale importation and sale of slaves did not begin in America until tobacco and cotton became profitable cash crops in the late 1600's.

Slaves were taken to auctions to be sold when they arrived in the New World. Merchants who bought and sold slaves for a profit were found in all the large towns and cities in the South, and some dealers had slave stockades at trading posts where they displayed slaves for sale. Slaves were also displayed, prior to the auctions, in taverns, warehouses, and jails.

The amount of money a slave brought depended upon age, physical condition, sex, and training. The most valuable slaves were between the ages of 18 and 30 and skilled craftsmen. In Georgia, in 1860, a blacksmith was sold for $2,245, a very high price. Some slaves were taught trades by their owners to enhance their value. Prices of field hands depended on the price of cotton — when cotton was high, slaves sold for more money.

By the Revolutionary War period, the total population in the American colonies was 2,500,000 — and of these, 700,000 were Blacks, mostly slaves working on large southern plantations.

During the early development of America, Blacks contributed more than forced labor. Poet Phyllis Wheatley and scientist Benjamin Banneker were outstanding Blacks of the Revolutionary period. Some Blacks who fled to the freedom of the western territories became some of the west's first cowboys. The passage through the Sierra Nevadas in California was discovered by a Black mountaineer, James Beckworth, and today is known as Beckworth Pass. Approximately 5,000 Black men earned their freedom by fighting for American independence, among them Crispus Attucks, one of the first Revolutionary martyrs, Peter Salem and Salem Poor, both Black soldiers who distinguished themselves in battle.

The years following the Revolutionary War saw the decline or abolition of slavery in all the states from Massachusetts to North Carolina. At that time an economic depression in the South indicated that the age of slavery in America was coming to an end. . . but that was before the invention of the cotton gin by Eli Whitney and the industrial revolution. By the middle of the nineteenth century, cotton was king, the valuable new money crop that caused the slave trade to become big business once again.

Blacks did not accept slavery passively or willingly, nor did slavery destroy their spirits. Slave resistance and rebellions occurred regularly during the history of slavery, the first recorded instance occurring in 1663. Other major revolts were led by Gabriel Prosser, Denmark Vesey, and Nat Turner, ending in death for all of them.

Two escaped slaves became leading abolitionists: Frederick Douglass and Harriet Tubman, the most famous "conductor" of the Underground Railroad. The forty thousand dollar reward offered for her capture — dead or alive — did not prevent her from leading her own family and hundreds of other slaves into freedom.

In 1863, during the Civil War, President Abraham Lincoln issued the Emancipation Proclamation, which declared slavery illegal in the South. The Thirteenth Amendment to the Constitution made emancipation the law of the entire country. About 200,000 Blacks — free men and escaped slaves — fought in the Civil War in segregated units of the Union army and navy, receiving half as much pay as white soldiers but also earning 22 Congressional Medals of Honor.

Reconstruction

Following the Civil War, most Blacks remained in the South, often working for wages on the same plantations where they had been slaves. Union troops were stationed in the South during the Reconstruction period to insure that the new federal laws were obeyed. A federal agency known as the Freedman's Bureau was established to assist Blacks in claiming these rights. Some Blacks were elected to political offices: Hiram Revels served as United States Senator from Mississippi, and Francis L. Cardoza served as South Carolina state treasurer and secretary. During this period many Black educational institutions were established, including Howard, Atlanta and Fiske Universities, and Hampton Institute.

Segregation

Federal troops were withdrawn from the South in 1877, and it did not take long for factions of white southerners with political power to ensure that the freed Blacks would remain poor and powerless laborers. Discriminatory legislation deprived southern Blacks of voting privileges. The system of segregation prohibited Blacks (who were allowed to serve and work for whites,) from attending the same schools or churches, riding in the same railroad cars, or eating in the same restaurants. Northern states and communities followed the pattern of segregation.

Different strategies were developed by Black leaders for dealing with segregation. The founder of Tuskegee Institute in Alabama, Booker T. Washington, encouraged Blacks to acquire the skills that would prepare them for free enterprise. . . farming, mechanics, and service. W.E.B. DuBois, a Harvard-educated Ph.D., expressed the opposite philosophy when he urged Blacks to fight for equal treatment. DuBois became one of the officers of the newly organized National Associationfor the Advancement of Colored People (NAACP), established in 1910.

The goal of the NAACP was to wipe out discrimination against Blacks — in its own words, "to make 11,000,000 Americans physically free, mentally free, politically free, and socially free." The organization was controlled by an interracial board of directors, and it was structured to function through state and local branches. Of all the national officers, only DuBois was Black.

The NAACP was forced to expend time and effort on an unexpected foe during its first years — the federal government. Cabinet members followed color lines in their departments as offices spaces, lunchrooms, and restrooms were segregated or screened off. The few good jobs held by Blacks soon were assigned to whites. The Civil Service required photographs of persons taking examinations beginning in 1914, which increased racial discrimination.

Although politicians, including President Woodrow Wilson, felt that Black problems could wait, the NAACP began action to improve conditions for Blacks. In 1913 the NAACP asked Wilson to appoint a special National Race Commission to investigate the status of Blacks, but Wilson did not set up the Commission. The NAACP sponsored a series of mass meetings, and collected signatures on petitions which were sent to the White House.

Although the Treasury Departments quietly stopped its discriminatory policies, other federal departments and agencies moved more slowly, and the Blacks' fight against "Jim Crow" in federal government and policies increased their racial solidarity and their interest in national issues.

When World War I broke out, Congress established 14 training camps for white officers. There were none for Blacks, and after agitation by NAACP, the War Department authorized a Black officers' training camp. The NAACP then began to focus its attention on segregation, education, and legal issues, a battle which has lasted for several decades.

Another early Black leader was Marcus Garvey, who favored a "Back to Africa" movement, self-improvement and Black pride as the way of solving Black problems.

One of the nation's richest creative movements developed during the 1920's and 1930's, as a community of Black artists, writers, musicians, and other intellectuals gathered in Harlem. It was here that Afro-American music began to influence the character of American music and to have an effect on composers throughout the world.

During the years of the 1930's, Blacks suffered great hardships. Many had by this time moved to northern inner cities, where they were the last to be hired and the first to be fired. Campaigns were organized to force hiring Blacks in northern cities — "Don't Buy Where You Can't Work." In 1941 A. Phillip Randolph, publisher, organizer, and leader of the Brotherhood of Sleeping Car Porters, led a protest which threatened a march of 100,000 Blacks on Washington to demand employment in the developing defense industry. President Franklin Roosevelt issued an executive order outlawing discrimination in defense-related jobs and established a commission on fair employment practices to prevent Randolph's march.

Blacks served in the armed forces during World War II, where they experienced the same kinds of discrimination that had existed during World War I. It was 1948 before the segregation of the armed forces was ended by an Executive Order issued by President Harry S. Truman.

The Civil Rights Movement

Efforts toward desegregation and the civil rights movement increased in the years following World War II. Discrimination policies were met with confrontations, and Blacks and Whites who fought the injustices of the system were abused, jailed, and some killed. This did not stop the struggle for equal opportunity.

In 1954 the Supreme Court made the landmark decision that led to significant school desegregation. Segregation in public accommodations ended through the sit-ins and the Civil Rights Act of 1964, and discrimination in housing was outlawed in the Civil Rights Act of 1968. Blacks in southern states finally were able to exercise their right to vote with the passage of the Voting Rights Act in 1965.

Much of the credit for the successes of the civil rights movement is due outstanding and dynamic leaders like the late Dr. Martin Luther King, Jr., Roy Wilkins of the NAACP, and the late Whitney Young of the Urban League. The latter began social welfare programs, on-the-job training programs, and educational programs, and the late Malcolm X gave a new sense of dignity and worth to many young Blacks through his philosophy.

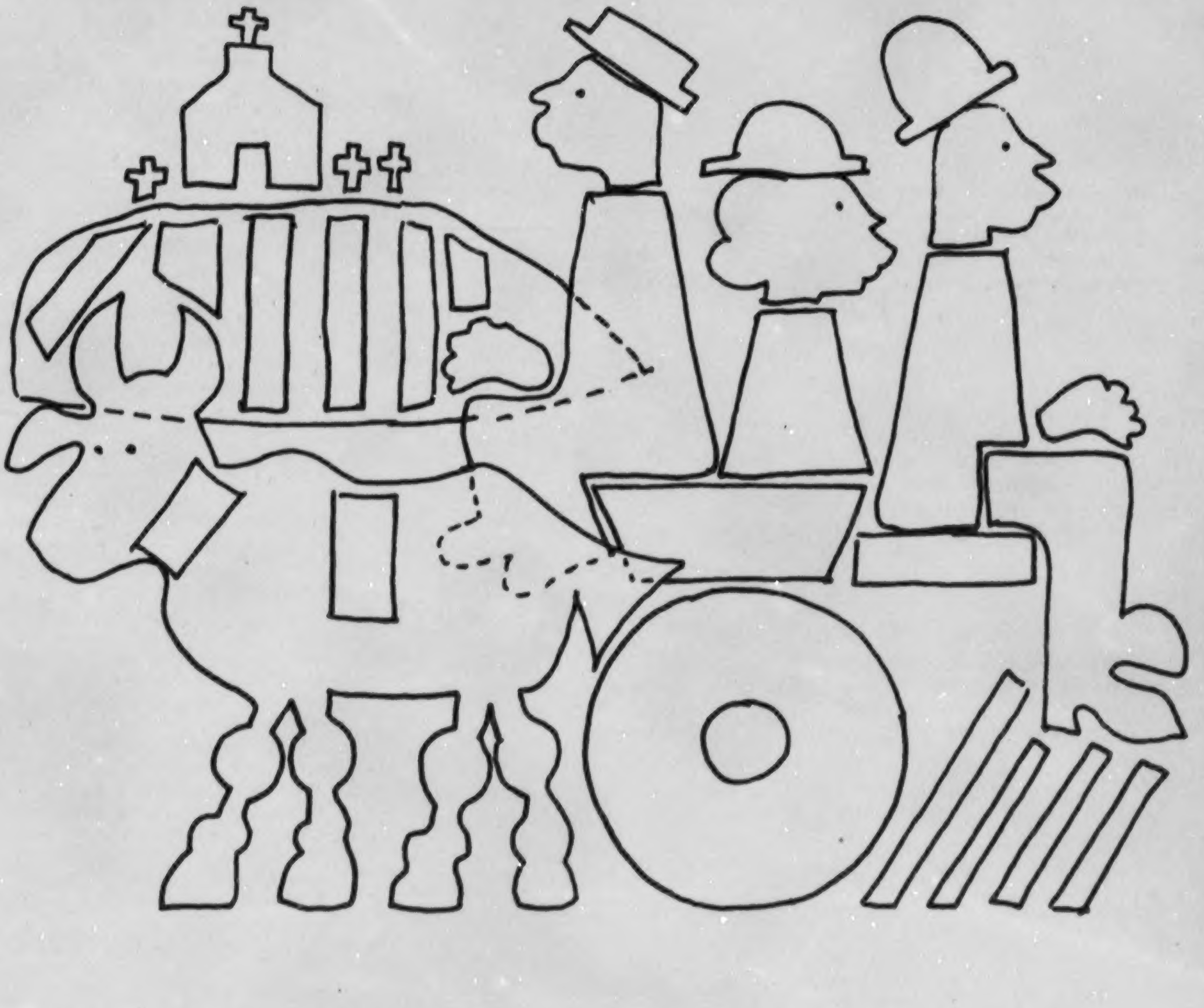
Although Blacks today participate more fully in the rights and comforts of American life, there are painful reminders that prejudice can take a long time to overcome, such as the hostile and violent reactions to busing. Future directions of Black progress and challenge appear to lie in increasing and strengthening business opportunities for Blacks and in increased political participation and political careers. The Reverend Jesse Jackson, a community organizer for the Southern Christian Leadership Conference, has turned toward economic and business development, and Black politicians include Julian Bond, Andrew Young, and Shirley Chisholm, who in 1972 was the first Black and the first woman to campaign for the presidential nomination of a major political party. By 1975, there were 3000 Black elected officials in the United States, . . .including 18 Congresspeople and mayors in three of the nation's largest cities.

SAMPLE LEARNING ACTIVITIES — BLACK AMERICANS

Learning Concept	Learning Skill	Activities and Projects
Blacks have made many contributions to the development of America and have achieved success in many areas of American life.	Research Skills	1. Have the students make a mural of the contributions of Black Americans in the fields of science, medicine, education, business, politics, human rights, entertainment, and sports.
	Music	2. Have each student select their favorite musical performer or musical group and have them determine the influence of Afro-American music on them. To prepare them for this activity, you may wish to play some African music and then some Black music for them.
	Social Studies Interviewing Research Skills	3. Divide the class into two groups; have each student in one group choose a Black entertainer and each student in the second group choose a Black sports figure. Have them learn something about the person they have chosen. Prepare a list of interview questions for the students and have each group interview the other — each student should "role play" the person he/she selected and answer the questions about that person.
	Art	4. Many Blacks were creative artists. Have the students do the collage activity — Going to Church (see instructions following.)
	Language Arts Social Studies	5. From the R.I.M. play series, "Black History,"** have the students put on the play, Booker T. Washington.
The rich and vital heritage of Africa was not destroyed by slavery.	Map Skills Science	1. Create a map showing the major African countries from which slaves came to America. Have the students find out what products are grown or manufactured in these countries, and what kinds of items were traded. Which of these items are important in American culture? Have the students create an African Market Day using these materials.
	Science Math	2. Prepare and serve an African meal.
	Arts and Crafts Social Studies Language Arts	3. Have the students find pictures of African villages and use these as the basis for the preparation of a diorama of a village or compound in Africa. Have each student prepare a report on village life and traditions in Africa —

		Include subsistence, settlement pattern, family, government, religion, or arts and crafts.
	Music	4. Play recordings of African tribal music and of American jazz and Blues — discuss, comparing the influence of African music on jazz.
	Language Arts Arts and Crafts	5. Read selected Afro-American and African folktales and have the students look for similar themes and characters. Have the students dramatize the folktales using puppets which they make.
The enslavement of Blacks was brutal and inhumane treatment and a viotion of the principles upon which the United States was founded; slavery was resisted by the Blacks.	Social Studies Mathematics	1. Have the students play the simulation game, "The Slave Trade."
	Social Studies Language Arts	2. Show film "A Slave's Story: Running a Thousand Miles to Freedom."
		3. Have the students perform one of the following R.I.M. dramas: Harriet Tubman, or James Rapier and Reconstruction.
The Black Americans' battle against discrimination has been long, but shows that ignorance and prejudice can be overcome.	Social Studies Language Arts	1. Show film about Martin Luther King. Then —
		2. Have the students perform one of the following R.I.M. dramas; W.E.B. DuBois; The Sit-in Civil Rights Protests of the 1960's; or Martin Luther King, Jr.
Black Americans are using different strategies to gain equal opportunity and the rights and privileges of American citizenship.		1. Invite a guest speaker from the Black community to talk about how they are overcoming discrimination and projects for furthering the Black cause.
		2. Take the class on a field trip to a local Black business. Have the owner or manager discuss with the students how the business was established, future careers for Black Americans in this business.

**R.I.M., Plays in "Black History," P. O. Box 794-G, Stockton, California 95201. $15.00.



BLACK AMERICAN "SUNDAY GOING-TO-CHURCH" COLLAGE

COLLAGE[1]

A famous black American painter was William H. Johnson, whose style was primitive in design and color and resembled simple collages in a number of ways. He painted several thousand pictures, one of which is the subject for this activity: Sunday Going to Church.

MATERIALS:

Tracing paper	Pencil
Colored paper	Scissors
Paste	

DIRECTIONS:

1. Using tracing paper, trace all the pattern shapes from the pattern. Be sure to include the parts that are indicated by dotted lines when tracing the patterns.
2. Turn the tracing paper to the wrong side and rub a No. 2 pencil over all the lines for each pattern piece.
3. Turn the tracing paper so that the pencil smudges are AGAINST the construction paper, and transfer each pattern piece to a different piece of colored paper.
4. Cut out all the patterns.
5. Following the drawing, place each pattern on a sheet of paper and glue in place.

You might want to look for other paintings of William H. Johnson or of Black artists to create collages or other kinds of artwork from them.

THE SLAVE TRADE[2]

Introduction: In this activity the students participate in a game illustrating many of the characteristics of the slave

THE SLAVE TRADE[2]

Introduction: In this activity the students participate in a game illustrating many of the characteristics of the slave trade. As part of the debriefing of this game, each student reads a brief written account of the slave trade.

Objectives: At the conclusion of this activity, the student will be better able to:

1. discuss the many reasons people immigrate and indicate that they may do so both voluntarily and because of force;
2. make and justify decisions; and
3. work cooperatively with others to reach a common goal.

Materials:

— The Slave Trade: Simulation
— Slave Trade Game — 3" x 5" cards
— Instructions to Slave Traders
— 1700 Figure Sheet
— 1740 Figure Sheet
— 1780 Figure Sheet
— 1820 Figure Sheet
— The Slave Trade
— Cotton Production
— The Westward Growth of the United States

Guidelines: Part I: In this part of the activity, students, working in pairs or individually, assume the roles of slave traders at four different time periods. They decide how to manage a trading company and learn the results of their decisions.

The trade in human cargo provides a rich topic for an exploration of values. These values are dealt with in more detail after reading a description of the slave trade from the point of view of the slaves. At this point they are asked to consider what costs to society in general resulted from the slave trade.

Major Parts of the Simulation

Round one-1700: This is a period which depicts the early years of the slave trade. The first allocations are made on the basis of no previous experience. In subsequent rounds the students modify their decisions and investments on the basis of their success or failure during the first round and on the basis of new information made available during later stages of the game. It will probably take one class period to complete the first round of play.

Rounds Two and Three - 1740, 1780: The demand for cotton and the production of cotton have increased due to factors, such as the growth of industrialism in England. This increase in cotton production, together with other factors, has affected the need for slaves in the U.S. and is reflected in increases in the price of slaves. The students have more information on which to base their allocations for these rounds. Approximately one class period will be needed for these two rounds. More time may be required if you wish to hold a thorough class discussion of the additional information between rounds.

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[1] Phyllis and Noel Fiarotta, "Sunday Going-to-Church Collage," *The You and Me Heritage Tree*, Workman Publishing Company, New York, 1976, pp. 220-221.

[2] Ethnic Cultural Center, Minneapolis *Multi-Ethnic Curriculum Project*, Migration Unit, Activity 6, "How Did They Get Here?". Minneapolis, Minn.

Round Four-1820: By this period slave trading has been made illegal. It was abolished by the British in 1807. The value of slaves has increased as they have become more difficult to obtain. The risks of remaining in the slave trade have also increased, it is possible that some traders will be captured. At this point the student has the option of withdrawing from the game. If he decides to continue, it should be made clear that capture will result in total loss — all money and his freedom as well. After the game has been completed, read the description of the conditions experienced by the slaves during the voyage to the New World. The follow-up discussion then focuses on both the value questions as well as some economic questions related to the slave trade.

Playing the Game

It is recommended that students work in pairs to make the management decisions for each trading company. This permits a greater degree of student interaction. If you prefer to have the students work alone, you may have to make more condition cards. You should become totally familiar with all of the student materials before starting the activity.

The First Round: 1700: The first year represents an early period in the slave trade. Students are asked to assume the roles of slave traders. They are supposed to decide how they will start the new trading enterprise. As students enter the later rounds of the game, they can modify their investments as a result of their experiences.

Students must be familiar with the mechanics of the game before they make their first allocations. They should study the section of the student materials entitled "Instructions to Slave Traders", with a copy of the 1700 figure sheet for reference. Each of the traders has $1,500 capital with which to start the game. There is a fixed cost of $500 for each ship that is sent.

Use of Figure Sheets: The figure sheets give information as to costs of slaves, fixed cost per ship, and value of slaves. You may want to make a transparency of the first figure sheet. This will make your explanation of how to use it clearer. A sample filled-in figure sheet is included.

First, each player fills in the blank indicating his amount of capital ($1,500 for each player, or pair of players). The player is then ready to allocate his money. All allocations are made in 25 slave units. During 1700 students may send either one or two ships. Some players may decide to put some of their capital in savings. In savings there is no increase from interest. In the game, the player simply keeps the amount he puts aside as savings.

Figuring Outcomes: When the students have completed their allocations, each student is ready to find out how successful her/his operation has been. There are condition cards marked 1700, and each player or pair of players should draw one card for each ship sent. These cards list percentage losses that are used to figure the income from the year's investment.

Students will recognize that conditions differ from card to card. This is part of the design of the game, and they should discuss these different conditions. The players should be allowed to converse with their neighbors and find out how they fared. They should compare their outcomes with other players and find out why some traders were more successful than others. They should try to obtain information that will help them make more reasonable or profitable allocations in the second round.

You may want to keep this information sharing session formal and teacher-guided, asking students in turn how they made their allocations and how they fared. You may want to have the most successful and the least successful traders talk about the reasons for their outcomes.

Information sharing can also be informal. Students can discuss strategies and outcomes with other members of the class. This approach may keep the game moving at a livelier pace.

The Second and Third Rounds: 1740 and 1780: The next two rounds of allocation (1740 and 1780) should take less class time since students are familiar with the rules and with the figure sheets. The procedures for play are the same as those for the first round. The students should, however, note the changes on each of the figure sheets.

The second round involves allocations for the year 1740. The amount of money they ended with in 1700 should be recorded in the space marked "capital" on the students' 1740 figure sheet. Before students make their allocations, discuss the questions listed in the student materials for this round.

After the allocations have been made condition cards are drawn. Again the players should be allowed to share information about the results of their trading operation. Then hold a brief class discussion on the questions in the student materials at the end of the 1740 round.

Additional background information is provided for the 1780 round. Students are provided with graphs and a map that give them information about the expansion of cotton production. Information is presented in both a bar graph and a line graph, and you may have to circulate among the students to help those who have problems interpreting graphed information. You may want to make transparencies of the graphs and work with the whole class on how students can use them in making their allocations.

Students should study the graphs and map before making their allocations for 1780. They should be familiar with the changes that have taken place in the figure sheets for 1780. Students then follow the same steps as in the previous rounds.

The Fourth Round: 1820: Preparation for the play is of great importance. There is reason to spend time covering the transition period between 1780 and 1820 so that students are familiar with the changes that have taken place, especially in the legal status of the slave trade. Explain to them that by 1820 the slave trade has become illegal. It was outlawed by the British in 1807. Ask your students to speculate on what effects, if any, this will have on A) the demand for slaves, B) the supply of slaves, and C) the price of slaves. The students will see from a look at the 1820 figure sheet that the value of slaves has increased as they have become more difficult to obtain. The risks of remaining in the slave trade have also increased; it is possible that some traders will be captured. At this point the students have the option of withdrawing from the game. Those students who choose to continue should be aware that their capture will result in total loss — all money and freedom as well. If a student draws one condition card with "CAPTURE—WIPE OUT" on it, he is out of the game. A "SLAVE REVOLT—WIPE OUT" card affects only the ship for which that card is drawn.

Students who wish to continue should make their allocations as they did the previous rounds. When students draw their condition cards, you will find that many get "CAPTURED". Those who are not "CAPTURED", however, will make enormous profits. You may find at some points that some of the "CAPTURED" students claim that the game is unfair. They should point out that the people who were not "captured" made a great deal of money while those who were "captured" lost everything. This is the time to stop the class and ask them to consider the slave trade from the slave's point of view.

WAS THE SLAVE TRADE *FAIR* TO THE SLAVE? WHY OR WHY NOT?

WHAT DID THE SLAVE LOSE?

HOW WOULD YOU HAVE FELT IF YOU HAD BEEN A SLAVE?

DO YOU THINK THE GAME SHOWED THE SLAVE TRADE AS IT REALLY WAS? WHY OR WHY NOT?

WHAT THINGS DID THE GAME NOT SHOW ABOUT THE SLAVE TRADE?

Following this discussion read "The Slave Trade" section to get an idea of the way the slaves saw the slave trade. Although the reading is a secondary source, it is graphic enough to convey the inhumanity of the slave trade. The students should compare the information in the readings with that in the game.

WHAT CONDITIONS WERE EXPERIENCED ON BOARD SLAVE SHIPS? WHICH OF THESE WERE NOT ILLUSTRATED IN THE GAME?

FROM THE GAME DID YOU GET A DIFFERENT PERCEPTION OF THE SLAVE TRADE THAN FROM THE READING? HOW WAS IT DIFFERENT?

DID MOST SLAVERS PACK THEIR SHIPS TIGHTLY OR LOOSELY? DID THE GAME SHOW WHY THEY PACKED THIS WAY? EXPLAIN YOUR ANSWER.

HOW DID THE SLAVERS DEAL WITH SOME OF THE CONDITIONS ON SHIP? DID THE GAME DEAL WITH THIS?

ABOUT WHAT PERCENTAGE OF SLAVES WERE LOST DURING THE VOYAGE? DO THE GAME AND THE READING AGREE OR DISAGREE ON THIS POINT?

WHAT THINGS AFFECTED THE PRICE OF SLAVES? CITE FACTORS FROM BOTH THE READING AND THE GAME.

Finally, you should ask your students to consider the following question:

WHAT WERE THE COSTS OF THE SLAVE TRADE?

The students should be encouraged to answer this question in as many different ways as they can think of. They should be able to point out that the cost was shared by the society and those who were enslaved.

INSTRUCTIONS TO SLAVE TRADERS
(Students)

In this activity you will act as the owner of a slave trading company. Your goal is to make as much money as you can.

First you will plan how you will allocate or spend your money. You will begin the game with $1,500 in capital. Slaves must be shipped in groups of 25; that is, you may send 25, 50, 100, 125, etc., per ship but not 12, 30, 70, or other numbers not multiples of 25. Each ship you send on the voyage will cost you $500 fixed operating cost. This pays for the crew's wages, supplies, insurance, etc. The cost per slave during your first year of operation will be $10, and for this first year you may send no more than 150 slaves per ship.

Round One: 1700: Look at the figure sheet for 1700. Fill in the blank next to "Capital" with the total amount of money you have ($1,500). The first column shows the number of each ship. This year you cannot afford to send more than two ships. The second column is titled "Number of Slaves". In this column you will indicate the number of slaves you will send on each ship. The total you may spend is the figure you have recorded as capital at the top of the sheet. Continue dividing and spending your money until you have used all your capital. If you still have cash on hand, you may place it in savings.

Once you have made your allocations you are ready to find out how successful your first year of trading has been. You will receive one condition card for each ship you sent (the first card you draw is for ship No. 1, the second for ship No. 2, etc.). On these cards are the conditions experienced during the voyage and the percentage of your cargo that was lost because of these conditions. On "smooth voyage" cards there is no loss. Place the percentage of loss for each ship in the second column of the Outcome Sheet next to the number of that ship. Then figure out how many slaves survived the voyage on each ship and put that number in the third column. Multiply the number of surviving slaves on each ship by 50. That will give you the total value of the slaves on each ship. Add the total value of all ships and your savings, if any, and that will be your total income for the year. An example of how to figure your outcomes is given below:

Note: When your percentage loss comes to a fractional number of slaves, round the number lost to the nearest whole number. In the example, 10% of 25 is 2.5, so the number was rounded to 3. Your teacher will help you where necessary.

Round Two: 1740: You are now ready to make your allocations for 1740. Use your total income from 1700 as your capital for this year. Base your decisions as to how many ships and slaves to send on what you have learned from trading in 1700.

Some changes have taken place since 1700. CAN YOU IDENTIFY SOME OF THESE CHANGES? HOW MIGHT THESE CHANGES AFFECT THE SLAVE TRADE? HOW MIGHT THEY AFFECT THE SUPPLY OF SLAVES? HOW MIGHT THEY AFFECT THE DEMAND FOR SLAVES? HOW MIGHT THEY AFFECT THE PRICE OF SLAVES? After you have considered these changes and their effects, your teacher will give you a 1740 Figure Sheet. Note the changes on this sheet from the 1700 sheet. Make your allocations as you did during the 1700 trading. After making your allocations draw a condition card for each ship, and figure your outcome.

After all of the traders in your class have figured their outcome for 1740, discuss the following questions.

a. Why do you think the value of slaves increased from 1700 to 1740? Give as many examples as you can of what you think may have affected this increase.

B. From your own experience, what conditions were most dangerous to your cargo? Why do you think this was so?

C. From your own experience, do you think it is more profitable to pack a lot of slaves on a few ships or to send more ships with fewer slaves on each one? Why?

Round Three: 1780: The game reopens in 1780. Many changes have taken place since 1740, and some of them are shown on the 1780 Figure Sheet. You can now put up to 250 slaves on each ship. The value of slaves has also increased. They now are priced at $150 each.

You also have some information that slave traders did not have. The graphs show cotton production in the U.S. from 1790 to 1860. Look at these graphs and try to figure out how the trend shown on them will influence the slave trade in the future. WHAT WILL HAPPEN TO THE DEMAND FOR SLAVES? WHY? Now look at the map on the page following the graphs. DOES THIS MAP SHOW SOMETHING THAT WAS RELATED TO THE SLAVE TRADE? IF SO, WHAT? HOW WAS IT RELATED TO THE SLAVE TRADE?

Now you may make your allocations for 1780. Use your total income from 1740 as your capital for this year. After making your allocations draw a condition card for each ship, and figure your outcome.

Round Four: 1820: This is the last round of the game. Many changes have taken place since 1780. One of the most important of these is that in 1807 the British outlawed the slave trade. WHAT EFFECTS WILLL THIS HAVE ON THE DEMAND FOR SLAVES? THE SUPPLY OF SLAVES? THE PRICE OF SLAVES? A look at the 1820 Figure Sheet will show you that the price of slaves has increased to $200. WHY DO YOU THINK THIS IS SO?

Because the trade is illegal in 1820, the risks have increased significantly. You may choose not to participate in trading this year. If you continue here are the possible outcomes:

A. You may be captured and lose EVERYTHING!

B. The slaves on one ship may revolt and WIPE OUT THAT SHIP!

C. You may get lucky and make it big!

There it is! If you want to try it, you know how to make your allocations. Remember, the more ships you send, the better are the chances of the British catching you.

SLAVE TRADE GAME — 3" X 5" CARDS

1700 white cards
SMOOTH VOYAGE, NO LOSS — 16
SMALL POX, Under 100 — 10% loss)- 8
Over 100 — 20% loss)
FOOD SHORTAGE, Under 100 — 10% loss) - 7
Over 100 — 20% loss)

1740 yellow cards
SMOOTH VOYAGE, NO LOSS - 9
SMALL POX, Under 100 — 10% loss) - 10
Over 100 — 20% loss)
FOOD SHORTAGE, Under 100 — 10% loss) - 10
Over 100 — 20% loss)
STORM, Under 150 — NO LOSS) - 10
Over 150 — 10% LOSS)
SLAVE REVOLT, 20% LOSS - 5

1780

1780 green cards
DISEASE, Under 200 — 20% LOSS) - 21
Over 200 — 50% LOSS)
STORM, Under 150 — NO LOSS) - 5
Over 150 — 10% LOSS)

SMALL POX, Under 100 — 10% LOSS) - 10
Over 100 — 20% LOSS)

FOOD SHORTAGE, Under 100—10% LOSS) - 10
Over 100 — 20% LOSS)
SMOOTH VOYAGE, NO LOSS — 10
SLAVE REVOLT, 50% LOSS — 14
20% LOSS — 15

1820 white cards
CAPTURE, WIPE OUT - 15
FOOD SHORTAGE, Under 100—10% LOSS) - 5
Over 100 — 20% LOSS)
SMOOTH VOYAGE, NO LOSS - 9
DISEASE, Under 200 — 20% LOSS) - 5
Over 200 — 50% LOSS)
SMALL POX, Under 100 — 10% LOSS) - 5
Over 100 — 20% LOSS)
STORM, Under 150 — NO LOSS) - 5
Over 150 — 10% LOSS)
SLAVE REVOLT, WIPE OUT - 15

SLAVE REVOLT, 50% LOSS - 15

1700 FIGURE SHEET

CAPITAL $1,500

SHIP NO.	NUMBER OF SLAVES (MAX. 150/SHIP)	COST/SHIP (MULTIPLY NUMBER OF SLAVES TIMES $10 AND ADD $500 OPERATING COST/SHIP)
1	25	$750
2	25	$750

$__________ SAVINGS

$1,500__________ TOTAL SHIPPING COST

$1,500__________ TOTAL

1700 OUTCOME SHEET

SHIP NO.	PERCENT LOST	NUMBER OF SURVIVING SLAVES	VALUE OF SLAVES (MULTIPLY NUMBER OF SURVIVING SLAVES TIMES $50)
			1
1	0	25	$1,250
2	10	22	$1,100

$__________ SAVINGS

$2,350__________ SHIPPING INCOME

$2,350__________ TOTAL INCOME

1700 FIGURE SHEET

CAPITAL $__________

SHIP NO.	NUMBER OF SLAVES (MAX. 150/SHIP)	COST/SHIP (MULTIPLY NUMBER OF SLAVES TIMES $10 AND ADD $500 OPERATING COST/SHIP)
1		$
2		$

$__________ SAVINGS

$__________ TOTAL SHIPPING COST

$__________ TOTAL

1700 OUTCOME SHEET

SHIP NO.	PERCENT LOST	NUMBER OF SURVIVING SLAVES	VALUE OF SLAVES (MULTIPLY NUMBER OF SURVIVING SLAVES TIMES $50)
1			$
2			2

$________________SAVINGS

$____________SHIPPING INCOME

$____________TOTAL INCOME

1740 FIGURE SHEET

CAPITAL $______

SHIP NO.	NUMBER OF SLAVES (MAX. 200/SHIP)	COST/SHIP (MULTIPLY NUMBER OF SLAVES TIMES $10 AND ADD $500 OPERATING COST/SHIP)
1		$
2		$
3		$
4		$
5		$

$____________________SAVINGS

$________________TOTAL SHIPPING COST

$____________________TOTAL

1740 OUTCOME SHEET

SHIP NO.	PERCENT LOST	NUMBER OF SURVIVING SLAVES	VALUE OF SLAVES (MULTIPLY NUMBER OF SURVIVING SLAVES TIMES $100)
1			$
2			$
3			$
4			$
5			$

$________________SAVINGS

$____________SHIPPING INCOME

$____________TOTAL INCOME

1780 FIGURE SHEET

CAPITAL $ ________

SHIP NO.	NUMBER OF SLAVES (MAX. 250/SHIP)	COST/SHIP (MULTIPLY NUMBER OF SLAVES TIMES $10 AND ADD $500 OPERATING COST/SHIP)
1		$
2		$
3		$
4		$
5		$

$ ________________ SAVINGS

$ ________________ TOTAL SHIPPING COST

$ ________________ TOTAL

1780 OUTCOME SHEET

SHIP NO.	PERCENT LOST	NUMBER OF SURVIVING SLAVES	VALUE OF SLAVES (MULTIPLY NUMBER OF SURVIVING SLAVES TIMES $150)
1			$
2			$
3			$
4			$
5			$

$ ________________ SAVINGS

$ ________________ SHIPPING INCOME

$ ________________ TOTAL INCOME

1820 FIGURE SHEET

CAPITAL $ ________

SHIP NO.	NUMBER OF SLAVES (MAX. 250/SHIP)	COST/SHIP (MULTIPLY NUMBER OF SLAVES TIMES $10 AND ADD $500 OPERATING COST/SHIP)
1		$
2		$
3		$
4		$
5		$

$ ________ SAVINGS

$ ________ TOTAL SHIPPING COST

$ ________ TOTAL

1820 OUTCOME SHEET

SHIP NO.	PERCENT LOST	NUMBER OF SURVIVING SLAVES	VALUE OF SLAVES (MULTIPLY NUMBER OF SURVIVING SLAVES TIMES $200)
1			$
2			$
3			$
4			$
5			$

$ ________ SAVINGS

$ ________ SHIPPING INCOME

$ ________ TOTAL INCOME

SELECTED BIBLIOGRAPHY

BLACKS

BIBLIOGRAPHIES

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Doctoral dissertations available on microfilm from 1935 to 1977 covering topics from social institutions and conditions, individual characteristics, economic conditions, education, history, political development, and the humanities.
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300 N. Zeeb Road
Ann Arbor, Michigan

Bibliographic survey: Negro in print. Negro Bibliographic and Research Center, Inc., 117 R. Street, N.E. Washington, D.C. 20002

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Published by a consortium of Black libraries. Focuses on bibliographies, book reviews, and source materials. Tries to keep up-to-date.

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Selected books about the Afro-American for very young children, K-2. Commonwealth of Massachusetts, Department of Education, Division of Curriculum and Instruction, Bureau of Curriculum Innovation, (182 Tremont St., Boston, Mass. 02111).

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Latimer, Bettye I.
1972 *Starting out right, choosing books about black people for young children.* Department of Public Instruction, Madison, Wis.

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1963 *The fire next time.* Dell, New York.

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Black fire. An anthology of Afro-American writing. Morrow Paperback Editions, New York.

Essays, poems, short stories and plays of over 70 Black writers (Stokely Carmichael, Harold Cruse, A.B. Spellman, Sun-Ra, Ed Bullins) searching for a definition of the Black sensibility. They address their work to black people and the Third World of Africa, Asia, and Latin America.

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The first book on jazz by a Black author.

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Combating the influence of Black stereotypes in children's books. *The Reading Teacher,* Vol. 27, No. 6 (March 1974), 540-44.

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The pictorial treatment of Afro-Americans in books for young children 1930-1968, *Elementary English,* Vol. 48, No. 7 (November 1971), 880-86.

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Bontemps, Arna, ed.
1963 *American Negro poetry.* Hill and Wang, New York.

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1973 *Image of the Black in children's fiction.* R. R. Bowker, New York.

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Carmichael, Stokely and Charles V. Hamilton
1967 *Black Power: The politics of liberation in America.* Vintage Books, New York.

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1971 *Steal away: slaves tell their own stories.* London.

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1965 *Dark ghetto: dilemmas of social power.* Harper and Row, New York.

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1974 *Marcus Garvey and the vision of Africa.* Vintage Books, New York.

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22 autobiographical sketches covering 200 years — Gustavus Vasa, Frederick Douglas, Billie Holiday, Langston Hughes, James Baldwin, Martin Luther King, Jr., Malcolm X, Bobby Seale, and others. Events leading to Black militancy and protest.

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1969 *Black history: a reappraisal.* Doubleday, Garden City, New York.

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1963 *The wretched of the earth.* Grove Press, New York.

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Franklin, John Hope
1969 *From slavery to freedom: A history of Negro Americans.* Vintage Books, New York.

Frazier, Thomas R., ed.
1970 *Afro-American history: primary sources.* Harcourt, Brace, and World, New York.

Giovanni, Nikki
Black feeling, black talk, black judgment. Morrow Paperback Editions, 112 pp.

Fiery poetry telling how the poet evolved from a girl who wanted to be a Raelet and sing with Ray Charles to a woman demanding, "Can you kill, nigger, can you kill?"

My house. Morrow Paperback Editions, New York. 95 pp.

Poetry that is personal and autobiographical; divided into 2 sections centering around poet's house, the rooms inside as well as outside. She writes of mothers and their children, of childhood memories, of Black leaders and Black Africa.

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1969 *Racial violence in the United States.* Chicago.

Includes accounts of slave insurrections of the 17th century to contemporary urban disturbances.

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1961 *Black drama anthology.* Signet, New York.

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Self-portrait by the co-founder of the Black Panther Party.

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1968 *For my people.* Arno Press, New York. 58 pp.

Collection of poetry. Won the Yale Younger Poets Award when it first appeared in 1942.

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Aardema, Verna
1960 *Tales from the story hat.* Illus. Elton Fax. Coward McCann, New York.

All but one of these stories are based on folk tales. The book shows that the Uncle Remus stories come from Africa Notes about the stories and a glossary contain useful information. Well told, excellent.

Abdul, Raoul
1972 *The magic of black poetry.* Illus. Dane Burr. Dodd, Mead, New York. (ages 12-up)

Collection of poetry written by black people all over the world over a number of years: many by notable living poets One section describes the poets.

Adoff, Arnold
1973 *Black is brown is tan.* Illus. Emily Arnold McCully. Harper & Row, New York. (Ages 3-8).

Interracial family. Author Adoff (who is white) is married to Virginia Hamilton (who is black). Concerns positive feelings **of warmth, energy, and togetherness and family members with good feelings about themselves. The story is written in a** kind of verse that may require some adult help for young children, but the book is a very useful, realistic, and positive one

1969 *Black out loud.* Illus. Alvin Hollingsworth. Macmillan, New York. (Ages 9-up).

Anthology of modern poems by black Americans. Consistently high quality of poetry. Wonderful variety

1970 *Malcolm X.* Illus. John Wilson. Crowell, New York. (Ages 7-10).

Tells simply and factually the details of Malcolm X's life. Specific recording of what Malcolm believed and what happened to him. Shows the heroic quality of his life.

1974 *My black me: a beginning book of black poetry.* Dutton, New York. (Ages 8-up).

Excellent anthology of black poetry dealing largely with black identity: families, history, pride. Includes brief description of poets.

Alexander, Rae Pace, and Julius Lester (eds)
1970 *Young and black in America.* Random House, New York. (Ages 11-up)

Collection of self-descriptive essays about eight black people who have made outstanding contributions. Introductory notes for each account aid the teacher.

Alexander, Martha
1971 *Sabrina.* Dial Press, New York. (Ages 4-7).

Sabrina is a very young child just starting school who is ashamed of her name because it is considered unusual She decides to be called Susan, and the children compete to see who will win her real name. She then decides that she wants it back. Sabrina is white; several of the children in the class and the teacher are black. A mild, everyday sort of book useful because of the integrated class.

Arkhurst, Joyce Cooper
1964 *The adventure of spider: West African folk tales.* Illus. Jerry Pinkney. Little, Brown, Boston. (Ages 7-11)

Stories from Liberia and Ghana about a clever and mischievous spider who usually outwits his foes, but sometimes he gets caught. The stories explain natural phenomena. Good-humored: no one gets badly hurt. One story is similar to the Uncle Remus "Tar Baby". Excellent book.

Bambara, Toni Cade
1971 *Tales and stories for black folks.* Doubleday, Garden City, New York. (All ages).

Stories about the lives of black people, told from a black perspective.

Banks, James A., and Cherry A. Banks
1974 *March toward freedom: a history of black Americans* 2nd ed. Fearon, Belmont, California.

Beim, Lorraine, and Jerrold
1945 *Two is a team.* Illus. Ernest Grichlow. Harcourt, Brace and World, New York. (Ages 5-8)

One of the earliest integrated stories tells about two boys – black and white – who are friends and play well together. Although many characters are in the story, both black and white, the integration is in the illustrations, not the text.

Blue, Rose
1969 *Black, black, beautiful black.* Illus. Emmett Wigglesworth. Franklin Watts, New York. (Ages 5-8).

Danita goes to the zoo where she sees all the beautiful, shiny, and attractive black objects and animals. Then she sees her own reflection – black and beautiful. Well done for self-image.

1970 *How many blacks in the world?* Illus. Harold James. Franklin Watts, New York. (Ages 5-8).

Brian, a bright, inquisitive boy, goes to Head Start. Joyfully written, the story shows how Brian grows aware that the world is larger than just the few blocks around his house and school.

1969 *A quiet place.* Illus. Tom Feelings. Franklin Watts, New York. (Ages 9-11).

The story of a black family who have successfully adopted children and particularly of Matthew, an adopted son who loves to read but has trouble finding a place that is quiet.

Bontemps, Arna (ed.)
1948 *The story of the Negro.* Alfred A. Knopf, New York.

1959 *Frederick Douglass.* Alfred A. Knopf, New York.

1963 *American Negro poetry.* Hill and Wang, New York. (Ages 10-up).

Diverse selection of poetry covers many years. Includes biographical descriptions of the poets.

Bryan, Ashley
1974 *Walk together children, black American spirituals.* Atheneum, New York. (Ages 6-up).

Woodcuts by Bryan, who selected the spirituals. Includes music and words to twenty-four songs. Valuable book.

Burt, Olive
1971 *Black women of valor.* Illus. Paul Frame. Messner, New York. (Ages 9-11).

The stories of four black women who demonstrated their courage and ability: Juliette Derricotte, Maggie Mitchell Walker, Ida Wells Barnett, and Septima Poinsette Clark. Also has a long list of other black women of valor. Valuable for black history. It would have been improved if the author had not referred to each of the women by her first name.

1969 *Negroes in the early West.* Illus. Lorence F. Bjorklund. Messner, New York. (Ages 9-11).

Outdated terminology doesn't detract from the value of the account of the role played by blacks in the development of the West. Many of the names in this book will be unfamiliar to the readers. Well-told descriptions of the lives of people.

Chambers, Bradford (ed.)
1968 *Chronicles of Negro protest.* Parents' Magazine Press, New York. (Ages 12-up).

Interesting and informative collection of documents and commentary related to black protest.

Chittenden, Elizabeth F.
1973 *Profiles in black and white: stories of men and women who fought against slavery.* Charles Scribner's Sons, New York.

Clifton, Lucille
1970 *The black ABC's.* Illus. Don Miller. Dutton, New York. (Ages 3-9).

An ABC book that presents a concept and explanation for each letter. An excellent vehicle for enhancing self-image.

1970 *Some of the days of Everett Anderson.* Illus. Evaline Ness. Holt, Rinehart and Winston, New York. (Ages 3-8).

Lively activities in the week of an energetic boy of six. The charm and personality of the boy emerge through the short poems, and the illustrations evoke the same feeling.

1973 *Don't you remember?* Illus. Evaline Ness. Dutton, New York. (Ages 3-7).

Desire Mary Tate, black, four years old, and very lively thinks she has the best memory in her family. Her family promises her all kinds of pleasant experiences "next time", and on her birthday they all remember. Realistic, loving, coping, but not downtrodden family.

1973 *Good, says Jerome.* Illus. Stephanie Douglas. Dutton, New York. (Ages 3-7).

Lovely series of conversations between Jerome and his elder sister, Janice Marie, as she helps him to resolve his fears and anxieties causing him to end up with a good feeling. Warm relationship between these two siblings who are pictured as black, but who could be any race.

Colman, Hila
1971 *End of the game.* Photographs by Milton Charles. World, New York. (Ages 8-12).

A useful mind-opening book on reverse discrimination in which a nine-year old black boy visits for 3 weeks with a well-to-do white family. The white mother over-compensates and never reprimands or punishes the black child, whose mother finally berates him for behaving like a "white man's fool" and goes after the white mother for her racism.

Corcos, Lucille
1972 *The city book.* Golden Press, New York. (Ages 3-10).

Useful information, integrated setting, covers many aspects of the city, with many details. Illustrations and text may overwhelm the younger child, but probably useful for the older child.

Dahl, Mary
1969 *Free souls.* Houghton Mifflin, Boston.

Davidson, Basil
1965 *A guide to African history.* Doubleday, Garden City, New York.

Dietz, Betty Warner, and Michael Babatunde Olatunji
1965 *Musical instruments of Africa.* John Day, New York.

Drisko, Carol F., and Edgar A. Toppin
1967 *The unfinished march.* Doubleday, Garden City, New York.

Editors of EBONY
1971 *The Ebony handbook.* Johnson Publishing Co., Chicago.

1973 *Ebony periodical history of black America.* 4 vols. Johnson Publishing Co., Chicago.

Fall, Thomas
1966 *Canalboat to freedom.* Dial, New York.

Feelings, Tom
1972 *Black pilgrimage.* Lothrop, Lee and Shepard, New York.
(Ages 12-up).

Autobiography of gifted black artist tracing his struggle in a white-dominated system, and his decision to leave America, his feelings about Ghana and his move to South America. Beautifully illustrated, clearly written text conveys a sense of self-respect and pride in being black.

Fife, Dale
1971 *Adam's ABC's.* Illus. Don Robertson. Coward, McCann and Geoghegan, New York. (Ages 6-10).

A book calculated to improve and support positive self-image of black children. The ABC's are introduced through a simple narrative describing Adam's pleasant day. Avoids stereotypes; useful, realistic illustrations and actions.

Folsom, Franklin
1973 *The life and legend of George McJunkin: black cowboy.* Thomas Nelson, Nashville. (Ages 10-up).

McJunkin was a competent cowboy, naturalist, meteorologist, and rancher who took many responsibilities and discharged them well.

Fox, Paula
1973 *The slave dancer.* Illus. Eros Keith. Bradbury Press, Scarsdale, New York. (Ages 11-up). (Newberry Medal)

Thirteen year old Jessie is kidnapped from New Orleans and forced to serve on a slave ship where he has to play the fife so that the slaves will exercise. When the ship runs into trouble, all but Jessie and Ras, a young slave, are killed. An old man, a fugitive from slavery, helps Ras to freedom. Jessie never wants to hear music again but otherwise seems strangely unchanged. Ugly, harrowing descriptions of the conditions of the slave ship and the cruelty of the crew; very well written, but absolves whites too easily.

Fraser, Kathleen, and Miriam F. Levy
1971 *Adam's world: San Francisco.* Illus. Helen Hipshman. Albert Whitman, Chicago. (Ages 5-7).

Adam lives with his mother, father, twin sisters, and a cat in San Francisco. The seaman father brings home cloth from Africa, which the mother makes into clothes for a street party. Beautiful book; describes the city and the warm, happy life of this black family.

Freedman, Florence
1971 *Two tickets to freedom.* Simon and Schuster, New York. (Ages 9-12).

The story of Ellen and William Craft, who escaped from slavery by using their wits. Their adventures before they escape to England. After the Civil War, they returned to the United States where they founded a school for poor rural black children. Good book.

Gaines, Ernest J.
1973 *The autobiography of Miss Jane Pittman.* Bradbury Press, New York.

Giovanni, Nikki
1971 *Spin a soft black song: poems for children.* Illus. Charles Bible. Hill and Wang, New York. (Ages 6-13).

A book of poems reflecting black experiences and feelings by a young black poet.

Glasser, Barbara, and Ellen Blustein
1973 *Bongo Bradley.* Illus. Bonnie Johnson. Hawthorn, New York. (Ages 7-11).

The story of Bradley Clark whose father is a jazz musician, and whose mother is a nurse. Bradley visits his father's family in North Carolina for the summer, and learns about his father's roots, about music, and more about the ways of his people.

Graham, Lorenz
1946 *Hongry catch the foolish boy.* Crowell, New York.

1969 *Whose town?* Crowell, New York.

David Williams, intelligent, quiet, and eighteen years old, wants to go to medical school after college. A series of tragic events makes everyone wonder whether they can ever be safe and comfortable again. David finally graduates from high school, with a scholarship for college, but there is not total hope that the future will be bright. Useful discussions in the book about Black Power – and what course of action to take. A sequel to *North Town* and *South Town* about David Williams and the struggles of his family.

Green, Robert L.
1973 *Daring black leaders.* Franklin Publishers, Milwaukee.

Green, Robert Ewell
1974 *Black defenders of America 1775-1973: a reference and pictorial history.* Johnson Publishing Co., Chicago.

Greenfield, Gloise
1974 *Phillip Hall like me, I reckon maybe.* Illus. Charles Lilly. Dial Press, New York. (Ages 8-11). Newbery Honor Book).

Beautifully illustrated book about a rural Arkansas black community with an 11-year old girl's adventures in a social and active community. The parents are proud of the children and want the best for them.

Hamilton, Virginia
1968 *The house of Dies Drear.* Illus. Eros Keith. Macmillan, New York. (Ages 10-up).

Mystery story about a Black family which purchases a very large, historic old house in Ohio that was a station on the Underground Railroad. A descendent of one of the slaves who hid there was bequeathed an underground cavern full of treasures— the cavern is under the house. Good adventure story, contains a message of black pride.

1974 *M. C. Higgins, the Great.* Macmillan, New York. (Ages 12-up). (Newbery Medal).

Complex story, but interesting, of a black family living in the mountains of Ohio. The unusual hero of the story is M.C. The story involves family love, pride, and the process of growing up.

1974 *Paul Robeson, the life and times of a free black man.* Harper and Row, New York. (Ages 12-up).

Well-written account of this talented and controversial man. The author sympathizes with and admires Robeson and hopes that his country will raise him to the position of esteem she feels that he deserves.

Hill, Elizabeth Starr
1967 *Evan's corner.* Illus. Nancy Grossman. Holt, Rinehart and Winston, New York. (Ages 5-8).

Evan lives in two rooms with his parents and five siblings. They share a kitchen with neighbors down the hall. Evan wants a place of his own, and his mother says that everyone can have a corner. Evan decorates and furnishes his corner, then helps his little brother to do the same. The mood is not depressed; all the members love, appreciate, and respect each other.

Hoexter, Corinne.
1970 *Black crusader, Frederick Douglass.* Rand McNally, Chicago. (Ages 10-up).

Sense of the man and his times. Well portrayed. Describes other figures, making it a valuable contribution to black history. Douglass emerges as a brilliant, courageous, farseeing man. The author respects her subject and handles it well.

Holt, Deloris
1971 *The ABC"s of black history.* Illus. Samuel Bhang, Jr. Ritchie Ward Press, Pasadena. (Ages 9-11).

Written by a black teacher. With each letter is the name of a black person who achieved much and who contributed to the struggle for freedom, both contemporary and past heroes and heroines. An impressive array of people about whom more should be known and taught.

1974 *On our way, poems of pride and love.* Photographs by David Parks. Knopf, New York. (Ages 8-up).

Twenty-two poems by black poets about the black experience. Visually and poetically beautiful.

Horvath, Betty
1966 *Hooray for Jasper.* Illus. Fermin Rocker. Franklin Watts, New York. (Ages 5-8).

In a black family living in the suburbs a warm relationship exists between Jasper and his grandfather. Jasper wants to be bigger, and following his grandfather's advice, does a good deed, and feels bigger. Pleasant story.

Howard, Vanessa
1972 *A screaming whisper.* Photographs by J. Ponderhughes. Holt, Rinehart and Winston, New York. (Ages 12-up)

A young black poet, born in 1955, who began writing at the age of twelve. Her poem "For My Children" could be used as a guide to writers: "My Children are unique," . . . . "my children have names." Some of her poems are bitter, some despairing, but all are insightful.

Hughes, Langston

1959 *The book of Negro folklore.* Arna Bontemps, ed. Dodd, Mead and Company, New York.

1963 *A pictorial history of the Negro in America.* With Milton Meltzer. Crown Publishers, New York.

1969 *Black misery.* Illus Arouni. Paul S. Eriksson, New York. (All ages.)

Short, to-the-point expansions on the theme of misery when one is black: learning that a slum is what you thought was home. Somewhat oversimplified but effective. Illustrations well done.

1969 *Don't you turn back.* Ed. Lee Bennett Hopkins. Illus. Ann Grifalconi. Knopf, New York. (Ages 11-up).

The title is from a line in the poem called "Mother to Son", and stresses the positive determination of the black people to keep on going, and their courage, despite the fact that "life for me ain't been no crystal stair."

Hunter, Kristin

1968 *Guests in the promised land.* Scribner's, New York.

1968 *The soul brothers and sister Lou.* Scribner's, New York. Pub. Avon. (Ages 12-up). (Council on Interracial Books for Children Award).

Louretta is one of eight brothers and sisters and mother at home, plus her sister's baby. Father has left home; sister was never married. Lou achieves success singing with a group and turns to acting to accomplish her goals. Her mother, a warm but beaten woman, is fearful and discouraging of her brother's and her ambitions. The book is realistic but bitter. Even fame and fortune do not constitute a happy ending.

Jackson, Florence

1973 *The black man in America: 1877-1905.* Franklin Watts, New York.

Jackson, Jesse, and Elaine Landu

1973 *Black in America: a fight for freedom.* Julian Messner, New York.

Johnston, Johanna

1970 *Paul Cuffe: America's first black captain.* Dodd, Mead, New York.

Jordan, June

1972 *Dry victories.* Holt, New York.

Reconstruction and Civil Rights eras told from Black perspective in Black dialect, directed at both black and white readers. Dialogue seems forced, but well illustrated.

1972 *Fannie Lou Hammer.* Crowell, New York.

Katz, William Loren

1971 *The black west: a documentary and pictorial history.* Rev. ed. Doubleday, Garden City, New York.

Keats, Ezra Jack

1962 *The snowy day.* Viking, New York. (Ages 3-6). (Caldecott Award).

Peter has a wonderful time playing in the snow. This first introduction to Peter and his family is slightly flawed by a slightly stereotypic image of the mother.

1964 *Whistle for Willie.* Viking, New York. (Ages 4-6).

Pleasant and sunny city setting in which Peter, an inventive child, tries to learn to whistle so that he can call his dog, Willie. He finally succeeds, and everyone is proud of him. Not at all stereotypic; Peter is a successful, excellent model.

1967 *Peter's chair.* Harper and Row, New York. (Ages 5-8).

Peter's parents are painting all his old furniture pink for his new baby sister. He feels left out, and taking the chair "runs away". Actually he remains close by, and when he hears his parents' supportive words and smells dinner, he decides to tolerate his sister and returns home.

1968 *A letter to Amy.* Harper and Row, New York. (Ages 5-8).

Peter writes a letter to Amy to invite her to his party. Amy is hurt by Peter through a misunderstanding, but she comes to his party and all is well.

1969 *Goggles.* Macmillan, New York. (Ages 5-7). (Caldecott Honor Book).

Setting is the now unfriendly city in a debris-filled lot. Peter finds a pair of motorcycle goggles. Bullies try to get them away from Archie and Peter, who finally escape.

1970 *Hi Cat.* Collier, New York. Pb. Macmillan. (Ages 5-8).

Archie and Peter perform on the city street, but Willie, the dog, and a cat spoil their theater. A fun story, in which the pictures are even more important than usual in a Keats book.

1971 *Apt. 3.* Macmillan, New York. (Ages 5-9).

Brothers Sam and Ben (whites) live in a run-down apartment house. Searching for harmonica music they hear being played, they finally find that a blind man in Apartment 3 has been creating the music. Perhaps Keats wants to show that whites also live in slums.

Kirn, Ann
1968 *Beeswax catches a thief.* Norton, New York. (Ages 4-8).

Adaptation of a Congo folk tale version of the Tar Baby story. Here it is the tortoise who is coated with beeswax and the jackal who gets caught. Nicely told and illustrated by the author.

Latham, Frank B.
1968 *The Dred Scott decision: March 6, 1857.* Franklin Watts, New York.

Lawrence, Jacob
1968 *Harriet and the promised land.* Verses by Robert Kraus. Simon and Schuster, New York. (Ages 6-10).

Paintings of black artist, Jacob Lawrence, form the book, accompanied by Kraus's verses. Powerful portrayal of Harriet Tubman's heroism. Winner of Brooklyn Art Book for Children Award, selected by the New York Times as one of the best-illustrated children's books of the year.

Lester, Julius
1969 *Black folktales.* Illus. Tom Feelings. Grove Press, New York. (Ages 10-up).

Retelling of tales from Africa, the South, and from black sections of cities. Militant, angry and antiwhite, the white man always is the enemy. Excellent illustrations. The book increases the reader's store of perceptions and events.

1968 *To be a slave.* Illus. Tom Feelings. Dial Press, New York. (Ages 12-up). (Newbery Honor Book).

Tells in slaves' own words what it means to be a slave, from the transportation of slaves from Africa to the time after Emancipation. Leads to a better understanding of the time and the people. Bibliography adds to the potential sources of information. A very powerful, well-constructed, important book.

1972 *The knee-high man and other tales.* Illus. Ralph Pinto. Dial Press, New York. (Ages 3-8).

Retelling of tales of trickery and allegorical competition from slavery times. Well told.

1972 *Long journey home, stories from black history.* Dial Press, New York. Pb. Grove Press. (Ages 12-up). (National Book Award Finalist).

Fascinating and very well told accounts of people who should be known though they didn't make giant marks in the history books. Demonstrates that many black people were the source of their own freedom. A very important book.

Mathis, Sharon Bell
1974 *Listen for the fig tree.* Viking, New York. (Pb. Avon.) (Ages 12-up).

Kwanza, an African celebration, figures strongly in this complex and interesting story. Muffin Johnson, the 16 year old heroine, is blind, and the black community is very important to her and supports her. Stresses the sense of community and black identity.

McGovern, Ann
1969 *Black is beautiful.* Illus. Hope Warmfeld. Four Winds Press, New York. Pb. Scholastic. (Ages 5-8).

Beautiful photographs describing the beauty of blackness, with poetic text. Pictures different kinds of people. A good book to reinforce positive self-image or to change negative perspectives.

Meltzer, Milton, ed.
1964 *In their own words: a history of the American Negro, 1619-1865.* Crowell, New York.

Meltzer, Milton, and August Meier
1966 *Time of trial, time of hope: the Negro in America: 1919 to 1941.* Doubleday, Garden City, New York.

Mendoza, George
1971 *And I must hurry for the sea is coming in.* Illus. DeWayne Dalrymple. Prentice-Hall, Englewood Cliffs, New Jersey. (Ages 8-up).

Young black child, pictured as the captain of a large, beautiful sailboat, handles the ship masterfully and overcomes all obstacles. The reader knows that this child will persevere and overcome even though the reader sees, at the end, that the child is really sailing a toy boat in water from a fire hydrant in the city. The rest of the book is his fantasy. Beautifully done.

Meriwether, Louise
1973 *Don't ride the bus on Monday: the Rosa Parks story.* Prentice-Hall, Englewood Cliffs, New Jersey.

Mitchison, Naomi
1968 *African heroes.* Farrar, Straus, and Giroux, New York.

Petry, Ann
1955 *Harriet Tubman: conductor on the Underground Railroad.* Crowell, New York.

Radford, Ruby L.
1973 *Mary McLeod Bethune.* Putnam's, New York.

Shearer, John
1970 *I wish I had an Afro.* Cowles Books Co., New York.

Sterling, Philip and Rayford Logan
1967 *Four took freedom.* Doubleday, Garden City, New York.

Stevenson, Janet
1971 *The Montgomery bus boycott: December, 1955.* Franklin Watts. New York.

Toppin, Edgar A.
1973 *The Black American in United States history.* Allyn and Bacon, Boston.

Weik, Mary Hays
1968 *The jazz man.* Atheneum, New York.

White, Ann Terry
1972 *North to liberty: the story of the Underground Railroad.* Garrard, Champaign, Ill.

Washington, Booker T.
1963 *Up from slavery.* Doubleday, Garden City, New York.

Udry, Janice May
1968 *What Mary Jo shared.* Scholastic, New York.

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HERITAGE OF THE NEGRO NET INVAVC 1965
30 min. sd. b/w

Black history explored through civilization and achievements of ancient Africa and significance to modern American Blacks. Emphasizes that white historians ignore old sub-Saharan African civilizations. Art, sculpture, and modern pageantry reflect the old cultures.
Indiana University CS 1661 9.50

JESSEE FROM MISSISSIPPI EBEC 1971 15 min. color

Adjustments and problems of a black family after one year in the city away from their country home in Mississippi are shown. (Part of Newcomers to the City series).
North Carolina Film Library.

JOSHUA ACI 1968 15 min. b/w

Portrayal of a Harlem Negro boy's inner conflicts when he wins an athletic scholarship to a Texas college. An encounter with a white boy in the park leads to the hopeful possibility of harmonious relationships between the two races. Film is designed to provoke discussion.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

LONNIE'S DAY CORT 1969 14 min. sd. b/w

One day in the life of an 8-year old black boy living in a highrise ghetto apartment building. At home, school, social group. Shows contrast between his dream world of rock-and-roll singers and the reality of conflict in his home. Shows his defenselessness against the pressures of his environment and what kind of teenager he will become.
Indiana University CS 2063 8.75

LOSING JUST THE SAME (IU) 1967 60 min.

Single family in California illustrates hopes and despair of ghetto blacks. The mother supports 10 children on welfare checks but dreams of success for her children. Teenage son has to drop out of school to get a job to fulfill his dream of owning a car. Illustrates culture-of-poverty concept. (NET)
Penn State 60107 12.00

MARTIN LUTHER KING, JR.: FROM MONTGOMERY TO MEMPHIS FA 1969 b/w 27 min. jh-sh-c-a

Traces the life of Martin Luther King when he first rose to national prominence as a result of his leadership in a struggle against bus segregation in Montgomery, Alabama, to his Nobel Peace Prize in 1964 and his assassination in Memphis on April 7, 1968.

UNCC MP 322
UNSC 7.50

A MORNING FOR JIMMY NUL 1961 25 min. b/w

The story of a young Black youth who encounters discrimination while seeking employment. Tries to show that with proper education and training he can obtain employment in any field and achieve a secure place in society.
North Carolina Film Library.

THE NEGRO AND THE SOUTH NET:INUAVC 1965
30 min. sd. b/w

Shows "southern way of life" through interviews with Negroes and whites in Mississippi: Mayor; sheriff; judge; black teacher; mechanic; minister.
Indiana University CS-1662 9.50

NEW MOOD IU 1965 30 min. b/w

A new Negro militancy followed the Supreme Court decision of 1954 and characterized the next decade of the Civil Rights struggle. Its impact is described in the words of outstanding Negro poets and authors by the narrator, Ossie Davis. (Part of History of the Negro People Series).
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

NO MAN IS AN ISLAND CAROUF 1961 29 min. b/w

The story of two young men — a white man and a black man — who develop a lasting friendship during their army service. Both are confronted with the fears and prejudices of their families and friends when they try to maintain their friendship in civilian life. The question of the Black joining the congregation of the white man's church is included. Presented in an interesting dramatic technique, the film is a good discussion starter.
Charlotte-Mecklenburg Public Library.
North Carolina Film Library.

OF BLACK AMERICA SERIES BFA 1968 color

BLACK HISTORY: LOST, STOLEN OR STRAYED
BFA 1968 54 min. color

Narrator Bill Cosby discusses contributions the Negro has made throughout the history of the United States that have not been included in the history books. Scenes from vintage movies portray the Negro as inferior. Final scene is a classroom of black children in which the teacher attempts to instill a strong self-image in each black child.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.
USC 23.00

BLACK SOLDIER BFA 1968 26 min. b/w el-jh-sh-c-a

The history of black American participation in America's wars from the Revolution to the Vietnamese conflict.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.
USC 7.00

BODY AND SOUL — PART I: BODY BFA 1968
24 min. color

Studies the history of the Black American's contributions to sports in the United States. Harry Edwards, leader of those who threatened to boycott the 1968 Olympic Games is interviewed along with leading Black athletes: Tommie Smith, Lee Evans, Charlie Greene, Jim Hines and Ralph Boston. Narrated by Harry Reasoner.
North Carolina Film Library.

BODY AND SOUL — PART 2: SOUL BFA 1968
28 min. color

Singer Ray Charles explains how the frustration and depression of the Black American in the United States gave rise to spirituals, revival music, jazz, the blues, and soul

music. Also includes performances by singers Mahalia Jackson, Billie Holliday, and Aretha Franklin.
North Carolina Film Library.

HERITAGE OF SLAVERY BFA 1968 53 min. color el-jh-sh-c-a

The nature of slavery and slavery's effects on both blacks and whites in the pre-Civil War period. Emphasizes that oppression breeds rebellion, pointing out that there were at least 250 slave revolts in America.
Charlotte-Mecklenburg Public Library.
North Carolina Film Library.
USC 23.00

OMOWALE: THE CHILD RETURNS HOME IU 1965 30 min. b/w

John Williams, Mississippi-born novelist, goes "home" to Africa to find what Africa is to an American Negro. He observes on returning, "Once you understand your roots and place them in proper historical perspective, you really have no reason to go home again — especially to one seven generations removed from you." (Part of History of the Negro People Series)
North Carolina Film Library.

THE QUIET ONE TEXF 68 min. b/w

Re-release of prize-winning classic documentary of the late 1940's. The film, shot on the streets of Harlem, shows the effects of the ghetto on a 10-year old Black, Donald.

A SLAVE'S STORY: RUNNING A THOUSAND MILES TO FREEDOM LOCA 1972 29 min. color jh-sh-c-a

A dramatization of William and Ellen Craft's actual escape from slavery in 1848, introduced by their great-granddaughter, who sets the background of the story and establishes its authenticity. Follows their journey from Georgia to Philadelphia and their subsequent migration to London to escape the Fugitive Slave Law.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.
USC 12.45

THE SNOWY DAY WWS 1964 6 min. color

Animated version of the children's book of the same title by Ezra Jack Keats. Story of a small boy's delight as he discovers the joy of playing in a city snowfall.
North Carolina Film Library.

TEDDY NIMH 1971 color 17 min.

Describes the experiences of a black teenager, focusing on his views of the system and showing his relationship with the church, school, and community.
UNCC MP 249

A TRUMPET FOR THE COMBO SF 1966 3 min. b/w

An open-ended discussion film. The problem is presented through a story of two boys, one white and the other black, who try out as trumpet players for a high school combo. It is indicated that the white boy is the better player, yet pressure is brought for the boys to accept the black who needs the experience.
Charlotte-Mecklenburg Public Library.
North Carolina Film Library.

WALK IN MY SHOES MGHT 1963 54 min. b/w

Examines the world of the Black American. Shows blacks from all walks of life, such as a taxi driver and comedian, Dick Gregory, and presents their opinions on race relations.
North Carolina Film Library.

VOTE — AND THE CHOICE IS YOURS OP 1964 28 min. b/w

After state-wide research and door-to-door interviews in Cumberland County, students of Fayetteville State University describe why the Negro often fails to participate in voting and other democratic processes. This is a film made in response to Governor Terry Sanford's challenge that Negroes "turn toward civic enterprise and translate physical action into intelligible dialogue with the entire community." (Part of Minority Report Series).
Charlotte-Mecklenburg Public Library.
North Carolina Film Library.

WE'RE NOT ALONE NCFB 1964 28 min. b/w

Bennett College students from North Carolina and from Panama discuss the common aspiration of the world's non-white population. This film is one of a series produced in response to Governor Terry Sanford's challenge that Negroes "turn toward civic enterprise and translate physical action into intelligible dialogue with the entire community." (Part of Minority Report Series).
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

WHISTLE FOR WILLIE-6 WWS 1965 6 min. color
WHISTLE FOR WILLIE-8 OP 1967 8 min. color

Animated (6) version or filmed reading (8) of the children's book of the same title by Ezra Jack Keats. A little boy named Peter tries very hard to whistle so that he can call his dog. After a great deal of effort, he succeeds.
North Carolina Film Library.

WILLIAM: FROM GEORGIA TO HARLEM LOCA 1971 15 min. color

Willie moves from a farm in Georgia to Harlem. This is the story of his adjustment to life in a big city ghetto. His cousin and he discover that each can learn much from the other. Willie earns the respect of his cousin and the other boys when he refuses to leave a friend who is being beaten by a gang of bullies. (Part of The Many Americans Series).
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

FILMS — **Biographical**

THE ANGRY PROPHET: FREDERICK DOUGLASS NCBEE 1970 24 min. color

Traces the career of Frederick Douglass, the leading Black spokesman of his time, showing his activities in the Abolitionist movement and his later campaign for equal rights which lasted until his death in 1894.
North Carolina Film Library.

BENJAMIN BANNEKER: MAN OF SCIENCE EBEC 1971 9 min. color

AUDIO-VISUAL MATERIALS

BLACKS

FILMS — General

AFRO-AMERICAN MUSIC, FIRST HERITAGE CGWEST 1969 16 min. color

From the talking drums of West Africa to contemporary rhythm and blues, 250 years of Black America's contributions to our history and music are portrayed. Film explores the beginnings of the spiritual-gospel, the Blues, Ragtime, Dixieland, Jazz, the swing era. Contributions of many artists are included: W.C. Handy, Stephen Foster, Duke Ellington, George Gershwin, Louis Armstrong.
North Carolina Film Library.

AUTOBIOGRAPHY OF MISS JANE PITTMAN. LOCA 1974 110 min. color

Feature film made for television based on novel by Ernest J. Gaines. Directed by John Korty. Stars Cicely Tyson as Jane Pittman. Story begins in 1962 on the occasion of her 109th birthday. Moving back in time to 1862, film retraces Miss Jane's life from a 10-year-old slave on a Louisiana plantation to confused freedom after the Civil War, reconstruction, her marriage, the martyrdom of her foster son. At the age of 100, she meets the test as she leads a Civil Rights protest march.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

ALL THE WAY HOME. DYN n.d. 30 min. b/w

A dramatic presentation of the effect on a "white" suburban community when a homeowner decides to sell his house to a black family. It attempts to focus attention on the problem before integration occurs and raises such questions as: Do land values depreciate? Can we have Black neighbors and friends? The question of how this community might have educated itself for the problem is left open for discussion by the audience.
North Carolina Film Library.

BLACK AND WHITE: UPTIGHT. BFA 1969 25 min. color

Narrated by Robert Culp, film explores social and economic differences that exist between blacks and whites. Ways to solve problems caused by prejudice are suggested. Subtle and unconscious manifestations of prejudice are included.
North Carolina Film Library.
Charlotte-Mecklenburg Library.

A BLACK EXPERIENCE DIBIE n.d. 25 min. color

Traces the folklore of the Black American from the days of slavery through the present. An informative and entertaining account of folk tales and songs that evolved from the black culture.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

BLACK MUSIC IN AMERICA LOCA 1971 28 min. color

History of the black man's contributions to American music is traced in performances of great black musicians. Included are Louis Armstrong, Mahalia Jackson, B.B. King, and Nina Simone.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

BLACK PEOPLE IN THE SLAVE SOUTH, 1859 EBEC 1972 11 min. color

Depicts the harsh treatment that slaves received from white planters and politicians in the South in 1850.
North Carolina Film Library.

BLACK ROOTS AMDOC 1970 61 min. color 2 rls.

Portrays the beauty, anger and pride of the black communities in the United States.
UNCC — MP 212

DIARY OF A HARLEM FAMILY PBL—NET 1968 20 min. sd. b/w

Plight of black family in New York City's Harlem shown through photos of Gordon Parks. Education, job opportunities, food lack, inadequate healing, alcoholism, hostility, violence. Shows importance of poverty agencies and leaves family's problems unsolved.
Indiana University CS-1953 7.75

EVAN'S CORNER BFA 1969 24 min. color

Based on the book by Elizabeth Starr Hill. Story of a black family living in a 2-room flat and how Evan yearns for a corner all to himself.
Charlotte-Mecklenburg Public Library.
North Carolina Film Library.

FREE AT LAST IU 1965 30 min. b/w

The American Negro's history from emancipation to the end of World War II is developed through dramatic readings from the works of four major Negro figures — Frederick Douglass, Booker T. Washington, W.E.B. DuBois, and Marcus Garvey. (Part of History of the Negro Series)
North Carolina Film Library.

GOODBYE TO CAROLINA OP 1964 28 min. b/w

Students from North Carolina A. and T. University in Greensboro describe the type of economic opportunities available to the Negro college graduate who seek careers outside the State. This film is one of four in the Minority Report Series made in response to Governor Terry Sanford's challenge that Negroes "turn toward civic enterprise and translate physical action into intelligible dialogue with the entire community."
(Part of Minority Report series).
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

HERITAGE IN BLACK EBEC 1969 27 min. color

Old prints, painting, still photographs of the Civil War, old and contemporary motion pictures are used to identify the contributions of black people to the history of the United States. Starts with Crispus Attucks at the Boston Massacre and progresses through an illustrious list of names to Dr. Martin Luther King. Shows discoveries and inventions of the Blacks.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

A brief biography of Black American scientist Benjamin Banneker.
North Carolina Film Library.

BISHOP TURNER: BLACK NATIONALIST EBEC 1970 9 min. color

Traces the black nationalism movement in America and the lasting influence of its pioneer, Bishop Henry McNeal Turner, the first black chaplain in the Union Army, who became spokesman for a back-to-Africa movement because of continued racial problems after the Civil War.
North Carolina Film Library.

BOOKER T. WASHINGTON OP 1951 18 min. b/w el-jh-sh-c-a

Life and accomplishments of famous Negro educator, beginning with his childhood to his difficulties in establishing and continuing Tusgegee Institute.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

USC 3.60

GEORGE WASHINGTON CARVER ART 1959 12 min. color

A brief biological sketch which centers on Dr. Carver's presentation before the United States Congress of his research with the peanut.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

GOT TO TELL IT: A TRIBUTE TO MAHALIA JACKSON PEHNIX 1974 34 min. color

A portrait of the late Mahalia Jackson which emphasizes the joys and triumphs of her life.
North Carolina Film Library.

HARRIET TUBMAN AND THE UNDERGROUND RAILROAD MGHT 1964 54 min. b/w jh-sh-ad

Shows the Underground Railroad, Harriet Tubman's role, her subsequent escape and her personal story, and the conflicts and trials involved in a slave's flight to freedom.
Charlotte-Mecklenburg Public Library.

I HAVE A DREAM....THE LIFE OF MARTIN LUTHER KING BFA 1968 35 min. b/w jh-sh-c-a

Story of this dedicated man's life and the forces that brought him to the leadership of his people are explored. Film brings a better understanding of the philosophies and ideals that he exemplified.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.
USC 9.60

I'M A MAN MGHT 1970 20 min. color

Documents the personal and ideological struggle of black militant John Barber. Explains why John Barber and his fellow black intellectuals turned to radical black militancy.
North Carolina Film Library.

JACKIE ROBINSON SF 1965 26 min. b/w

The life story of Jackie Robinson in his two roles; a great athlete and a Black pioneer and leader, a successful Black businessman and a champion for the rights of Black Americans.
North Carolina Film Library.

MARIAN ANDERSON LES 1953 27 min. b/w

Her early life as a young singer is described. She is shown preparing for her concert season and performing in numerous places.
North Carolina Film Library.

PAUL LAURENCE DUNBAR: AMERICA'S FIRST BLACK POET PFP 1972 23 min. color

A collage of still pictures, paintings, African art, film dramatizations, poetry and story readings, and biography. Produced on the hundredth anniversary of his birth as a tribute to this first American black man to be recognized as a poet.
North Carolina Film Library.
Charlotte-Mecklenburg Public Library.

WEAPONS OF GORDON PARKS MGHT 1968 28 min. color

Written and directed by Black artist, Gordon Parks, the film searches out the inner man as he describes the poverty of his childhood, his closely knit family, his early jobs and experiences in Harlem as a teenager, and his ultimate achievement in his chosen profession as photographer, writer, composer-pianist.
Charlotte-Mecklenburg Public Library.
North Carolina Film Library.

FILMSTRIPS

AFRO-AMERICAN HISTORY EBEC 7 filmstrips, sound, color

Presentation of general view of Afro-American history.

AMERICAN NEGRO PATHFINDERS BFA 6 filmstrips - $48. Grades 7-9

Contributions to America society by six Black leaders who used constructive action rather than violence. Includes Dr. Ralph Bunche, Dr. Mary McLeod Bethune, Gen. Benjamin O. Savis, Jr., and Dr. Martin Luther King, Jr.

THE BLACK EXPERIENCE IN THE ARTS 4 filmstrips/ 2 cassettes Warren Schloat Productions, Inc.

Artists: Dean Nixon, Charles Gordone, Jacob Lawrence, James E. Jones,

BLACK LEADERS OF THE TWENTIETH CENTURY BFA Grades 7-9 $122.00

Set of 10 sound filmstrips with 5 cassettes or records telling stories of outstanding Black leaders of this century in the arts, sciences, and politics; includes Martin Luther King, Jr. and Malcolm X.

BLACK POLITICAL POWER 6 sound filmstrips

Social Studies School Service
Culver City, CA

BLACK POWER: WE'RE GOIN' SURVIVE AMERICA AMDOC 1968 15 min. color sh-c-ad

Stokeley Carmichael's historic address to the Black Panthers after his tour around the world. Also features the Uzozi Aroho Dancers.
Charlotte-Mecklenburg Public Library.

THE BLACK RABBITS AND THE WHITE RABBITS SCHLOAT 1970 8 min. color jh-sh-c-ad

Two communities, one of white rabbits, the other of black rabbits, live separately and happily until the white rabbits decide they can use the black rabbits to do menial tasks. The white rabbits capture and enslave some of their black neighbors, and tell the black rabbit children that they are basically inferior. Eventually a black rabbit questions this system, and a revolt results. Now the black rabbits are in power, and teach the white rabbit children that they are inferior. This continues until one day a white rabbit questions the system.
Charlotte-Mecklenburg Public Library.

BLACK TREASURES: A GUIDE TO THE STUDY OF NEGRO LIFE AND HISTORY (FS) (Record) COCA 1969 color 11 min. 86 fr. jh-sh-c-ad

Illustrates some of the major collections of books, original papers, art objects, and manuscripts in various parts of the country that tell the story of the black man in America.
Charlotte-Mecklenburg Public Library.

CHILDREN OF THE INNER CITY 6 filmstrips

Society for Visual Education, Chicago

THE DREAM AWAKE: THE BLACK EXPERIENCE IN AMERICA 7 filmstrips with cassettes, 33 study prints with captions, teacher's guide

Black history told by Blacks in their own idiom and perceptions.
Multicultural Multimedia Services.

FIVE BLACK AMERICANS AND THEIR FLIGHT FOR FREEDOM BFA $104.00 Grades 9-12

Series of 6 sound filmstrips and cassettes or records that looks at the lives of five political activists with similar ideals and goals but different methods of fighting prejudice and discrimination. Includes Malcolm X and Shirley Chisholm.

GROWING UP BLACK. Schloat Productions, Tarrytown, New York 4 sound filmstrips Int-jh

First-person accounts of experiences of growing up as Blacks in a white society. Could provoke role-playing games.
Multicultural Multimedia Services.

THE HARLEM RENAISSANCE AND BEYOND, PART I (FS) (Cassette) GA 19699 color 16 min. 111 fr. jh-sh-c-ad

An introduction to the black writers of the Harlem Renaissance in the 1920's and to the environment which inspired their work.
Charlotte-Mecklenburg Public Library.

THE HARLEM RENAISSANCE AND BEYOND, PART II (FS) (Cassette) GA 1969 color 15 min. 96 fr. jh-sh-c-ad

A look at the impact of the Depression of the 1930's and World War II on black literature after the Harlem Renaissance.

THE HISTORY OF BLACK AMERICA. Multicultural Multimedia Services. Intermediate-Adult. 8 sound filmstrips

A comprehensive history of the Black in America: slavery, contributions, to the present.

THE HISTORY OF THE BLACK MAN IN THE UNITED STATES. Educational Audiovisual, Pleasantville, New York. 8 sound filmstrips.

MINORITIES HAVE MADE AMERICA GREAT. Schloat Productions, Tarrytown, New York. 12 color filmstrips, in 2 sets. Sound.

The series covers Blacks, Jews, Italians, Irish, American Indian, Orientals, and Mexican Americans.

PROFILES OF BLACK ACHIEVEMENT: JAMES VAN DERZEE (FS) (Cassette) GA 1973 color 11 min. 79 fr. jh-sh-c-ad

Details the life and work of black photographer James Van Derzee, active in the early part of the 20th century.
Charlotte-Mecklenburg Public Library.

PROFILES OF BLACK ACHIEVEMENT: MARGARET WALKER ALEXANDER (FS) (Cassette) GA 1973 color 15 min. 86 fr. jh-sh-c-ad

A look at black poet, novelist, and educator Margaret Walker Alexander's life and work.
Charlotte-Mecklenburg Public Libarry.

RUSH TOWARD FREEDOM. Multicultural Multimedia Services. 8 filmstrips with cassettes.

Civil Rights Movement.

THE SEARCH FOR BLACK IDENTITY. New York Guidance Association, 1970.

SILHOUETTES IN COURAGE. Multicultural Multimedia Services. Intermediate-Adult. 18 tape cassettes.

Black history from African civilizations to 1964.

A SOCIAL HISTORY OF BLACK AMERICANS. BFA $74.00 Grades 7-9

Draws on original photographs from the 19th century to the present to document the history of life in Black America. Six sound filmstrips with records or cassettes.

THEY HAVE OVERCOME. Multicultural Multimedia Services. Intermediate-Jr. High. 5 sound filmstrips.

Five famous Black Americans tell their stories: Gordon Parks (photographer), Claude Brown (author), Dr. Dorothy Brown (surgeon), Dr. James Comer (psychiatrist), and Charles Lloyd (jazz artist).

ADDITIONAL SOURCES OF INFORMATION

BLACKS

RESOURCE ORGANIZATIONS

Black Studies Program
University of North Carolina at Charlotte
UNCC Station
Charlotte, N. C.
Phone (704) 597-2371

Johnson C. Smith University
J. C. Smith Choir
R. W. Johnson Spiritual Choir
J. C. Smith Band
Charlotte, N. C.

NAACP
1790 Broadway
New York, New York 10019

National Council of Negro Women, Raleigh Chapter
Mrs. Maybe Jordan, Pres.
211 Bledsoe Ave.
Raleigh, N. C. 27601
Phone (919) 833-3034

National Scholarship Fund for Negro Students (NSSFNS)
1776 Broadway
New York, New York 10019
or
965 Hunter Street N.W.
Atlanta, Georgia 30314

North Carolina Federation of Negro Women
Mrs. Reather Whitely, Pres.
2916 Little John Road
Raleigh, N. C. 27601
Phone (919) 831-2033

AFRO-American Association
Spirit Square
110 East Seventh Street
Charlotte, N. C. 28202
Phone (704) 372-9664
374-1565

GUEST SPEAKERS

Linda B. Bragg
University of North Carolina at Greensboro
Greensboro, N. C. 27412

(Author, poet, lecturer, teacher of courses on Black literature)

Clayton G. Holloway
Director of Black Studies Program
Appalachian State University
Boone, N. C. 28608

Dr. B. Maxwell
J. C. Smith University
Charlotte, N. C.

(Lecturer, Black activist and author)

Elaine M. Newsome
Director of Black Studies
Fayetteville State University
Fayetteville, N. C. 28301

(Lecturer and author)

Dr. Helen Othow
Director of Black Studies
Johnson C. Smith University
Charlotte, N. C.

(Black activist, lecturer, author)

Joyce Pettis
Director of Black Studies
East Carolina University
Greenville, N. C. 27834

(Author and lecturer)

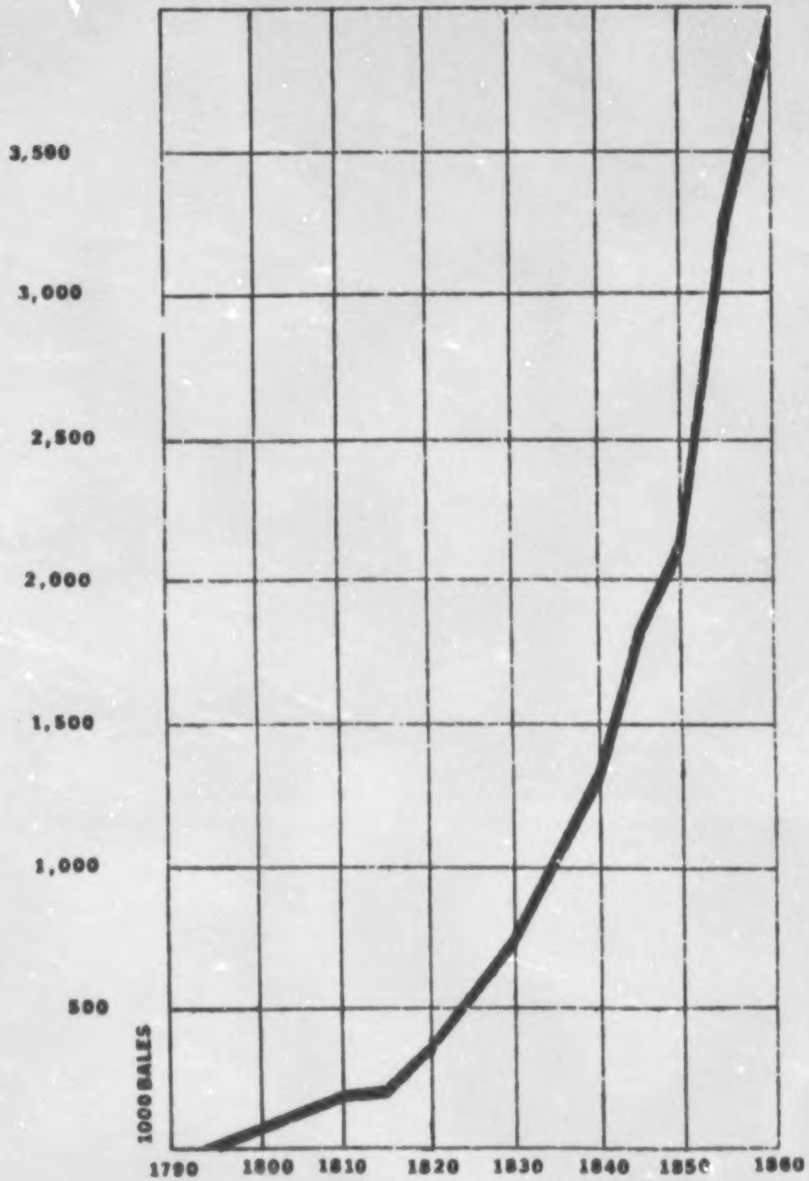
MUSEUMS

Afro-American Cultural Center and Service
Charlotte, N. C.

Mint Museum
African Art Collection
501 Hempstead Place
Charlotte, N. C.

261

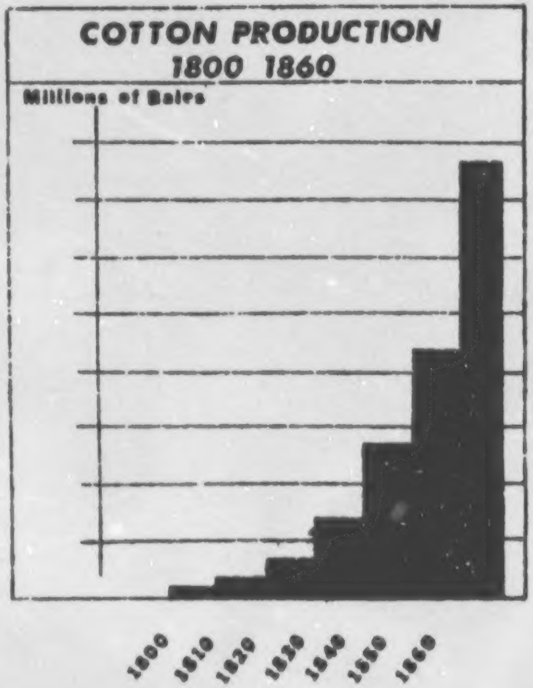
Cotton Production 1790·1860



Cotton gin was invented in 1793

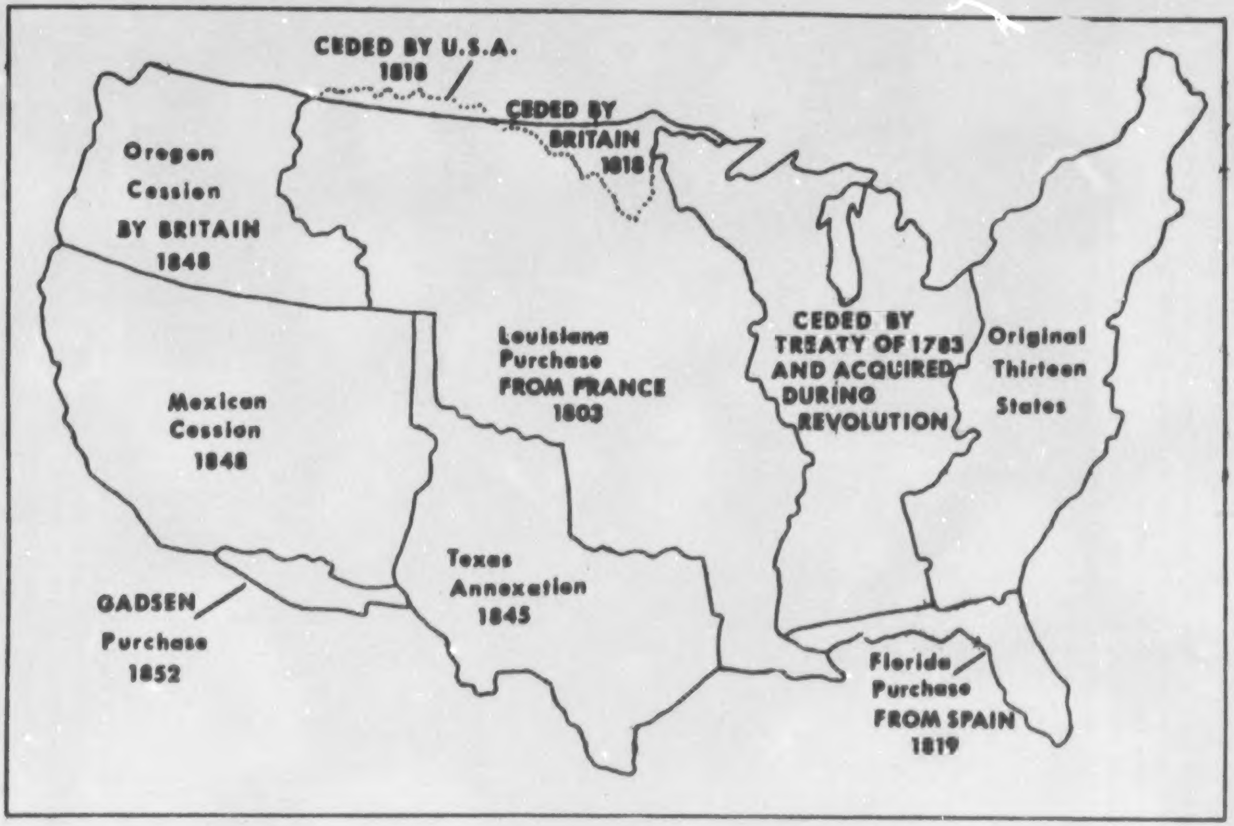
262

COTTON PRODUCTION



263

The Westward Growth of the UNITED STATES


CEDED BY U.S.A. 1818
CEDED BY BRITAIN 1818
Oregon Cession BY BRITAIN 1848
Louisiana Purchase FROM FRANCE 1803
CEDED BY TREATY OF 1783 AND ACQUIRED DURING REVOLUTION
Original Thirteen States
Mexican Cession 1848
Texas Annexation 1845
GADSEN Purchase 1852
Florida Purchase FROM SPAIN 1819

ENGLISH

Speaking in general terms, it probably may be said that Americans of English descent do not consider themselves Anglo-Americans or members of an ethnic group but "Americans," members of the dominant society. However, a resource manual looking at the ethnic background and composition of any state cannot disregard the impact of the English emigrants to America, since American culture bears a distinct English flavor, and the Anglo-Americans have come to be regarded as the host society.

Although the English were not the first European emigrants to the New World, they were the first to colonize in force. There appear to have been two main periods of English emigration: the colonial period to the Revolutionary War, and the industrial period from 1820 to 1929. In 1790 nearly two-thirds of the population of more than three million were of English origins, and the proportions were larger in Virginia and Massachusetts. Between 1820 and 1929 well over 2.5 million English came to the United States.

Although presently the English population is relatively evenly distributed by state, more so than any other major group of national origin, colonial population concentrations were located on the east coast from New England to the boundary of Florida. The nature of English settlements in the north were significantly different from those in the south, which were also earlier. Generally, the South was settled by gentlemen adventurers, country gentry, yeoman freeholders, and tenant farmers, with some tradesmen, weavers, and laborers, and a scattering of the poor: paupers, vagrants, pickpockets, prostitutes, and orphans, while the North was, for the most part, settled by Puritans. Not only were the settlements different, the cultures of life styles that emerged in these two areas also became significantly different.

During the early seventeenth century, with the increased importance of sheepraising and wool, English Parliament enacted new laws which had devastating effects on both the small farmers and the tenant farmers. While the freeholders lost rights to lands they had previously tilled to pasturage for sheep, they received small farms as compensation. Tenant farmers lost their lands completely since they had no technical title to them, and, in addition, landlords engaged in a practice known as "rent racking," which resulted in increases of several hundred percent in rents, while wages remained low. The scarcity of land led to unemployment and increased vagrancy, creating the notion that England was overpopulated.

While the gentry chose to emigrate to America seeking gold, power, and glory, made possible by the land grants from the Crown and the stock companies which supported the colonizing ventures, farmers chose to emigrate seeking better economic conditions than those then existing in England. Reasons for emigration, then, included economic causes, due to the belief that England was overpopulated and the growing importance of mercantilism (the colonies could produce raw materials for Mother England, and would also consume England's surplus of goods), the desire for wealth and adventure, and the national welfare (by sending the unemployed and poor to the colonies where there was employment, they would be helping them and at the same time ridding England of the "wretches.").

The first colonies in the South were private business ventures financed by joint stock companies, and generally the town or village settlements were located in a small area of the total land area granted to the charter company. Since many of those who received the charters were members of the nobility, large landed estates owned by the wealthy were predominant in Virginia, Maryland, South Carolina, and Georgia. Land ownership came to be the hallmark of quality and prestige in the South.

The Southern colonies were modeled after the English political institutions. County commissioners, similar to county squires in England, were appointed by the governors of the colonies, and were concerned with county matters ranging from personal and economic to legal and judicial issues. Important for the future growth of America was the conviction that the colonists were free Englishmen with a constitutional government and civil liberties.

The economic basis for the large plantations of the gentry was the first crop with a trade value, tobacco. However, tobacco required a substantial labor force for its cultivation, care, and harvesting. The Carolina Colony was established with the intent of having "peasants" to work the land, but they never came, and slavery was an economic institution from the start.

While the South was colonized by gentry affiliated with the Church of England, the North was to all intents and purposes colonized by the Puritans. The Puritans actually were composed of several sects who were agreed that the Church of England needed to be purified, that the Bible should be the basis of worship rather than the Prayerbook, that ritual should be simplified, and that there should be a strict observance of the Sabbath. However, they were unable to agree upon the means to accomplish this. The Presbyterian Puritans favored a central church government, while the Congregationalists, the founders of the Massachusetts Bay Colony, favored autonomous congregations. The most extreme group of Puritans were the Pilgrims, who settled Plymouth Colony.

All groups of Puritans came to America for two basic reasons: economic and religious freedom. Puritan emigration was somewhat later than emigration to the southern colonies, beginning in force about 1629 or 1630. At this time continental nations were engaged in the Thirty Years War, which meant that England's trade and export of woolens was halted and weavers and spinners were unemployed. Economic conditions worsened by bad harvests in these same areas, made conditions difficult for the Puritans. Religion also played a significant role in the Puritan emigration to America. The Puritans were antagonized by the rule of Charles I, who persecuted the Puritans for their deviation from and criticism of the Church of England. Puritan reform leaders often were jailed, fined, or even tortured by branding or mutilation. Some Puritan groups, such as the Pilgrims, sought refuge in other European countries, like Holland, but most of Europe at that time was Catholic, and with the fear that Spain might regain control over Holland subjecting the Puritans to the Inquisition, the Puritans migrated to the New World. Between 1630 and 1643, 20,000 went to New England, and 45,000 went to the southern colonies and West India.

Certainly the best known of the Puritan groups is the group that established Plymouth Colony, the Pilgrims. They left Leyden, a Dutch University town, on a leaky ship known as the Speedwell, which was abandoned in England for the Mayflower. Fearing a harsh welcome in Virginia, the ship went to New England, creating dissent among the Pilgrims and other passengers. This led to the writing of the Mayflower Compact, which was the first plantation covenant in the colonies and established the tradition of American government depending upon the consent of the governed.

Not only were the interests and orientations of the settlers of New England different from those of the "aristocracy" which settled the South, New England did not lend itself as readily to an agricultural economy as did the South. Neither the climate nor the soil were as favorable for successful farming ventures as in the South, and with the Protestant Ethic of the colonists, the New England colonies tended to be small settlements oriented towards mercantilism. This trend was to continue with time, so that New England became the shipping and trading center of the new nation and eventually the leader in industrialization, while the South continued to emphasize farming and reliance upon slaves to raise large cash crops such as cotton and tobacco.

SAMPLE LEARNING ACTIVITIES — ENGLISH

Learning Concepts	Learning Skills	Activities and Projects
During the sixteenth and seventeenth centuries the Eastern Seaboard of North America was settled by English of different backgrounds who brought different cultures with them and developed different regional lifestyles in America.	History-Social Studies	1. WHAT WOULD YOU PACK? Divide the students into groups of Puritans, country gentry, freeholders, etc., to show the different kinds of English who settled in America in the 16th and 17th centuries. Looking at the cards of possessions, have each group list in order of priority the things they would have brought with them if they had emigrated to America during those centuries. Discuss with the students the cultural similarities and differences of the groups, and how they influenced cultural development in the different regions of America. (Instructions follow)
Much of American culture has been shaped by the English: politics, social organization, language, the arts. The English have come to be considered the host society to other immigrant groups.	Map Skills	1. On a map of the United States have students locate and color or identify states and cities which have been named for places in England or English persons. Have them watch for regional concentrations of English names and discuss what this indicates about patterns of immigration. Discuss what the use of the word "New" means in place names.
	Music	2. Teach the children English and American versions of old folk songs, using records and music. Discuss similarities and changes and what the songs tell about life in England and life in America.

WHAT WOULD YOU PACK?

Objectives: At the conclusion of this activity, the students will be better able to:

1. make and justify decisions based on limited information
2. form tentative hypotheses about what aspects of immigrants' lives are subject to most rapid change, and which are likely to resist change; and
3. distinguish class or social differences among the English who settled in America in the sixteenth and seventeenth centuries.

MATERIALS: Cards with drawings of objects which may have been brought to this country by the English. These should be duplicated so that each group may have a set of cards.

— Large sheets of wrapping paper

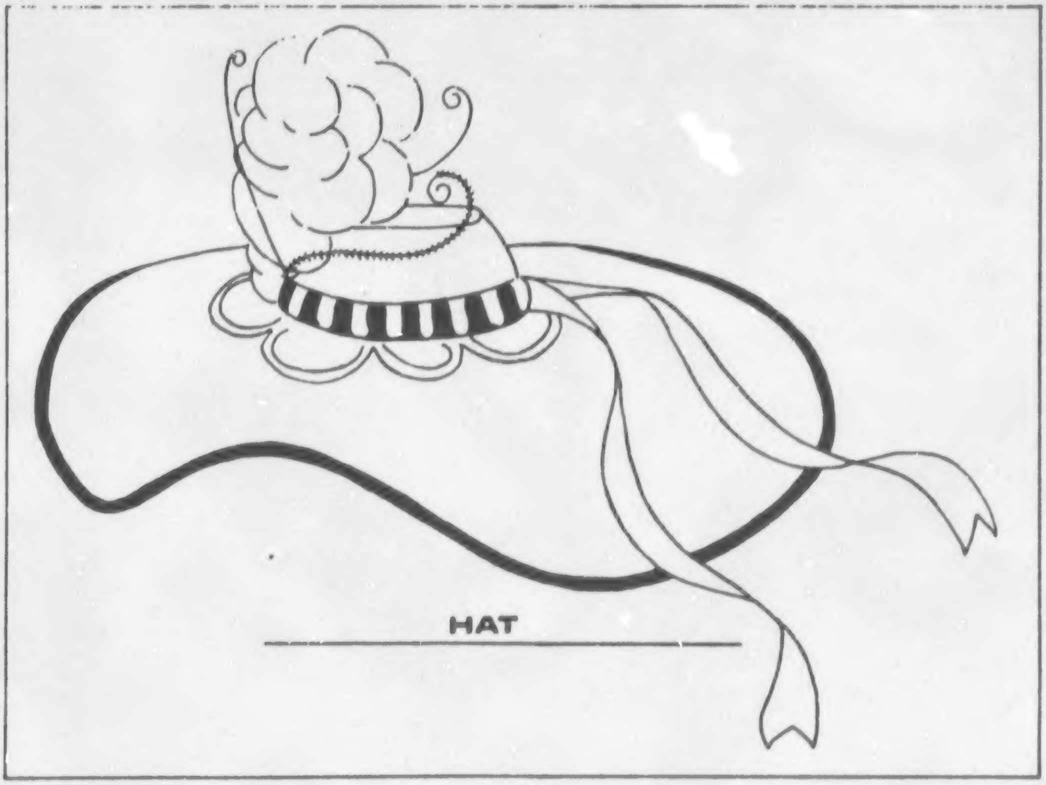
DIRECTIONS: Divide the students into groups representing the country gentry, tenant farmers, vagrants, freeholders, and Puritans. Give each group a set of complete cards showing things which immigrants may have brought with them to America in the sixteenth and seventeenth centuries. Explain that because the ships were small and crowded, colonists were not able to bring a great many belongings with them, and many were poor and had few belongings. They would usually be able to bring only one trunk. Also, they were required to bring a food pack for the long voyage.

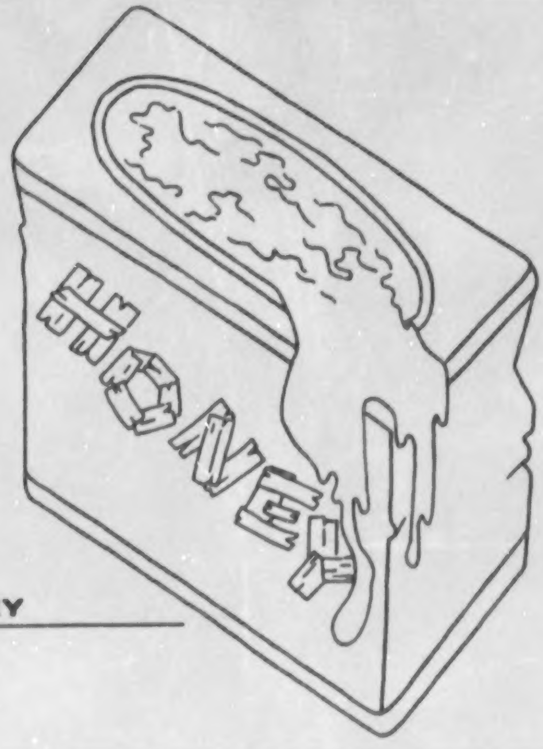
Explain to the groups that the food pack may include such things as cooked meat, salted fish, bread, cheese, canned honey, and water. Each group should decide on ten items they would pack in their trunk if they were colonists from England to the New World. These should be placed in order of importance on the sheet of wrapping paper. They should write an explanation below or alongside the pictures of that item.

Each group should also decide on one additional item to take to the New World: a musical instrument, a piece of furniture, or a spinning wheel. This card should also be placed on the wrapping paper with the reason for including that item.

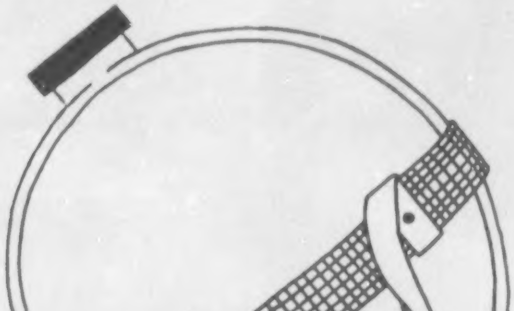
After taping these sheets to the classroom walls or bulletin boards, have each group explain the selections they made. Hold a brief class discussion to summarize the activity. The following questions will help guide the discussions:

- Were there some things you wanted to bring but had to leave behind? If so, what were they?
- Do you think the colonists had to leave some things behind? How do you think they felt about leaving those things behind?
- When the colonists arrived here, what kinds of things did they need? Why?
- What kinds of things could the colonists continue to do as they had done in England? Why?
- What kinds of changes would they have had to make? Why?

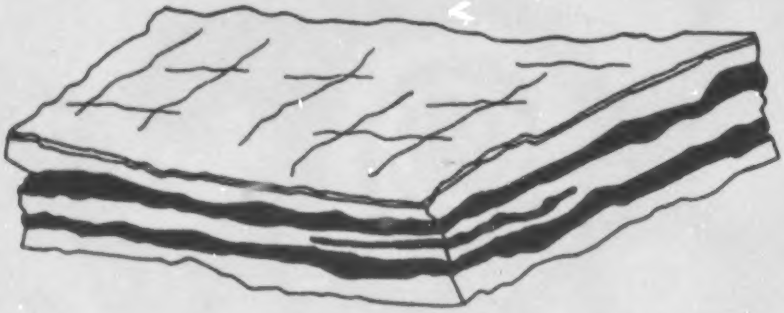




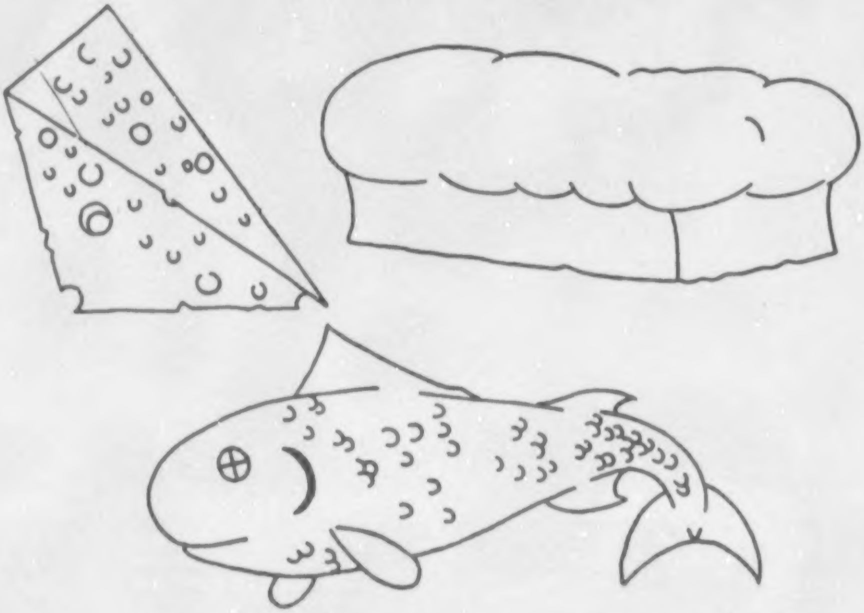
HONEY



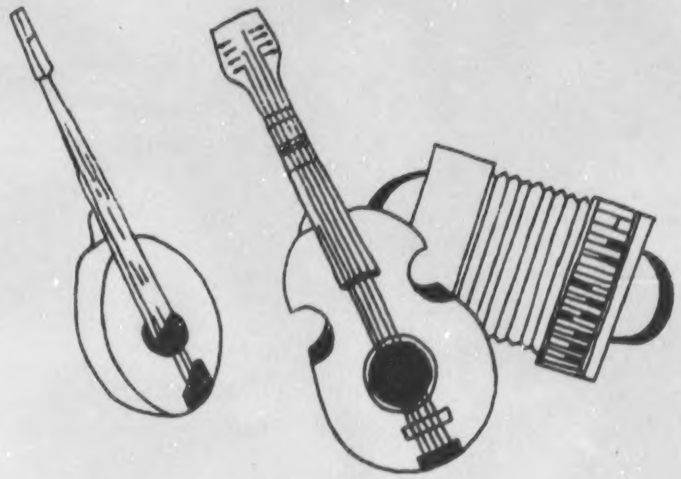
WATER



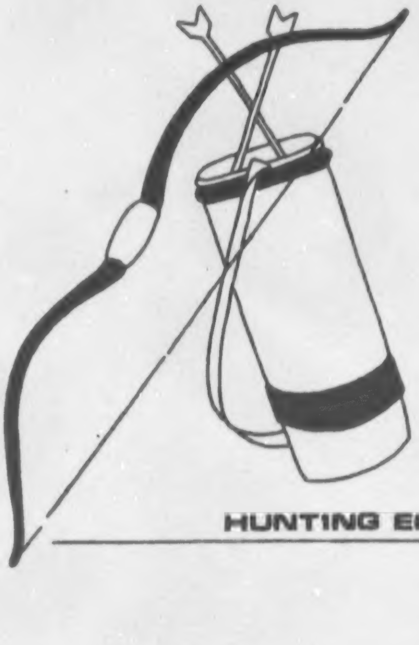
SMOKED MEAT



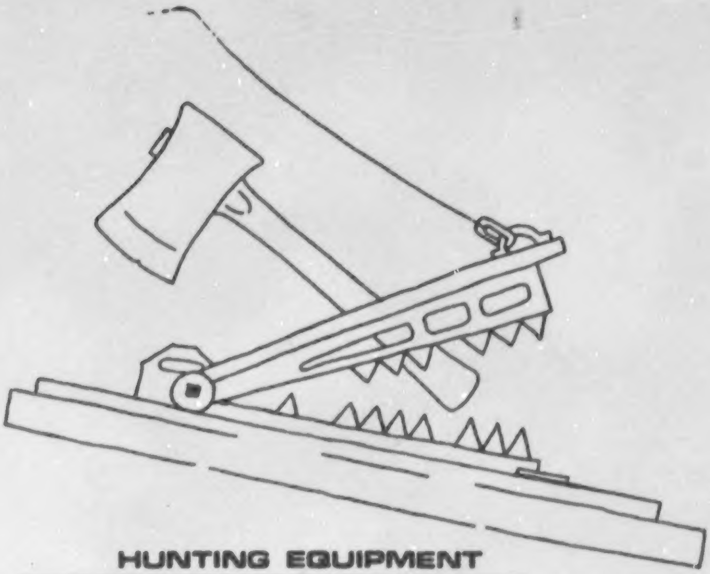
CHEESE BREAD FISH



MUSICAL INSTRUMENTS



HUNTING EQUIPMENT



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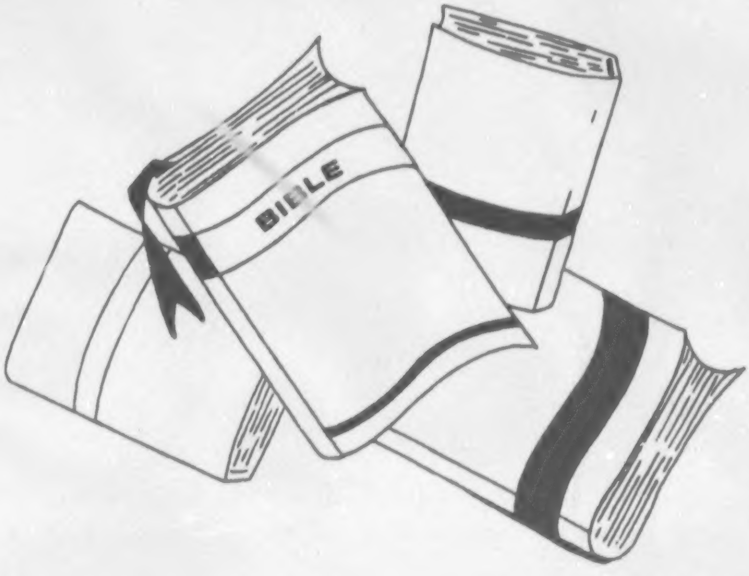

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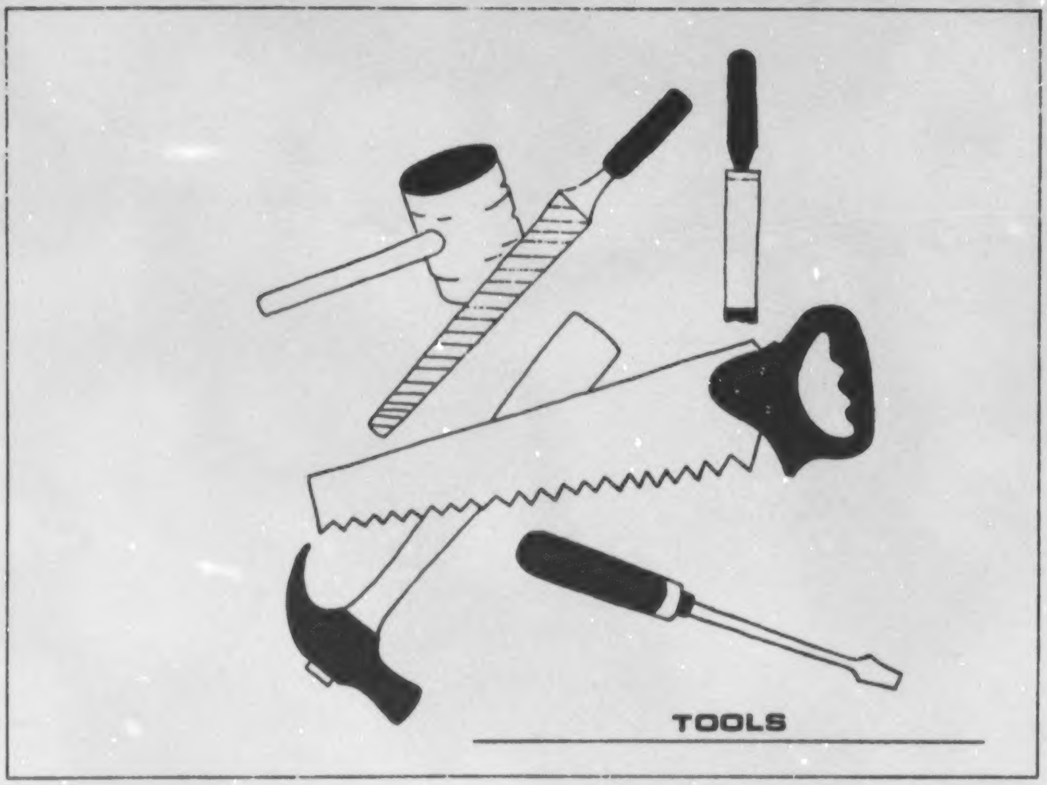
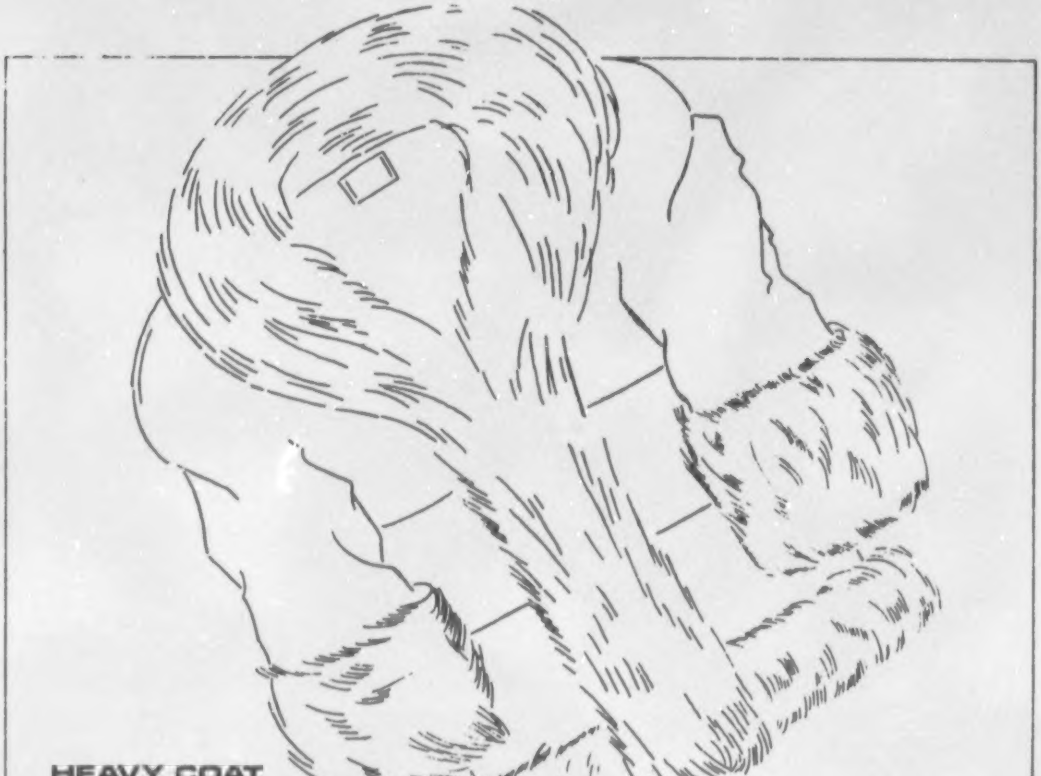


TOOLS



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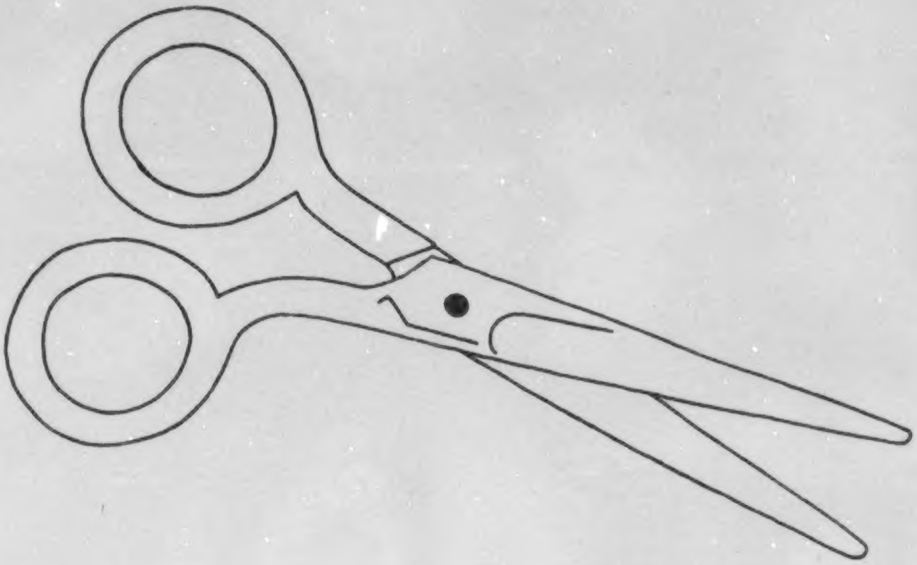

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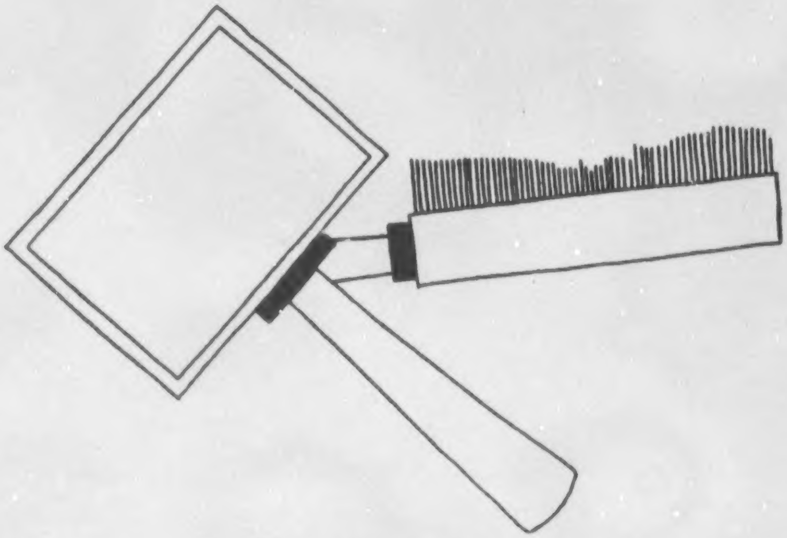
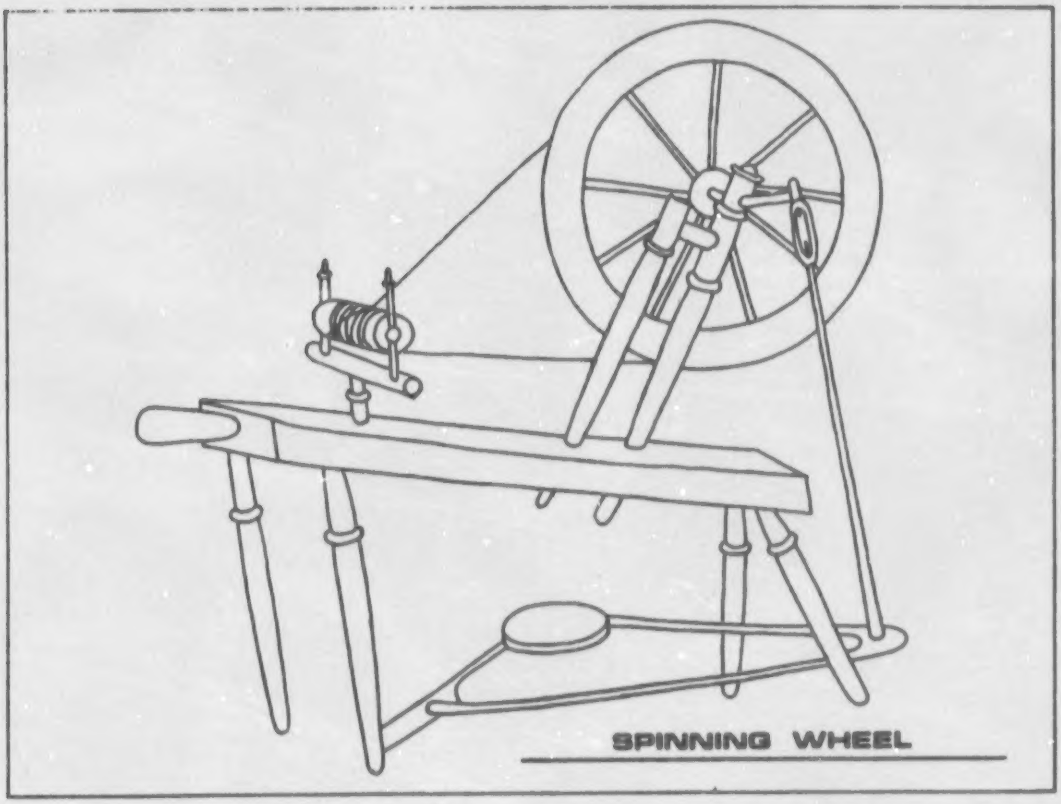


WOOL CARDERS

273



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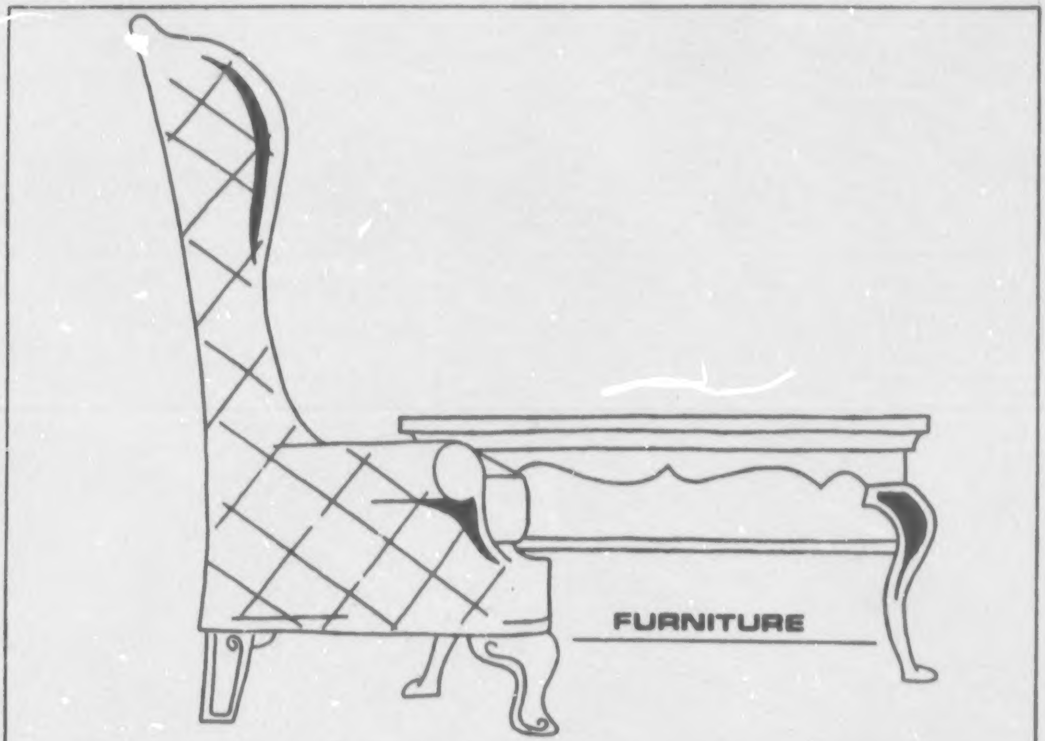

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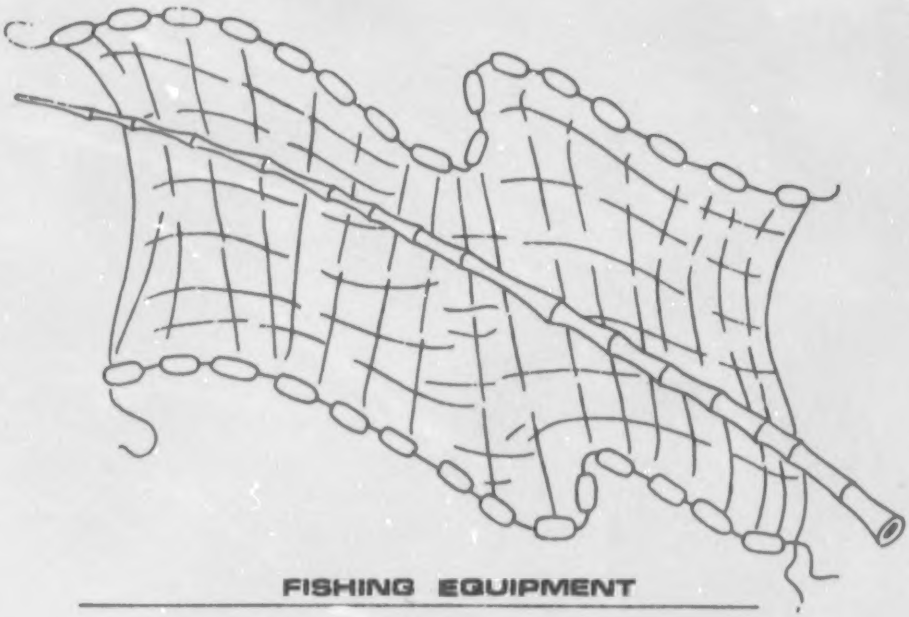

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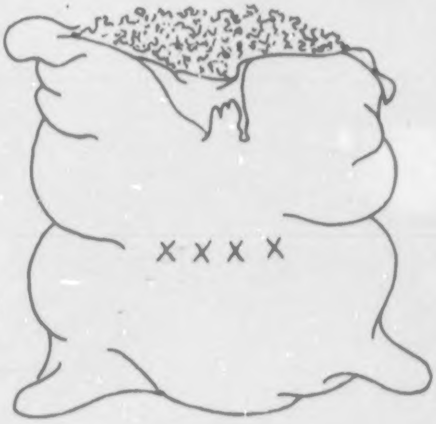

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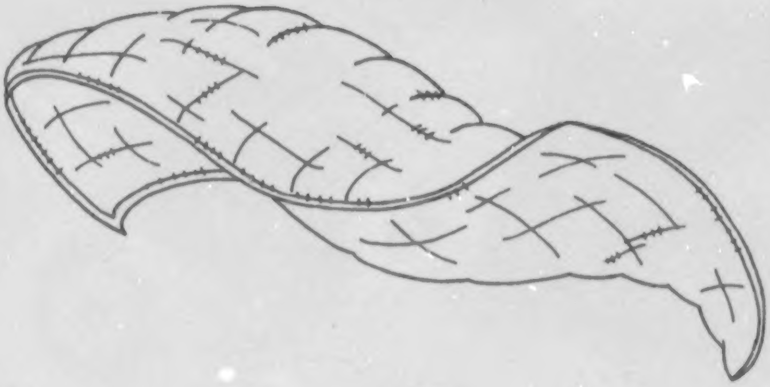

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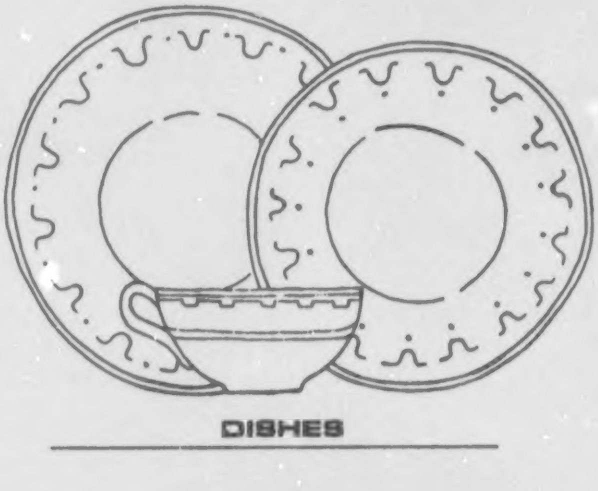
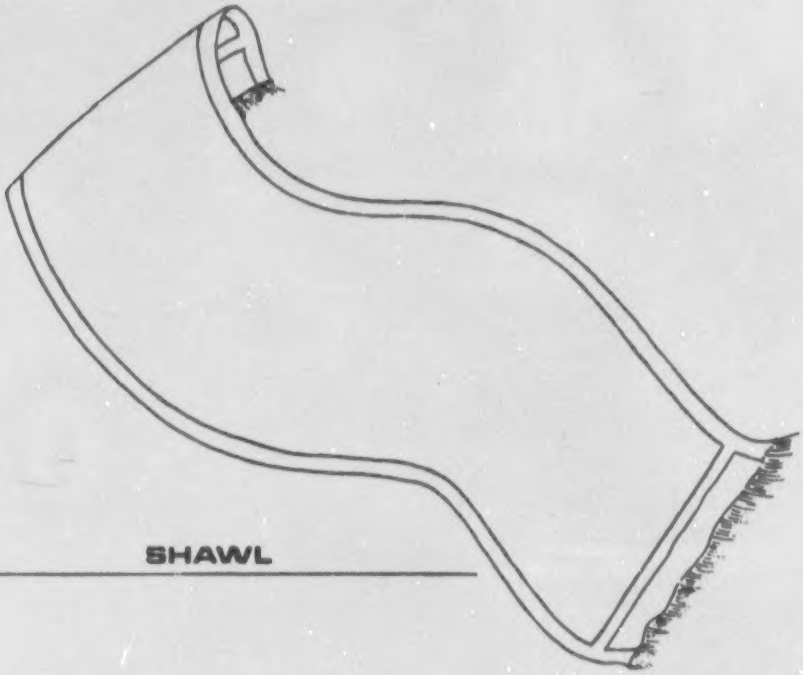


DISHES

276



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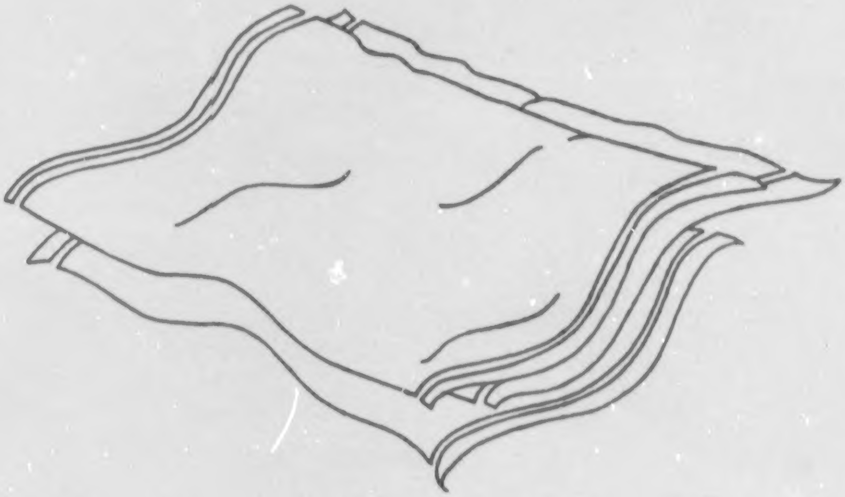

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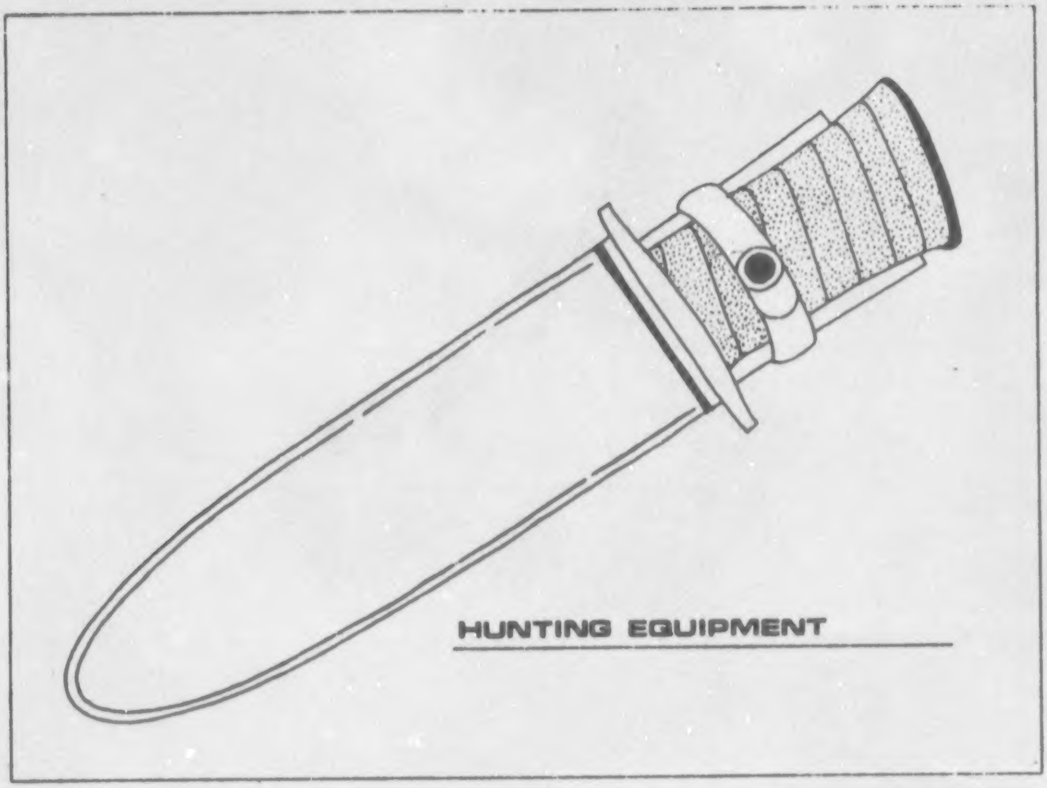
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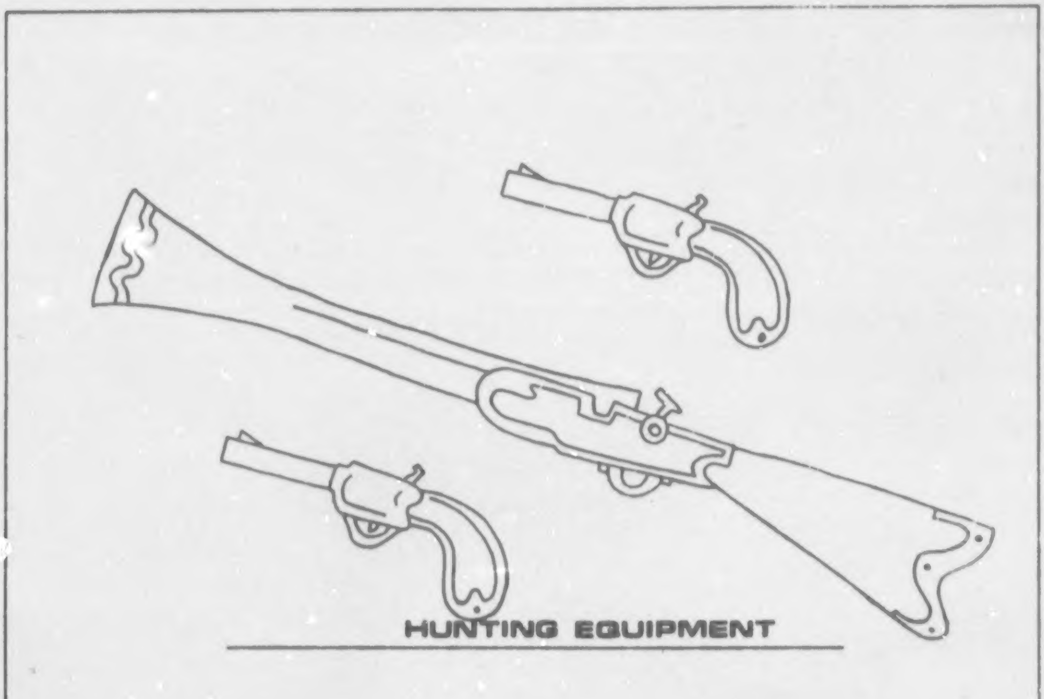
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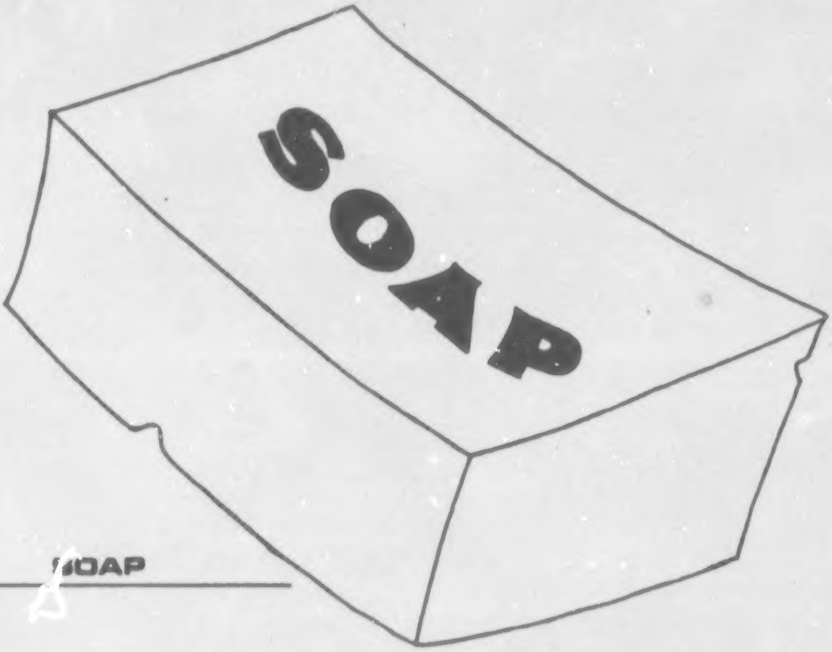
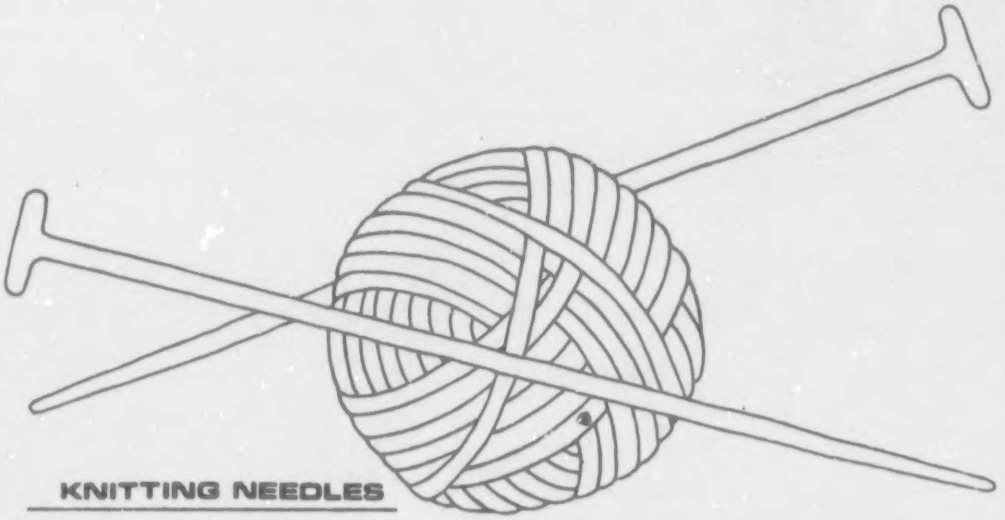
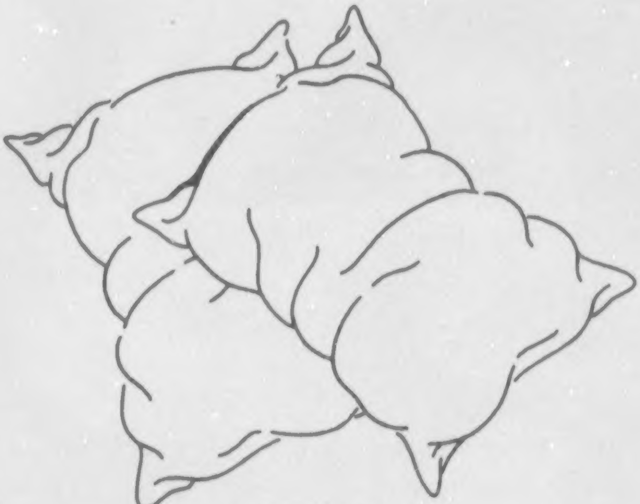


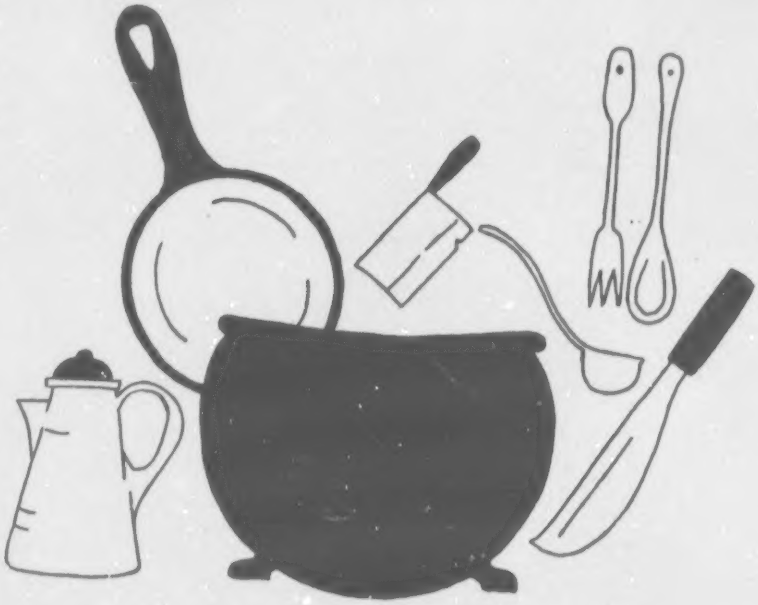
SOAP



KNITTING NEEDLES



PILLOWS



COOKING UTENSILS

SELECTED BIBLIOGRAPHY

ENGLISH

BIBLIOGRAPHIES

Logasa, Hannah
1963 *World culture: a selected annotated bibliography.* McKinley Publishing Co., Philadelphia, Pa.

Useful in finding books in numerous categories.
Charlotte-Mecklenburg Curriculum Library.

Sutherland, Zena
1967 *History in children's books: an annotated bibliography for schools and libraries.* McKiney Publishing Co., Philadelphia, Pa.

Useful to a teacher in choosing books for the classroom to use during particular studies, for it gives enough of a description for selective choices. Also timesaving.

Charlotte-Mecklenburg Curriculum Library.

TEACHERS

Abrahams, Roger D. and George Foss
1968 *Anglo-American folksong style.* Prentice-Hall, Inc., Englewood Cliffs, New Jersey.

This book attempts an objective description of the dominant song tradition of English-speaking Americans. It examines the characteristics of a group of folk songs which, when taken together, make up a distinct Anglo-American song style. Studies characteristics of verse, song type, rhythm, meter, melody, and dramatic organization.
UNCC Library.

Anderson, Charles H.
1970 *White Protestant Americans, from national origins to religious groups.* Prentice-Hall, Inc., Englewood Cliffs, New Jersey.

One of a series of books (each on a particular ethnic group) to provide the American public with a descriptive and analytic overview of its ethnic heritage in the third quarter of the 20th century.
UNCC Library.

Berthoff, Rowland T.
1953 *British immigrants in industrial America, 1790-1950.* Harvard University Press, Cambridge.

A good account of the English, Cornish, and Welsh immigration and development of distinctive ethnic communities.

Cartwright, William H., and Richard L. Watson, Jr. eds.
1973 *The reinterpretation of American history and culture.* National Council for the Social Studies, Washington, D. C.

Periodically the Council issues volumes designed to reinterpret U. S. history. This study has chapters dealing with the various periods of American history, ethnic and minority groups, and such topics as urban history, war, and intellectual history. Social studies teachers should find the substantive content and the extensive bibliographies extremely useful.
UNCC Library.

Erickson, Charlotte
1972 *Invisible immigrants: the adaptation of English and Scottish immigrants in nineteenth-century America.* University of Miami Press, Coral Gables.

An interesting collection of letters woven into a narrative account of the lives of agricultural, industrial and professional migrants to America.

Gomme, Alice Bertha (collected and annotated by)
1964 *The traditional games of England, Scotland, and Ireland, Volumes I and II.* Dover Publications, Inc., New York.

Contains tunes, singing-rhymes, and methods of playing. The games show evidence of ancient custom and belief. Many have been adapted to our American culture.
UNCC Library.

Tooze, Ruth, and Beatrice Perham Krone
1955 *Literature and music as resources for social studies.* Prentice-Hall, Inc., Englewood Cliffs, New Jersey.

An excellent book for developing a study on ethnic groups for literature — as well as books about them — of those who have built America and of people of the world. It is divided into 3 sections: Section I; the U.S. from pre-Columbian times to present. Section II; other peoples of the world. Section III; building a better world.
Charlotte-Mecklenburg Curriculum Library.

STUDENTS

Briggs, Katherine
1970 *British folktales.* Pantheon Books, New York.

A collection of folklore divided into categories such as Nursery Tales, Devils, Fables, Fairy Tales, etc. Contains such well-known tales as "The Three Bears" and "The Three Wee Pigs".
UNCC Library.

Briggs, Katherine M., and Ruth L. Tongue, eds.
1965 *Folktales of England.* The University of Chicago Press, Chicago.

A lot of British customs can be found in the different stories told in this book. This might prove interesting reading for students, or the teacher may choose some of the more familiar ones to read to the class. As a follow-up they would discuss how these tales remind them of ones we still hear in America and bring out the fact that America has borrowed from British culture.
Charlotte-Mecklenburg Curriculum Library.
UNCC Library.

Friskey, Margaret
1974 *Welcome to England.* Childrens Press, Chicago.

This book is mainly a tour guide of England for children. It is not useful in studying culture brought to America: however, students may see or read something that would stimulate discussion of traits that were carried over into America. Beautiful illustrations.

Johnson, Gerald W.
1959 *America is born, a history for Peter.* William Morrow & Co., New York.

This book would be good for a student to read to learn about the colonization of America by the English and some of those men who were most important in this venture.
Charlotte-Mecklenburg Curriculum Library.

Rich, Louise Dickinson
1959 *The first book of the early settlers.* Franklin Watts, New York.

This book does not seem to contain enough about the British background to be helpful in a study of this group. It is more concerned with hardships and progress of the people once they got to America. Contributions of the people to America are not mentioned.

Street, Alicia
1960 *The key to London.* J. B. Lippincott, Philadelphia.

The main idea of this book is to describe the city of London. It does give a very accurate and detailed view of London which might give the student an opportunity to see some of the American ways we have adopted from the British. Children of the intermediate level might enjoy reading this for their own pleasure.

Streatfield, Noel
1958 *The first book of England.* Franklin Watts, New York.

Intermediate reading level in a narrative form. It is general in its discussion of the people so as not to give misconceptions. A teacher could use this book to provide an overall background of the British people. It is well done and would make a member of this particular ethnic group proud of his heritage.

Thompson, Stith
1974 *One hundred favorite folktales.* Indiana University Press, Bloomington, Indiana.

Learn about the culture and customs of a particular people by reading their stories.

Wiggin, Kate Douglas, and Nora Archibald Smith
1967 *The fairy ring.* Doubleday & Co., Inc., Garden City, New York.

Includes tales from 15 lands, one of which is England.
UNCC Library.

AUDIO-VISUAL MATERIALS
ENGLISH

FILMS

CHRISTMAS IN THE VILLAGE. CORF 1974 15 min. color el

Recreates an early American Christmas of the 1840's. Shows the warmth of family life and customs of different religious and national backgrounds. Filmed in Black Creek Pioneer Village near Toronto, Canada.

THE COLONIAL PRINTER. E-J 25 min. color 1970

An account of 18th century printing in America, showing the methods used and the relationship of the printer to his community. Depicts the beginnings of the struggle for "Freedom of the Press."
Charlotte-Mecklenburg Media Center.

18TH CENTURY LIFE IN WILLIAMSBURG, VIRGINIA: CABINETMAKING. 10 min. I-J 1966 color McGraw-Hilll

The cabinetmaker's son is being taught the skills of the craft while the master shows his journeyman the fine points of furniture design. Viewed are the handcrafted furniture of the period and the tools used in its construction. The general structure of the 18th century craft system is explained. The tools shown were imported from England and are still used today. The art was imported from England and are still used today. The art was learned from the English — refers to Thomas Chippendale. Well done film which gives a good view of English life in the colonies.
Charlotte-Mecklenburg Film Library.

ENGLAND: BACKGROUND OF LITERATURE. CORF 1948 10 min. color el-jh-sh-c-ad

Narrator tells historical significance of scenes of London, the countryside, and the sea, and quotes from well-known authors who were inspired by the country. Even though it is an old film, the material is not dated. It is really more about the countryside than information on the authors—mainly the how and why of their inspiration. Not useful for intermediate grades.
Charlotte-Mecklenburg Library.

THE ENGLAND OF ELIZABETH. IFB 1960 25 min. color

Paintings, early maps, books, art treasures, surviving architecture, and the unchanging countryside of 16th century England show the influential elements which contributed to England's power and prestige in this period. The spirit of the Elizabethan era and a sense of the atmosphere of Shakespeare's time are shown.
North Carolina Film Library.

ENGLISH CRIMINAL JUSTICE. BIS 1946 22 min. b/w

A report on the English criminal court procedure, which forms the basis for that of our own country. Shows the various types of courts and something of their work. The cases range from a simple petty sessions case to a murder trial at the Old Bailey. The procedure following the verdict is also shown.
North Carolina Film Library.

ENGLISH FARM FAMILY. OP 1948 13 min. color

Viewing the daily life of a manager of a dairy farm in oxfordshire and his family, leads to an understanding of scientific farming in England and the effect of new national conditions on British home life.
North Carolina Film Library.

FIVE BRITISH SCULPTORS WORK AND TALK. MGHT 1963 28 min. color

Five British sculptors are shown at work: Barbara Hepworth, Kenneth Armitage, Lynn Chadwick, Reg Butler, and Henry Moore. Each artist's working habits, studio and home life may be seen; each explains his philosophy of art and demonstrates it with his sculpture. The North Carolina Museum of Art has work by Hepworth and Moore.
North Carolina Film Library.

FORWARD A CENTURY. BIS 1952 29 min. b/w

Contrasts industrial and social life in Britain in terms of the Exhibitions of 1851 and 1951. Prints and engravings show Britain as it was in 1851; then the film reports of advances in communications, medicine and living during the past hundred years.
North Carolina Film Library.

GREAT BRITAIN. LEMONT 1965 22 min. color

Pointing to the way Great Britain has developed its ethnic heritage over the past 1500 years, this film describes the resulting institutions of the country today. The viewer sees the history, geography, economics, education, literature, law and government of this island kingdom.
North Carolina Film Library.

HALLS OF KINGS: WESTMINSTER ABBEY. OP 1965 53 min. color

A personalized tour of Westminster Abbey, hosted and narrated by James Mason. Distills 900 years of history and 600 years of literature combined with music, language, and statuary. While cameras show the arches, tombs, statues, plaques, and stained glass windows of the Abbey, the narrative illuminates the mind and heart of the English people.
North Carolina Film Library.

HAND ME DOWN FOLK TRADITIONS. 1976 15 min. color

Good film on North Carolina folk traditions.

HOME AWAY FROM HOME. TIMLIF 1972 52 min. color

Shows the period when merchant adventurers and social

dissenters poured in from Elizabethan England to settle America's East Coast. Regional character evolves as Puritans, Pilgrims, and Quakers struggle with the rocky North, while a landed gentry prospers in the highly productive South. From the first Plymouth struggles to a modern Massachusetts Thanksgiving, from the early Jamestown hardships to current Virginia tobacco farms, contrasting American ideals are shown in all their variety. (Program 2. America: A Personal History of the United States series).
North Carolina Film Library.

MIRROR OF THE PAST – TRYON PALACE. 1965 28 min. color 4-J

Shows the elegance of 18th century life in New Bern, the first capital of North Carolina. The film includes a tour of Tryon Palace with its fine crystal, china, paintings and art objects, and a re-enacted sequence of the Tryon family. Mentions the English plans and garden which resemble the London houses.

THE PILGRIMS. 1968 22 min. b/w 5-J

Follows the Pilgrims from England to Holland and to New England. Discusses the Mayflower Compact and the hardships in the New World.
Charlotte-Mecklenburg Media Center.

PLANTERS OF COLONIAL VIRGINIA. 1960 11 min. b/w P-E

Portrays life in colonial Virginia; showing tobacco plantations, social activities in Williamsburg, the role of slaves, transportation facilities, and political and economic factors. (English traditions).

THE ROAD TO CAROLINA, 1ST 100 YEARS IN COLONIAL NORTH CAROLINA. 1965 28 min. color UNC I-J

Uses art work and animation to depict events in North Carolina's colonial history, such as the Culpeper Rebellion, Tuscarora Wars and population migration. Also shows historic places, paintings, and artifacts. This film would be useful in looking at all ethnic groups who settled in North Carolina.
Charlotte-Mecklenburg Film Library.

THE STORY OF THE PILGRIMS: THE PILGRIMS IN AMERICA. MGHT 1958 14 min. color

Puppets tell the story of the establishment of the Massachusetts Colony, its fight for survival, and the first Thanksgiving. Though half of the colony perished that first winter, the Pilgrims managed to plant corn, build shelters, establish friendly relations with the Indians, and survive to make their first formal and famous Thanksgiving to God. Useful for Thanksgiving and American history programs.
North Carolina Film Library.

A TOWN CALLED BATH. NCDCR 1970 28 min. color

Film takes the viewer back in time to Colonial Bath. The history of early Bath is revealed through re-creation of the style of dress, furnishings and way of life of the people who settled in Bath. Restored historic sites show what life was like in Bath during Colonial times.

FILMSTRIPS

A CHRISTMAS CAROL. 1955 color Encyclopedia Britanica Films

Captioned drawings are used in recounting the story of Scrooge and his repentence after the 3 ghosts visit him on Christmas Eve.
UNCC

THE BLUE RIDGE: AMERICA'S FIRST FRONTIER (FS) (Cassette) Lyceum 1973 color 11 min. 64 fr. el-jh-sh-c-ad

An introduction to pioneer life in the Blue Ridge Mountains, written and illustrated by Charlotte's Nancy and Bruce Roberts.

ENGLISH CHILDREN. 1960 b/w Encyclopedia Britanica Films

Points out aspects of English home life and presents events in a school, on the playground, at a cricket match, and at a grocery store. Might prove useful in comparing life styles with students.
UNCC.

GREAT BRITISH NARRATIVE POEMS. 1966 color Encyclopedia Britannica Films

"The Deserted Village"
"The Eve of St. Agnes"
"The Lady of Shalott"
"The Pied Piper of Hamelin"
"The Prisoner of Chillon"
"The Rime of the Ancient Mariner"

Would be useful to show literature that is read in America and widely known.
UNCC.

SLIDES

A SET OF SLIDES. WOMBAT 1975 30 min. color

Uses black-and-white still photographs to present a cross-sectional view of London at the end of the 19th century. Re-creates the life of Londoners of all social classes and occupations. Narrated by Anthony Quayle.
North Carolina Film Library.

RECORDS

BRITISH FOLKSONGS. Collins, Shirley Elizabeth, comp. Narr. by Shirley and Dolly Collins. Harcourt. 1970.

All traditional songs performed by an ensemble of early instruments – sung by arrangers.
UNCC Music Library.

ELIZABETHAN BACKGROUND OF AMERICAN CIVILIZATION. Louis Borhen Wright, 1899- Washington Tapes, 1967.

ENGLISH SONGS. 1965

"The Merry Month of May" is included in these selec-

tions — this is a song that was brought over from England and was sung in the Colonies.
UNCC.

I LOVE MY MUSIC; A RECITAL OF ENGLISH SONGS.
1966 Argo Record Co.

Program notes accompany this — sung by Elizabethan singers.
UNCC Music Library.

MUSEUMS — TOURS

The Burgwin-Wright House and Garden
Third Street and Market Street
224 Market Street
Wilmington, North Carolina 28401
Phone (919) 762-0570

Hours: 9 a.m. — 4 p.m.
Spring season weekends

Admission fee.

Guided tours by appointment for Garden Clubs and special groups.

House built in 1771 by John Burgwin, Treasurer of the Colony under the Royal Governor, Arthur Dobbs. The house was used by Lord Cornwallis as his headquarters during the Revolution. Excellent example of a colonial gentleman's town residence.
The National Society of the Colonial Dames of America.

Fort Dobbs State Historical Site
Statesville, North Carolina

US 21 exit off I-40, North 1 mile on US 21 to SR 1930, east 1 mile on SR 1930.

Hours: Tuesday-Saturday 9 a.m. — 5 p.m.
Sunday 1 — 5 p.m.
MONDAYS CLOSED

Admission: Free

UNDER DEVELOPMENT: Fort built in 1756 to protect settlers from Indians. Abandoned in 1764. Visitor Center, exhibits in a log house.

Hezekiah Alexander House
3420 Shamrock Drive
Charlotte, North Carolina

Hours: Open all year, daily, Sunday — 2-5 p.m.

Admission: Free

Built in 1774 by Hezekiah Alexander, an early agitator for colonial independence in North Carolina.

Historic Bath State Historical Park
Washington, North Carolina

On NC 92, 14 miles east of Washington.

Hours: Tuesday-Saturday 9 a.m. — 5 p.m.
Sunday 1 — 5 p.m.
Monday Closed

Palmer-Marsh House: Admission — 50¢ Adults
Bonner House 25¢ Children

The first incorporated town in North Carolina (1705). The old church still serves St. Thomas Parish. Guided tours for Bonner and Palmer-Marsh houses. Visitor Center related the history of the colonial port.

Historical Halifax State Historical Site
Halifax, North Carolina

On U.S.. 301 (Marked exits from I-95)

Hours: Tuesday-Saturday 9 a.m. — 5 p.m.
Sunday 1 — 5 p.m.
Monday Closed

Admission: Free

Port for shipping naval stores and lumber to Europe and the West Indies. Burned by the British during the Revolution. River port and commercial and political center. The Fourth Provincial Congress of North Carolina met here, in April, 1776 and adopted the "Halifax Resolves", which empowered the colony's delegates to vote for independence — the first action of this nature taken by any colony. Site features restored buildings from the colonial era to 1840, a Visitor Center, and archeological excavation. UNDER DEVELOPMENT.

Pioneer Farmstead
Great Smoky Mountains National Park
North Carolina — Tennessee

Located on the state line, on Rt. 441 to Gatlinburg from Cherokee.

Open daily 9 a.m. — 5 p.m. Dusk during the summer.

Admission: Free

Tryon Palace
New Bern, North Carolina

Hours: Weekdays except Mondays 9:30 a.m. — 4 p.m.
Sunday afternoons 1:30 p.m. — 4 p.m.
National Holiday Mondays 9:30 a.m. — 4 p.m.

Admission: Adult and student rates

Restored capitol and residence of the governor of the royal colony of North Carolina from 1770 until the outbreak of the Revolution in 1776. Furnished with eighteenth century furnishings; formal gardens of 18th century English design.

ADDITIONAL SOURCES OF INFORMATION
ENGLISH

WHERE TO WRITE FOR MORE INFORMATION

British Information Services
845 Third Avenue
New York, New York 10022

Janus Films (British Collection)
745 Fifth Avenue
New York, New York 10022

Phone: (212) 753-7100

The American Federation of Arts (Films sponsored by the Arts Council of Great Britain)
41 East 65th Street
New York, New York 10021
Phone (212) 988-7700

Sherman Films, Inc. (Films on Scotland)
P. O. Box 6, Cathedral Station
New York, New York 10025
Phone (212) 868-3330
(212) 866-0532

Film Images (Classic British film documentaries made in the 1930's and 40's are available for rental and sale)
17 West 60th Street
New York, New York 10023
Phone (212) 279-6653

Films Incorporated
1144 Wilmette Ave.
Wilmette, Illinois 60091
Phone (312) 256-4730

Pyramid Films
Box 1048
Santa Monica, Calif. 90406
Phone (213) 828-7577

Schoenfeld Film Distributing Corp. (35 mm versions of British theatrical films.)
165 West 46th Street
New York, New York 10036
Phone (212) 765-8977

Films and TV Division (16 mm Documentary Films)
Central Office of Information
Hercules & Westminster Bridge Roads
London SE 1 7DU
England

AMERICANS FROM THE FAR EAST

Immigrants from the Far East, natives of India, Pakistan, Bangladesh, and Sri Lanka, comprise a relatively small and isolated ethnic group in the United States. Until quite recently, the vast majority of immigrants from this area were predominantly farm laborers settling for the most part in California. The earlier immigrants, unlike the more recent arrivals, were poorly educated, untrained at any skill, and came without their families. The newest wave of immigrants consists primarily of highly educated professionals and their families. While the arrivals in the early part of the twentieth century had a great deal of difficulty adjusting to American life, the more recent immigrants have adjusted more easily, due essentially to their educations.

The earliest immigrants came to the United States in the early 1900's seeking work and settled mostly in Washington, Oregon, and California, where they sought employment in the lumber industry. They soon encountered a great deal of negative reaction from the white workers, who felt threatened by the cheap labor supplied by the East Indians. There were several instances of violence, some resulting in further migration of the East Indians to Canada and other locations in the United States. Those who remained in the United States were subjected to a great deal of personal and economic discrimination. They were refused jobs on the grounds that regular wages would be overpayments, were refused housing, either rented or purchased, on the basis of their supposed undesirable characteristics: untrustworthiness, lustfulness, immodesty, and unsanitary habits.

Groups like the Asiatic Exclusion League sought to deny East Indians, among other "non-white" ethnic groups, entry to the United States. Between 1900 and 1965, when a more liberal immigration law was passed, there was conflict between the exclusion groups and businesses like the Western Pacific Railroad, which needed cheap construction workers. This resulted in fluctuations in East Indians and other Asiatic peoples.

Social adjustment or assimilation was very difficult for the early immigrants and accounted for most of the voluntary returns to India. The 1909 Immigration Commission considered the East Indians the least likely to assimilate of all the newly arrived groups. The East Indians learned little English and in many cases were illiterate in their own languages. Few had been able to bring their families with them, and marriage possibilities were limited. There was a shortage at that time of East Indian women, and men who could not arrange for an East Indian wife were likely to remain unmarried or to take a Mexican wife. They preferred not to marry Blacks, as they considered themselves superior to them, and the general white prejudice toward all dark-skinned peoples made marriages with whites unlikely.

Isolation was further encouraged by the fact that for the most part the East Indians maintained their religion and style of dress. It is of religious importance to the Sikhs for men to wear their hair very long and to wear full beards and turbans. This set the East Indians apart from other groups, making them more visible and more apt to encounter discrimination.

In 1910 the Supreme Court ruled that East Indians were Caucasian, thus "white," and they were therefore eligible for citizenship. In the early 1930's, however, the Supreme Court reversed this decision with their ruling that "white" by common definition meant persons whose ancestry was northern or western European. The East Indians therefore were ineligible. This decision not only denied citizenship to countless East Indians yet to apply, but it was retroactive and revoked the citizenship of many who had already been naturalized. A naturalized Indian-American citizen, a lawyer named Pandit, worked to get the government to change its position on this issue and in 1926 succeeded with his own case. It also established a precedent, so that from the mid-1930's to the early 1940's, the government did slow down its opposition to the naturalization of East Indians.

Such discriminatory practices, plus land purchase restrictions imposed upon them, led a great many Asiatic peoples to leave the United States. By 1940 there were only about 3,000 East Indians in the United States, and their economic positions had not changed noticeably. By this time, also, those who had remained had retained little of their culture except for their religious beliefs and practices. The cultural loss can be attributed to several factors: their small numbers, their scattered isolation, and their assimilation into the Mexican American communities into which they had married.

In the mid-1940's a group of East Indian businessmen and intellectuals in the eastern United States led a political movement on behalf of the East Indians. There were two basic objectives of this movement: (1) to encourage the United States government to support a British commitment to grant Indian independence; and (2) to encourage the government to grant an immigration quota and to reinstate the naturalization privileges for East Indians.

Although the first objective was not accomplished, on July 2, 1946, President Harry S. Truman signed a bill which granted an annual entrance quota of 100 East Indians and which again made them eligible for citizenship. In 1965, immigration legislation eliminated the quota system entirely, allowing relatively free entry to the States.

This action had two results. First, the size of the East Indian population in the United States increased significantly. Secondly, it made East Indians already in the United States decide to remain rather than to return to their homeland. It also increased the number of East Indian women available for marriage partners, a significant factor in the maintenance of East Indian ethnic identity, which was being lost through integration into the Mexican American community. East Indian land holdings increased with the economic level and the higher percentage of professionals entering the country. Although many East Indians have adopted many elements of American culture, such as dress, the essential points of their culture have been retained, so that the East Indians today remain one of the least acculturated ethnic groups in America.

Because of government restrictions and the fact that until 1965 and 1970, Pakistan and Bangladesh were part of India, most of the immigrants from the Far East were from India. Few came from Pakistan, Bangladesh, or Sri Lanka. After 1965 and 1970, distinctions were made between Pakistanis and Bengalis, who are different linguistically and culturally, particularly in terms of their religious beliefs.

SAMPLE LEARNING ACTIVITIES — EAST INDIANS

Learning Concept	Learning Skills	Activities and Projects
The cultures of the Far East have a rich tradition of religious rituals and mythology that pervade all aspects of Indian life.	Language Arts Reading	1. Have the students read—or read to them—some myths from India. Have them retell the stories in their own words, using the Hindi words from the Glossary in place of the English words.
		2. Have students dramatize the myths.
The East Indians are one of the least assimilated ethnic groups in America and have retained many elements of traditional culture.	Social Studies	1. Using magazines, newspapers, advertisements, have the students make collages of what they think are the most visible signs of ethnicity of the East Indians in America (dress, food, religion, art, music, housing).
	Language Arts	2. Have the students do the Language Arts activities relating to Hinduism: Crossword puzzle Unscramble the Letters "Seek and Find"
Languages can act as barriers to to assimilation when the native language and new language are very different.	Language Arts	1. Have the students make a calendar for school year using Hindi month and day names and the words for the numbers. Indicate on the calendar important dates for Hindi religious celebrations.

GLOSSARY OF ENGLISH AND HINDI WORDS

ALPHABET / SHUBD

	ENGLISH	HINDI
A	AIRPLANE	HAWAAI JAHAAZ
B	BOY	LURKA
C	CAT	BILLI
D	DOG	KOOT-TA
E	ELEPHANT	HAATHI
F	FLOWER	PHOOL
G	GIRL	LARKI
H	HORSE	GHORA
I	ISLAND	JAZEERA
J		
K	KEY	CHAABI
L	LADDER	SEERHEE
M	MOON	AUR
N	NORTH	OOTTUR
O	OCEAN	SAMUNDER
P	PIG	SODER
Q	QUEEN	RAANI
R	RIVER	DURYA
S	STAR	SITARA
T	TIGER	SHARE
U	UMBRELLA	CHHUT-REE
V		
W	WEST	PUCH-HUM
X		
Y	YEAR	SAAL
Z	ZERO	SIFUR

NUMBERS

	ENGLISH	HINDI
1	ONE	AIK
2	TWO	DOE
3	THREE	TEEN
4	FOUR	CHAAR
5	FIVE	PAANCH
6	SIX	CHEH
7	SEVEN	SAAT
8	EIGHT	AATH
9	NINE	NAW
10	TEN	DUSS
11	ELEVEN	GYAARA
12	TWELVE	BAARA
13	THIRTEEN	TAIRA
14	FOURTEEN	CHAWDA
15	FIFTEEN	PUNDRA
16	SIXTEEN	SOLA
17	SEVENTEEN	SUTRA
18	EIGHTEEN	UT-THAARA
19	NINETEEN	OON-NEECE
20	TWENTY	BEECE
21	TWENTY-ONE	IKKEECE
22	TWENTY-TWO	BAA-EECE
23	TWENTY-THREE	TAY-EECE
30	THIRTY	TEECE
31	THIRTY-ONE	IK-KUT-TEECE
32	THIRTY-TWO	BUT-TEECE
40	FORTY	CHAALIS
50	FIFTY	PACHAAS
60	SIXTY	SAATH
70	SEVENTY	SUTTUR
80	EIGHTY	US-SEE
90	NINETY	NUV-VAY
100	ONE HUNDRED	AIK-SAW
200	TWO HUNDRED	DOE-SAW
1,000	ONE THOUSAND	AIK HAZAAR
2,000	TWO THOUSAND	DOE HAZAAR

DAYS OF THE WEEK

ENGLISH	HINDI
MONDAY	SOMWAAR
TUESDAY	MANGALWAAR
WEDNESDAY	BOODHWAAR
THURSDAY	BRAHSPATIWAAR
FRIDAY	SHOOKKURWAAR
SATURDAY	SANEECHARWAAR
SUNDAY	ITWAAR

SEASONS OF THE YEAR

ENGLISH	HINDI
SPRING	BASANT
SUMMER	GARMEE
FALL	PATJHAR
WINTER	JAARA

MONTHS OF THE YEAR

ENGLISH	HINDI
JANUARY	JUN-VARY
FEBRUARY	FUR-VARY
MARCH	MARCH
APRIL	UP-RALL
MAY	MYE
JUNE	JUNE
JULY	JAW-LY
AUGUST	UG-GUST
SEPTEMBER	SIT-UMBER
OCTOBER	OC-TOOBER
NOVEMBER	NUV-VUMBER
DECEMBER	DIS-SUMBER

TIME OF DAY

ENGLISH	HINDI
10 o'clock	duss bajay hehn
2 o'clock	doe bajay hehn
5 past 4	chaar buj kay paanch
20 to 1	sik bujnay men beece
half past 10	sarhay duss
quarter past 6	sawa cheh

EAST INDIAN

ACTIVITY — UNSCRAMBLE THE WORDS.

LGNBAASAHD ----------

PIOG ----

ADNII -----

HGAVABAD-TIGA -------- ----

RILAAKNS --------

KTISNAPA --------

URUG ----

LMPTEE ------

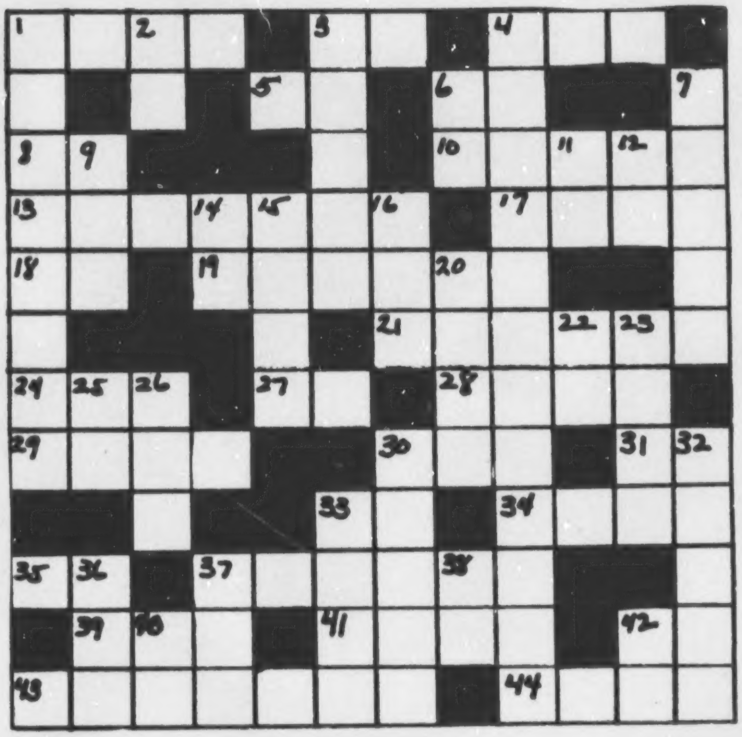
HIRKNSA -------

DHARA -----

TEACHER KEY — East Indian Unscramble Words

Bangladesh
gopi
India
Bhagavad-Gita
Sri Lanka
Pakistan
guru
temple
Krishna
Radha

EAST INDIAN CROSSWORD PUZZLE



ACROSS

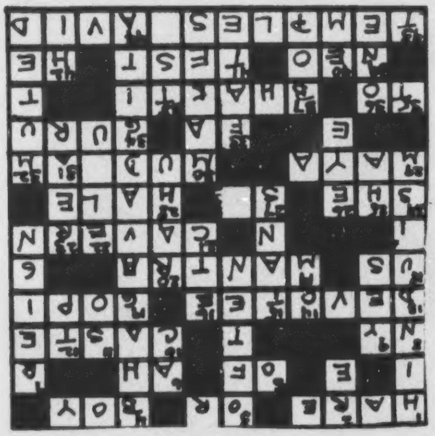
1. _ _ _ _ Krishna, a phrase used in chanting
3. Either. . . _ _
4. Young male
5. Preposition
6. Exclamation
8. Large eastern City where some East Indians immigrated (abbrev.)
10. Indian closed class system
13. Follower of a deity or religion
17. Cowherd girl
18. Country to which some East Indians emigrated (abbrev.)
19. Sound, word, or phrase used as an aid in meditation
21. Cave
24. Feminine pronoun
27. Road, avenue (abbrev.)
28. Healthy: _ _ _ _ and hearty
29. Illusion (Hindu)
30. Material from which East Indian houses are made
31. First person singular form of "to be"
33. 4th note of musical scale
34. Teacher of the scriptures (Hindu)
35. Preposition
37. The Yoga of devotion
39. New (prefix)
41. Quiz (exam)
42. Masculine pronoun
43. Hindu houses of worship
44. Eager

DOWN

1. Main religion of India
2. Second note of musical scale
3. Frequently
4. Hindu holy book
6. Opposite of D.C.
7. Rule, govern, as Kings
9. Affirmative answer
11. Unconscious state, trance
12. Thus
14. Opposite of bottom (abbrev.)
15. Turns skin brown
16. And so forth (abbrev.)
20. Mythological dragon who swallowed sun and moon causing eclipses (hindu)
22. Addition or wing of a building

EAST INDIAN CROSSWORD PUZZLE
(Cont.)

23. Raise, children
25. Exclamation
26. Visual organ
30. Creates
32. Softened, quiet
33. Destiny
36. First number
37. Hit over the head (slang)
38. 20th and nineteenth letters of the alphabet
40. 13th letter of the Roman alphabet
42. Greeting (slang)



HINDU RELIGION

SEEK AND FIND

Find the hidden words. They may be found vertically, horizontally, and diagonally in any direction.

```
K A T O L S Q V I S H N U Z
R A D H A T O E L H J G H B
I O R H A R E D A I V A P I
S H A M A Y A A G R A H C H
H X G Z A R N S W A F G O D
N O A O K F M U K T I O I E
A T E M P L E A E S J V K U
B H A K T I Y O G A B I C O
S H B E M W D V N K H N H T
R Y A C A R Y A A H U D A E
I A C G U R U M G A K A I E
L N Y T A L D U L S T L T R
A S U X Z V C R M I I K Y A
B R A H M A A P G F O D A H
Z I M U R T I D E V A E V U
```

temple
Maya
Vishnu
Mukti
Krishna
Vedas
devotee
Bhakti yoga
Acarya

Govinda
Srila
Sakhas
Rahu
Karma
Hare
Daiva
God
Gopi

Sri
Raga
Om
Chaitya
Bhagavad-Gita
Deva
Murti
Guru
Brahma
Bhukti

HINDU RELIGION

SEEK AND FIND

Find the hidden words. They may be found vertically, horizontally, and diagonally in any direction.

K	A	T	O	L	S	Q	V	I	S	H	N	U	Z
R	A	D	H	A	T	O	E	L	H	J	G	H	B
I	O	R	H	A	R	E	D	A	I	V	A	P	I
S	H	A	M	A	Y	A	A	G	R	A	H	C	H
H	X	G	Z	A	R	N	S	W	A	F	G	O	D
N	O	A	O	K	F	M	U	K	T	I	O	I	E
A	T	E	M	P	L	E	A	E	S	J	V	K	U
B	H	A	K	T	I	Y	O	G	A	B	I	C	O
S	H	B	E	M	W	D	V	N	K	H	N	H	T
R	Y	A	C	A	R	Y	A	A	H	U	D	A	E
I	A	C	G	U	R	U	M	G	A	K	A	I	E
L	N	Y	T	A	L	D	U	L	S	T	L	T	R
A	S	U	X	Z	V	C	R	M	I	I	K	Y	A
B	R	A	H	M	A	A	P	G	F	O	D	A	H
Z	I	M	U	R	T	I	D	E	V	A	E	V	U

temple
Maya
Vishnu
Mukti
Krishna
Vedas
devotee
Bhakti yoga
Acarya

Govinda
Srila
Sakhas
Rahu
Karma
Hare
Daiva
God
Gopi

Sri
Raga
Om
Chaitya
Bhagavad-Gita
Deva
Murti
Guru
Brahma
Bhukti

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296

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AUDIO-VISUAL MATERIALS

INDIA

FILMS

BUDDHISM. MGHT 1962 16 min. b/w

A study of the history, precepts and present influence of Buddhism in Asia. Also depicts much of the daily practice of the religion by worshipers. (Part of The Great Religions series).
North Carolina Film Library.

DANCES OF INDIA. OP 1967 11 min. color

Baskar, dancer from East India, performs several 200-year-old dances of India including a snake dance in which he assumes the role of a king cobra. His entire body undulates re-creating the rhythmic movements of the deadly snake. Very good.
North Carolina Film Library.

HINDUISM. MGHT 1962 18 min. b/w

A study of the history, precepts and influence of Hinduism in India. Shows the observances of the faith, its teachings of non-violence, its respect for living things, and the social order created by it. Indicates that modern Hinduism is adapted to the new Indian nationalism and to scientific thought and that social and economic reforms are accepted. (Part of the Great Religions series).

HOW DEATH CAME TO THE EARTH. 1972 16 mm film 14 min. color

National Film Board of Canada; U.S. release by Contemporary Films/McGraw-Hill. Grades 3-8.

Tells of the continuous cycle of life and death on Earth.

IN INDIA THE SUN RISES IN THE EAST. MGHT 1970 14 min. color

Non-narrative film of uninterrupted views of India which uses the natural effects surrounding people and places, and the music native to the country. The viewer sees and hears many things and people in comparison and contrast of modern India with the many facets of its still strong ancient culture.
North Carolina Film Library.

MAHATMA GANDHI. OP 1955 19 min. b/w

Uses newsreel footage and still photographs to document and show his achievements. Presents scenes of his preaching non-violence, demonstrations following Gandhi's arrest, Gandhi's representation of India at the London conference, and Gandhi's funeral.
North Carolina Film Library.

STOLEN NECKLACE. ACI 1971 8 min. color

Animated film based on the children's book of the same title by Anne Rockwell. Retells a traditional story from India about a princess who owns a beautiful necklace of pearls. While she is bathing in a pool in her garden, one of the monkeys who lives in the trees there steals the necklace. The problem is, which monkey is the thief and how to retrieve the necklace. The gardener solves the problem and all ends happily with the necklace restored, the gardener rewarded and the monkey unrepentant.
North Carolina Film Library.

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Two filmstrips introducing the history, basic beliefs, and traditions of what is perhaps the world's oldest religion.

INDIA — SOCIAL LIFE AND CUSTOMS. Juvenile Films Kit 569 Encyclopedia Brit. Ed. Corp. 1975 74 fr. color 35 mm and phonotape, 1 cassette 9 min. Also issued in phonodisc w/guide.

Describes customs and habits of family life in India. For elementary grades.

Kit 572 — Thailand.

THE LION AND THE RABBIT. 1 filmstrip, 1 phonodisc, Imperial Film Co. 1968 Grades 3-6.

Old Sanskrit fable from series "Stories from Other Lands."

THE VALIANT LITTLE POTTER. 1 filmstrip, 1 phonodisc. Xerox Films, 1973 Grades 2-4 With teacher's guide.

297

RECORDS

THE ANTHOLOGY OF INDIAN MUSIC, VOL. I. Ravi Shankar, Ali Akbar Khan, Balachander. World Pacific/ Liberty Records WDS 26200

Ragas and solos. A history and appreciation of Indian music with appropriate musical examples. Presented by Ravi Shankar. Descriptions of instruments with pictures.

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India

Consulate General of India
Information Office
3 East 64th Street
New York, N.Y. 10021

Pakistan

Consulate of General of Pakistan
12 East 65th Street
New York, N. Y. 10021

Bangladesh

Permanent Mission of the People's Republic of Bangladesh to the United Nations
130 East 40th Street, 5th Floor
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Sri Lanka (formerly Ceylon)

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GERMAN AMERICANS

As John F. Kennedy stated in *A Nation of Immigrants*, "German immigrant influence has been pervasive, in our language, in our mores, in our customs and in our basic philosophy." There is indeed a long and deep-rooted relationship between Germany and the United States. Martin Waldseemuller, a German, is said to have named the New World America in honor of Amerigo Vespucci. Approximately twenty-five per cent of the population in the United States today is directly descended from the German immigrants.

Although the Germans did not play a very significant role in the early years of discovery, they were extremely important in the later settling of America. In the nineteenth century Germans came in record numbers because of their experiences with war, famine, poverty, supression of liberal thought and religious practices. Like many other immigrants, most German immigrants came to the New World seeking better economic opportunities. Many were farmers and members of the lower middle class. Later they were joined by increasing numbers of artisans.

Although there were some Germans among the earliest settlers, October 6, 1683, is the date celebrated as the beginning of the German-Americans' history in the New World. On this date the *Concord* arrived in Pennsylvania carrying thirteen German families, Mennonite weavers who had purchased a tract in William Penn's colony. Their settlement became known as Germantown. Many other German immigrants established themselves in William Penn's colony and became known as the Pennsylvania Dutch—not because they were Dutch at all but because they referred to themselves as "Deutsch" which became, by an easy transition, "Dutch" in the English language. Moreover, in the late seventeenth and early eighteenth centuries, the Germans were commonly called Dutch, an older word than "German."

The German immigration was a steady one. From 1830 until 1930 some six million Germans left Germany to seek a better life in America. Indeed, the total number of German immigrants from 1820 until 1973 was fifteen per cent of the total number of immigrants, by far the largest number from any one country.

In the South the settlement at New Bern, North Carolina, in 1710 by Christoph Graffenried of Bern Switzerland, was the first by German-speaking immigrants. A German settlement at Purysburg, South Carolina, was begun in 1732 and one at Charleston in 1734. By 1788 German settlements in South Carolina were so widespread that there were some fifteen German churches in the interior of South Carolina.

Many of the Germans who settled in North Carolina came from the Pennsylvania colony because land had become difficult to acquire there. Settlers generally left Pennsylvania in the fall after they had harvested the proceeds of the year's labor and arrived before winter set in. They settled along the Yadkin River and later on the Catawba.

Perhaps the best known German settlement in North Carolina is that of Old Salem, which was the beginning of present-day Winston-Salem. In 1751 the Moravians purchased 100,000 acres in Forsyth and Stokes counties which became known as the Wachovia Tract after Count Zinzendorf's holdings in the Wachau Valley in Austria. The year 1753 saw the arrival of the first settlers—twelve men from Bethlehem, Pennsylvania. In 1754 seven more men arrived.

Other settlements were in present-day Rowan and Cabarrus counties. In 1772 Christopher Rintelmann of Organ Church in Rowan County and Christopher Layrle from St. John's Church in Cabarrus County were sent to Europe to seek ministers and school teachers for their congregations. In 1773 a Mr. Nussmann arrived to serve these congregations. Both of these churches are still active and are interesting sites for short excursions. Many of the older gravemarkers bear German names and inscriptions.

German immigrants did not stop with the thirteen colonies but also were among the first to settle the lands west of the original thirteen colonies, furnishing "brawn, brain and blood." The German immigrant was usually a welcome one because he was a hard worker and was an example of the good citizen with his "respect for the law, honesty and promptness in the discharge of business obligations, dogged persistence, industry, and economy."[1]

Because the German immigrants were one of the groups which became most highly assimilated, their influences upon American culture are not as clearly visible perhaps as those of other ethnic groups. The contributions made by the Germans are considerable, however. A desire to preserve the traditions of the Old World caused countless German customs to be incorporated in "American" customs. German schools became models for American schools, especially at the kindergarten and university levels. Thomas Nast introduced caricature into American life and created what was to become our Santa Claus. It was the Germans who helped make Christmas our most important holiday, replacing New Year's Day, which was the most-celebrated holiday up until the mid-1800's. The Germans began the gift-giving tradition at Christmas and also were the first to make and send Christmas and Easter cards. It was from the Germans that our tradition of the decorated evergreen tree at Christmas developed.

The Germans were hard workers but believed equally as strongly in savoring the joys of living. It is because of the German element that many of our social traditions got a start—county fairs, corn huskings, quilting bees, apple-butter cookings and song fests. One need only look at words commoly used in our country—Delikatessen, Gesundheit, Hausfrau, Sauerkraut, Leberwurst, Zweiback, pretzels, Apfel strudel, Wanderlust, Gemutlichkeit, Frankfurter—to see the degree to which German culture has influenced our own.

An introduction of this type would not be complete without mentioning some prominent German-Americans such as Carl Schurz, the famous liberal statesman of the late nineteenth century; Dwight D. Eisenhower, who was of Pennsylvania Dutch descent; Henry Kissinger; Everett Dirksen; Wernher von Braun, the pioneer in modern rocketry; John J. Pershing; John Jakob Astor; Paul Tillich; Eric Hoffer; Walter Lippman; Babe Ruth; Lou Gehrig; Red Schondienst ; Lawrence Welk; Jack Paar; the Ringling Brothers; Grace Kelley; and the Flying Wallendas. Germans have played an extremely important role in the making of America.

This introduction presents a case for the importance of a study of the German immigrants in America and their influence on American history and society. The following information will hopefully provide a vehicle for a meaningful study.

Places of Interest in North Carolina

Old Salem, founded by the Moravians in the eighteenth century, is one of the best restored villages in the United States.

For information about special events such as the Christmas celebration at Old Salem or for information concerning special group rates, write or call: Director of Tours, Old Salem, Inc., Winston-Salem, North Carolina 27108, Tel: (919)723-3688.

The Restoration at Old Salem includes some forty buildings which look as they looked in the latter half of the eighteenth and early nineteenth centuries. Seven of these restored buildings are open to the public: the Winkler Bakery, the Single Brothers House, the Miksch Tobacco Shop, the John Vogler House, the Salem Tavern, the Market-Fire House and the Boys School.

Special Tours:
Specialized tours are given in the following areas: Architecture, Crafts, Decorative Arts, Horticulture, Music, and Town Planning. Time: 2½ hours. Price: Students $.75, Adults $3.00

Walking Tours:
Moravian townlife, town planning, gardens and architecture are emphasized. Visits to the exhibit buildings are not included in this tour. Time: 1½ hours. Price: Students $.50, Adults $1.00.

Experiences Into Yesterday:
Offered only on Wednesdays and Fridays in January and February, the visitor has the opportunity to actually participate in many activities which were important in Old Salem such as weaving, making clay pipes and cooking in a fireplace. Time: 3 hours. Price: Students $1.25, Adults $3.50.

Tours for the Visually and Physically Handicapped:
Special tours designed to meet the needs of the handicapped. Time: 2½ hours. Price: Students $.75, Adults $3.00.

Kindergarten Tours:
Home, work and play in Old Salem are emphasized in this tour especially geared to the maturity level of the young student. Time: 1½-2 hours. Price: $.75 for students.

Special guided tours:
Special tours can be arranged for groups of at least 15 people. Contact the Director of Tours in advance for a reservation.

Brochures and other information concerning Old Salem are available from: Old Salem, Winston-Salem, North Carolina 27108.

SAMPLE LEARNING ACTIVITIES — GERMAN AMERICANS

Learning Concept	Learning Skills	Activities and Projects
The Germans were among the earliest immigrants to settle in the American colonies.	Field Trip	1. Take the class on a field trip to Old Salem to see the way the German immigrants lived. If possible, go at a time when the students can participate in the activities like weaving, cooking in the fireplace, etc.
	Map Skills, Social Studies	2. On a map of North Carolina have the students locate the communities, counties, and towns that were originally German settlements. Have them identify the names of towns, counties, rivers, that have German names (Mecklenburg County, New Bern, for example).
Many modern "American" words and customs are actually of German origin.	Language Arts, Arts and crafts	1. Arrange a Christmas celebration in the German-American tradition where the students can see the number of holiday customs that are of German origin. a. Have them dramatize the legend of the Christmas tree. b. Have the students make an Advent Calendar (see instructions) c. Have them make an Advent wreath. Have them write poems, stories, or essays in which they explain the significance of the wreath. d. Have the students make a gingerbread house. e. If you exchange gifts as part of the Christmas party, use this as a discussion of a custom of German origin. f. Other customs: Christmas cards, Santa Claus.

GERMAN RECIPES[2]

Apple Tarts

The author of *The Pennsylvania Dutch* insists upon a good, tart, juicy cooking apple if this tart is to taste its best.

Pastry for the bottom of a pie dish
2 Tbsp flour
½ C sugar
Light cream (half-and-half)
Cinnamon
Apples-peeled, halved, & cored
Butter

Line a pie dish with good flaky pastry. Cover the bottom with the 2 Tbsp. flour and ¼ cup of sugar. Place the apple halves face down on the pastry. Use smaller apple pieces to fill in the spaces between the apple halves. Sprinkle with ¼ cup of sugar and cinnamon. Pour in the light cream until the apples are half-submerged. Dot each apple half with butter. Bake in a hot oven until apples are soft.

White Moravian Christmas Cookies

The Moravians baked both white and brown Christmas cookies and served these to friends and callers between Christmas and Twelfth Night.

½ pound of butter
4 eggs
½ tsp grated nutmeg
1 pound flour
1 pound powdered sugar
1 scant tsp. cinnamon
2 tbsp sherry

Cream together the butter and powdered sugar. Beat the eggs well and add to the creamed mixture. Add cinnamon, nutmeg, and sherry. Stir well together and gradually add the flour. Roll very thinly on a floured board. Cut out with animal cookie cutters (rabbit, duck, rooster, distelfink, and fish). Bake on a greased cookie sheet in a moderate (325-350° F) until very light brown.

Stollen (German Christmas Bread)

1½ C milk
½ C sugar
1 egg, beaten
⅓ C shortening
2 pkgs dry yeast *or* 1 yeast cake
about 5½ C sifted self-rising flour

½ C chopped nuts
½ C finely chopped mixed candied fruit
½ C raisins
½ tsp grated lemon rind
soft butter or margarine

Scald milk. Pour milk into a big bowl and add shortening and sugar. Cool to lukewarm. Sprinkle or crumble yeast into milk mixture and stir lightly to dissolve. Add egg and 2 cups of flour and beat thoroughly. Add more flour, enough to make a soft dough. Turn dough out on lightly floured cloth or board, cover with bowl and let rest 10 minutes. Knead until smooth and satiny. Place dough in a greased bowl and turn to grease top. Cover with a damp cloth and put in a warm place to rise until doubled (about ½ hours). Punch down and shape as desired. For a finer textured bread, punch dough down and let rise again in the bowl before shaping. The second rising in the bowl will not take as long, about 40 minutes.

When Sweet Dough is light, knead in fruits and nuts. Divide dough into 3 parts. Pat ⅓ of dough out into an oval, about 8 inches by 12 inches. Spread with a little soft butter or margarine. Fold in half lengthwise. Press edges together. Place on a lightly greased baking sheet and brush the top with melted butter. Repeat with other two parts. Let rise in a warm place until doubled, about 35 minutes. bake at 375° F for 30 to 35 minutes. Frost while warm with confectioner's sugar icing and decorate with fruit and nuts.

GINGERBREAD HOUSE[3]
(Lebkuchenhause - LAY'p-koo-khen HOWSS)

Gingerbread Dough
11 C all-purpose flour
2 C molasses
6 eggs
1½ C packed dark brown sugar
1 C butter or margarine, softened
2 tbsp baking soda
4 tsp ginger
1 tbsp cinnamon
2 tsp baking powder
1½ tsp ground cloves
1 tsp nutmeg

Glaze
Mix well ¼ C light corn syrup and 2 tbsp water

Icing
2 pounds confectioner's sugar
⅔ C milk
⅔ C shortening
1 tbsp vanilla extract
¼ tsp salt
8 oz. unsweetened chocolate

Gingerbread Preparation:

1. First batch of dough: measure 3 C flour, 3 eggs, 1 C molasses, ¾ C dark brown sugar, ½ C margarine, 1 tbsp baking soda, 2 tsp ginger, 1½ tsp cinnamon, 1 tsp baking powder, ¾ tsp cloves, and ½ tsp nutmeg into a large bowl. Beat at low speed of mixer until all ingredients are just mixed. Beat 3 minutes at medium speek of mixer. Gradually add 2½ C of flour until well-mixed. Wrap in waxed paper and refrigerate at least 3 hours.
2. Second batch of dough: prepare as in Step 1, using remaining ingredients. Divide this batch into half; wrap separately in waxed paper and refrigerate.
3. Base: Use ⅔ of the large batch of dough. With a rolling pin, on a lightly floured large cookie sheet (preferably without sides) roll the dough about ¼ inch thick. Cut one 13 in. by 12 in. rectangle with a sharp knife; do not move as this might mar the shape. Return the dough scraps to the refrigerator. Bake base 15 to 20 minutes in a 350° oven until it springs back when lightly touched.
4. Prepare Glaze: Remove gingerbread carefully to a wire rack to cool. Lightly brush the top of the warm gingerbread with the glaze. Save the remaining glaze.
5. House Front: Roll reserved ⅓ of first batch of dough about ¼ in. thick on cookie sheet. With a sharp knife, cut the entire outline of Sketch 1 from dough; refrigerate remaining dough. Cut out Entrance Piece A and, using a pancake turner, move Piece A carefully at least one inch away from other dough on cookie sheet. Make sure the edges are straight, using a straight edge if needed. From Piece A, cut out top of Dutch Door C; remove and place away from other dough on cookie sheet. Bake and glaze.
6. House Back, Entrance Side Wall, and Roof: Roll half of second batch of dough about ¼ in. thick on cookie sheet. Cut out House Back the same as Sketch 1, but do not cut out Pieces A and C. Cut two strips 4½ in. by 1 in. for Entrance Side Wall and Entrance Roof, moving them apart from other dough on cookie sheet. Refrigerate scraps. Bake and glaze.
7. House Sides: Combine scraps. Roll out ¼ in. thick. Cut one piece 7 in. by 4½ in. for Left House Side and move away. Cut one piece 8 in. by 4½ in. for Right House Side. Refrigerate Scraps. For Windows, cut one 2 in. square in the center of each piece of dough. Cut each window in half for shutters. Bake and glaze.
8. Roof: Roll scraps and remaining half of dough ¼ in. thick. Cut one 8 in. by 7 in. Left Roof and one 9 in. by 7 in. Right Roof. Make sure dough is at least one inch apart. Cut a strip from Right Roof as shown in Sketch 2. Bake and glaze.

Assemble House (Sketch 3)

10. If gingerbread is not hard, return it to a 250° oven and bake 20 minutes or until firm.
11. Chocolate Icing: Into a large bowl pour 2 pounds confectioners sugar, ⅔ C milk, ⅔ C shortening, 2 tbsp vanilla extract, ¼ tsp salt, and 8 oz. unsweetened chocolate, melted. Beat with mixer until just mixed. Beat at medium speed until smooth. Cover bowl with plastic wrap to prevent drying of icing.
12. Place base on a large cutting board or tray. Begin with House Back. Roll enough icing to make a rope about ¾ in. thick and 7 in. long and place on one 12 in. side of Base, approximately 1 in. from edge. Carefully set back into icing. Using your finger, smooth icing along Base while holding Back upright. Use a small heavy object as a temporary support to keep Back vertical while icing sets.
13. Attach shutters next to Windows on House Sides with about 1 tsp icing. Let set 10 minutes.
14. For Right House Side, roll enough icing to make a rope about ¾ in. thick and 8 in. long. Place in Base, forming a right angle with House Back. Set House Side into icing. Press about ¼ C icing into wall corner both in and outside. Smooth and let set.
15. As in Step 14, with a 7 in. rope of icing, set up Left House Side. In the same manner, set House Front and Entrance Piece in place.
16. Trim, if necessary, one 4½ in. by 1 in. piece of gingerbread for Entrance Side Wall. Set in position using icing. Remove the small heavy object used to help house stand upright.
17. Roll icing to form ¾ in. thick ropes to put on top edges of all walls. Place Left Roof and Right Roof in position. Gently press icing into seams to join Roof.
18. Cut the 4½ in. by 1 in. strip of gingerbread that remains to make Entrance Roof; set in place with icing.
19. Have a 2½ in. high small box handy. Gently place icing for a hinge on the right side of Dutch door opening. Press Dutch door into icing, keeping door in a partially opened position. Leave the box under the door until the icing sets, probably one hour, then remove box.

Decorate House:
7 pieces nougat candy
1 white cake decorater in tube
1 lb. tiny round, mixed pastel candies
about 1½ lbs. ½ in. square or round mixed pastel peppermint candies
1 lb. pebble-stone candies (chocolates)

20. Chimney: With icing, stick together 3 nougat pieces, one on top of the other. Do the same with 3 more pieces. Now ice all 6 together. Gently set chimney on Roof with icing.

21. Roof: Make shingles by icing the back of peppermint candies. Arrange in rows to look like shingles.

22. Shutters: Make a design on Shutters using the cake decorator and small pastel candies.

23. Side Windows: Roll icing thinly and set around the perimeter of window openings. Set candies into rope icing.

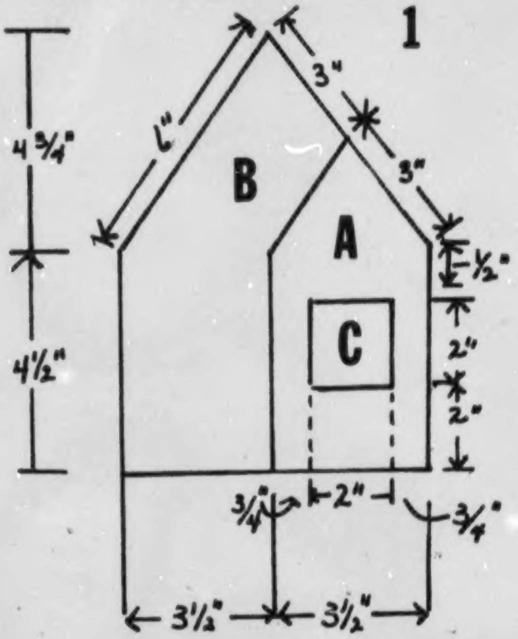
24. Door: Make a Christmas wreath on door with the cake decorator and pastel candies. Outline door with cake decorator and make door knob.

25. Front Window: Make a front window with icing and pastel candies for decorations.

26. Hex Sign: On the back of house, make a small (2-2½ in.) circle of icing. Set candies in icing to simulate hex sign (See Sketch 4).

27. Base: Spread a thin layer of icing on Base. Press pebble-stone candies into icing. Use the remaining nougat piece to make a doorstep.

38. A miniature flashlight may be placed through the window for the effect of lighting. This is especially effective at night.



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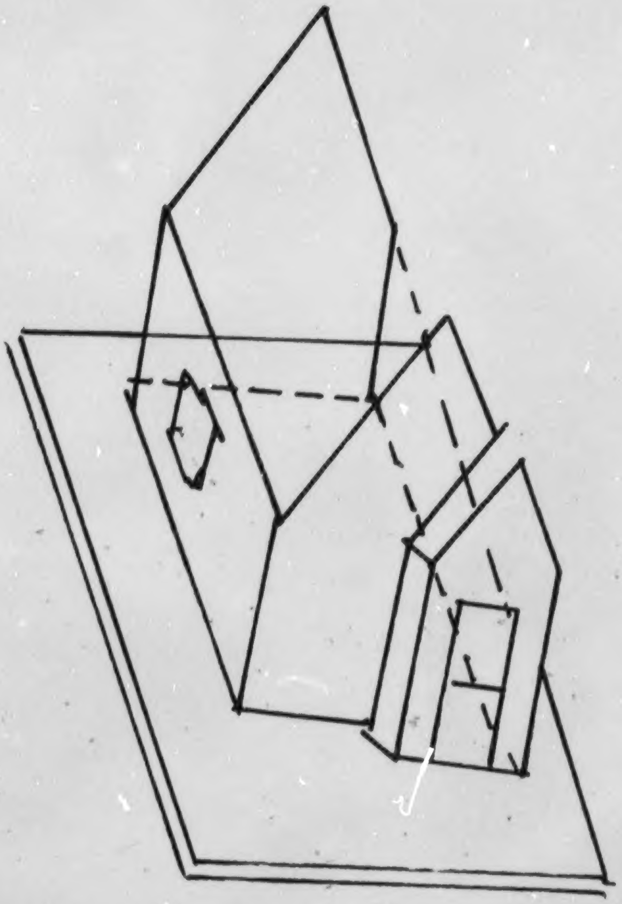

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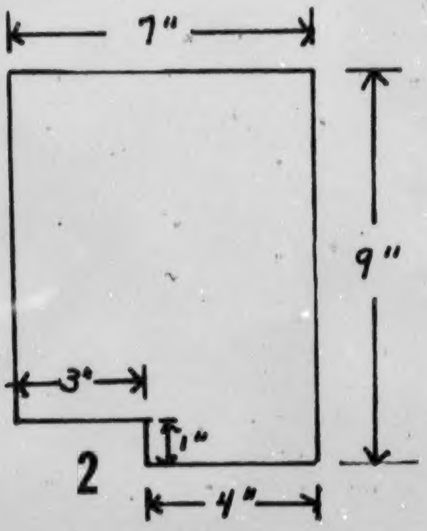

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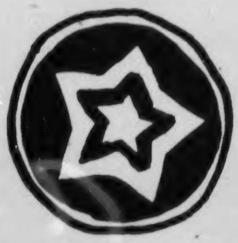


4

GINGERBREAD HOUSE

MAKE-BELIEVE GINGERBREAD HOUSE

A simpler and less time-consuming version of the gingerbread house is one made with graham crackers supported by cardboard. Cut the patterns from the sketches to the sizes and dimensions indicated for the gingerbread house and fasten them together with masking or scotch tape. Attach the crackers to the cardboard supports with "Royal Frosting" before the form is put together.

To cut crackers, trace or mark lightly with the tip of the knife until the cracker is cut through completely. Join the cracker pieces together by piping frosting up between crackers, using a cake-decorating set, and then in a 1 in. zigzag pattern over the seam for joining. Allow this to harden and dry thoroughly before constructing the house - about 2 hours. The frosting may be used as the base for the candy decoration in the gingerbread house recipe.

Royal Frosting

3 egg whites
1 pound ****sifted*** confectioner's sugar
1 tsp lemon juice

1. Beat egg whites in a medium-size bowl, using high speed on the electric mixer, until soft peaks form.
2. Gradually beat in the lemon juice and sugar; continue to beat until the frosting is very stiff. (Frosting is ready when a knife blade drawn through the frosting leaves a clean sharp line). Keep the bowl covered with a damp cloth or paper towel while working to keep it moist and soft. Leftover frosting may be stored in a screw-top jar.

Makes about 2½ cups; it will take 3-5 batches to complete the house; frosting should be made one batch at a time to prevent hardening before the frosting can be used.

GINGERBREAD HEARTS

The whole class will enjoy baking and decorating their own Gingerbread Hearts (Lebkuchen Herzen). These may be decorated with German phrases and flowers by the children, and then they may either be eaten, hung around the neck with ribbon, or hung on the wall. These hearts are especially common at festivals such as Oktoberfest or the many wine festivals in the fall.

MATERIALS AND INGREDIENTS

One recipe of the gingerbread recipe given for the Gingerbread House will make 10 to 12 hearts

Ingredients for Gingerbread

4 tubes of decorating frosting (red, green, white, and blue)
One set of writing tips
Ribbon for hanging

DIRECTIONS

1. Make gingerbread according to the directions given for Gingerbread House.
2. Roll out dough 1/4-3/8 inch thick. Cut out hearts measuring no more than 7" by 7". Bake on lightly floured baking sheets in a 350° oven 15 to 20 minutes or until the gingerbread springs back when touched lightly with the finger. Cut holes in hearts if they are to be hung, before baking.
3. Remove to cooling rack to cool. When cooled, decorate the hearts as desired. Some appropriate phrases would be:

    Lieb nur mich allein oder lass das Lieben sein!
    (Love only me or let loving be!)

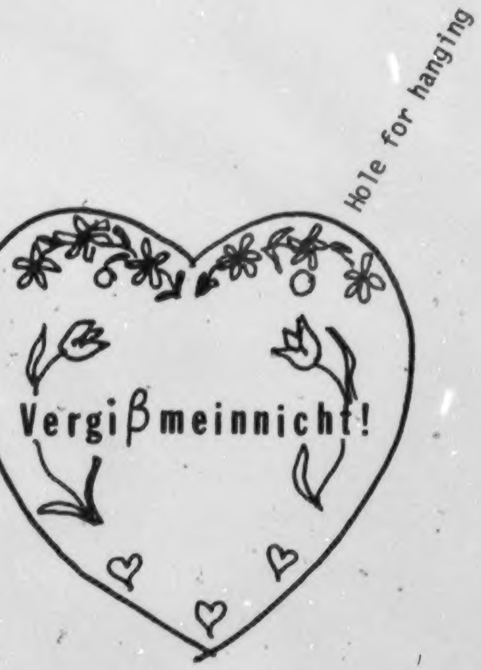
    Auf Wiedersehen! (Until we see each other again!)

    Vergiss meinnicht! (Forget me not!)

Alles Gute! (Everything good)

Guten Tag! (Good day!)

Viel Spass! (Lots of fun!)



ADVENT CALENDAR

One of the first indications that Christmas is near is the appearance of Advent Calendars in most German homes. Beginning on December 1, the family members (usually children) take turns opening one door or window per day. Behind each door and window is a Christmas scene. On Christmas Eve door 24 is opened to reveal the nativity scene.

Students will enjoy making an Advent Calendar for their own homes or for school. It can be reused year after year since it is made of felt.

MATERIALS:

Felt: White or beige for house—24" x 16"
Red scraps for chimney
Green for roof (24" x 8"), shutters and door
Blue for numbers OR Gold metallic gummed numbers 1-24

Scissors
White glue
Old Christmas cards, wrapping paper, advertisements, pictures with Christmas scenes
Heavy poster paper cut the same dimensions as house and roof.

DIRECTIONS:

1. Cut out felt for house and roof according to the sketch.
2. Cut out the 24 window and door openings from brown felt, slightly larger than similar openings in the house itself.
3. Cut shutters from green felt and glue next to window openings as indicated on sketch.
4. Cut out numbers 1-24 from blue felt and glue on appropriate door or window pieces OR use gold gummed paper numbers and glue them on.
5. Cut the poster paper the same size as the house and roof. Lay the felt house and roof over the poster paper and mark where window and door openings are located.
6. Cut out appropriate pictures from old Christmas cards and wrapping paper (small presents, a Christmas tree, Santa, reindeer, etc. Be sure to have a nativity scene for the 24th). Glue to the poster paper where marked. Be sure that the picture is large enough to fill the entire opening when the window or door is opened.
7. Glue the felt house to the poster paper around the edges and between the doors and windows.
8. Cover the pictures with the pieces of felt by using double-stick scotch tape. Remove on appropriate dates, keep the doors, and replace with new tape at the end of the season.
9. The Advent Calendar may be hung on the wall or bulletin board or placed in the chalk board.

PFLAUMENMANN AND PFLAUMENFRAU[1]

(Prune Man and Prune Woman)

Especially at Christmastime one can see many Pflaumenmanner decorating the store windows in Germany. Many of the German settlers in America enjoyed creating their own. They are supposed to be signs of good luck.

MATERIALS:

Medium-weight wire
Scissors
Prunes
Walnuts
Medium-weight paper for hat
Tape
Scrap fabric for clothing
Cord or yarn for belts
Ribbon for necktie
Felt-tipped marker

DIRECTIONS:

1. For each doll, cut a length of wire about 14" long.
2. Figure A. Wrap one end of wire around the seam in the walnut.
3. Figure B. Thread 2 prunes onto each wire. Try to get as close to the pit of the prune as possible.
4. Form a loop (Figure B) with the remaining wire.
5. Figure C. Make a hat by shaping a paper semi-circle into a cone. Trim if necessary.
6. Cut a triangle from fabric, Figure D., and make it into a scarf.
7. Cut wire for the arms. Make a loop at one end of the wire. Thread 2 prunes on other end (Figure E).
8. Wire arms to bodies between the head and the first prune of the body (Figure E).
9. Cut lengths of wire for the legs. Loop one end of each wire and thread on 4 prunes from other end.
10. Figure F. Connect the leg wire through the loop of the wire at the bottom of the body, and twist in place.
11. Man's jacket. Cut a piece of fabric the length of the body and wide enough to extend slightly beyond the arms (Figure G). Cut a circle out of the center of the jacket and make a slit as in Figure G.
12. Woman's dress. Make the dress the same as for the jacket, except longer. Slip the jacket and dress onto the dolls.
13. Glue the hat to the walnut head of the man and tie a bow around his neck.
14. Tie the scarf around the head of the woman. Tie a small cord around the waist of the dress.
15. Using a felt-tipped marker, make eyes and mouth on each face.

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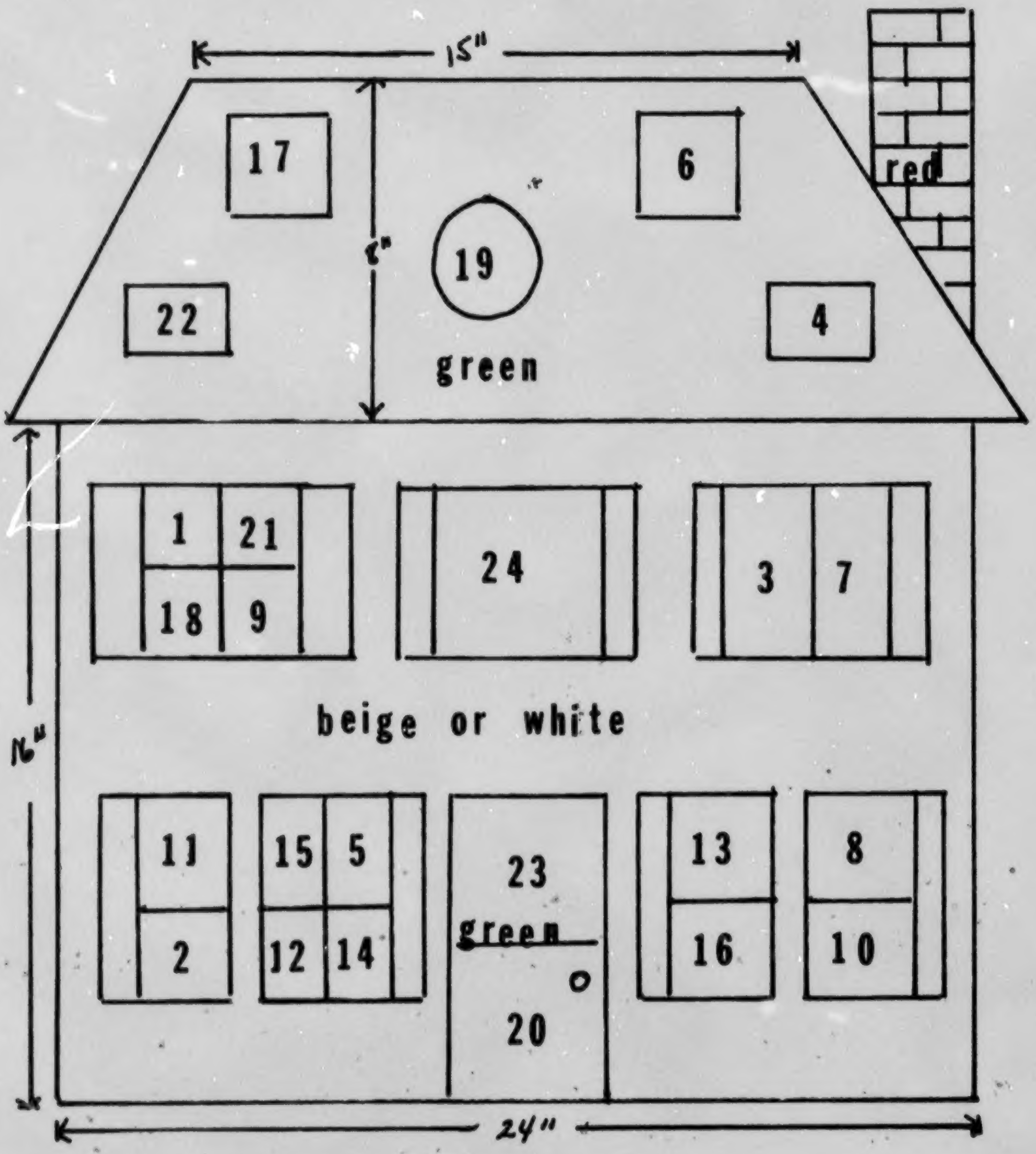
[1] Adapted from *The You and Me Heritage Tree*, pp. 150-151.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ADVENT CALENDAR

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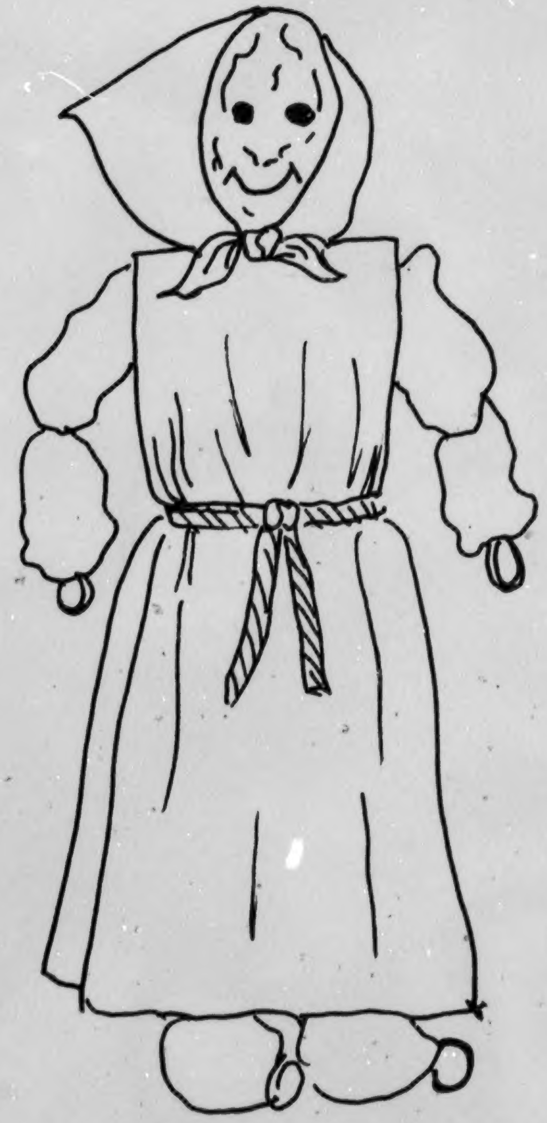
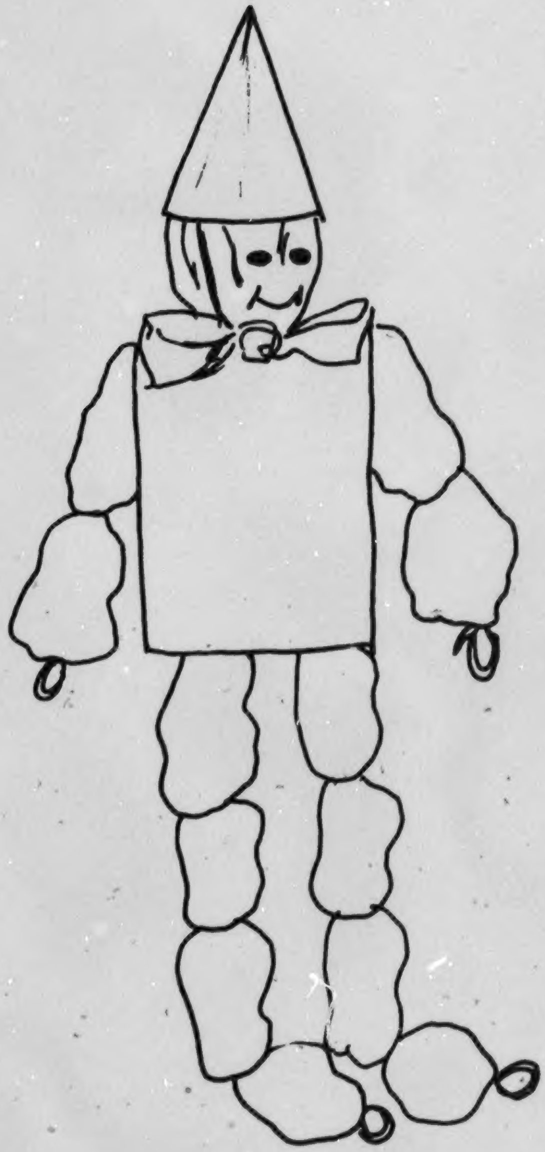
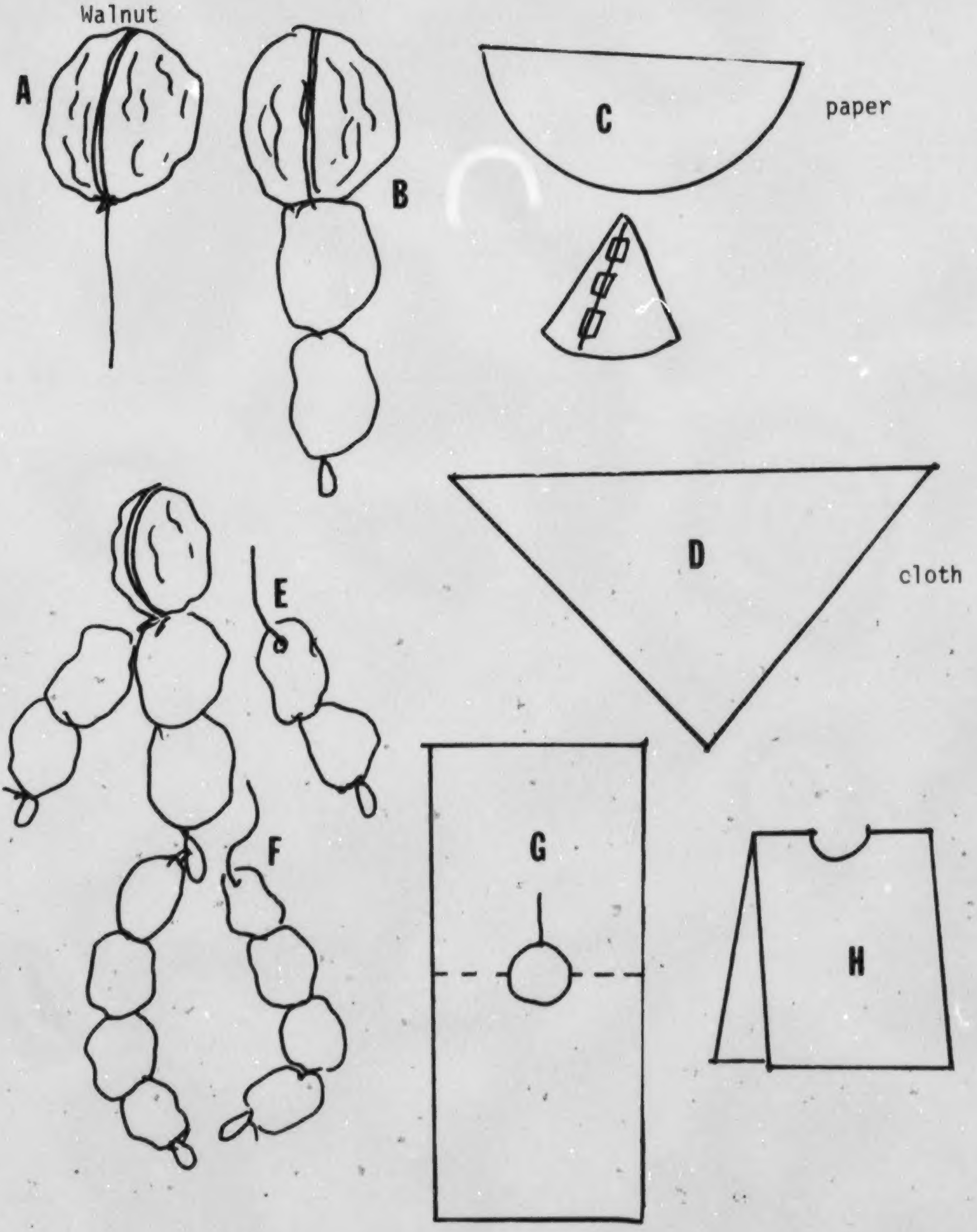


Pflaumenfrau (Prune Woman)



Pflaumenmann (Prune Man)


Walnut
A
B
C
paper
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cloth
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PFLAUMENMÄNNER

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Child, Clifton
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A small volume, part of a series that deals with participation in American life by national, racial, and cultural groups. Each volume is an attempt to introduce a particular group for a better understanding of the background and strength of the group in American life.

Diamond, Sander A.
1974 *The Nazi movement in the United States, 1924-1941.* Cornell University Press, Ithaca, N.Y. 353 pp.
A rather ponderous treatment of a very neglected area. Relying almost entirely on primary source material, the author examines the twin efforts of the Nazi movement to create a united German Bund and to counteract the negative impression of the Third Reich held by most Americans. The reasons for the failure of both form the core of the book. Its primary weakness is its focus on the leadership of the American movement with an attendant failure to present the impressions of the "average" German living in this country. At times the reader feels he is examining a movement in a bottle rather than an integral part of a complex issue and period. (Charles A. Cannon Memorial Library, Concord)

Dippel, Horst
1977 *Germany and the American Revolution, 1770-1800.* University of North Carolina Press. 448 pp.
A sociohistorical investigation of the late eighteenth century political thinking.

Dick, Robert, ed.
1954 *German stories and tales.* Alfred A. Knopf, New York. 371 pp.

Dochmann, Henry A.
1957 *German culture in America.* University of Wisconsin Press, Madison. 865 pp.
A survey and evaluation of the impact of German literature, philosophy, religion, and education upon American culture from the colonial period to 1900.

Dornberg, John
1974 *The two Germanys.* The Dial Press, New York. 215 pp.
Essentially a history of the two Germanys since World War II. The author attempts to discuss the reasons for the division, how life differs in the two countries, and what the prospects of reunification are. (Charlotte-Mecklenburg Public Library)

Elon, Amos
1967 *Journey through a haunted land.* transl. by Michael Ruloff. Holt, Rinehart, and Winston, New York.
A personalized account by an Israeli journalist of his impressions of the two Germanys. Well-written, overly subjective in parts, but contains meaningful vignettes. Elon, while totally repulsed by the DDR, sees West Germany as a remarkable achievement in practical affairs since 1945 but at the time of his writing still uncertain as to the means of rejecting the Nazi experience without rejecting their national pride. Most beneficial for a study of the public and private responses to this problem. (Charles A. Cannon Memorial Library, Concord)

Faust, Albert Bernhardt
1927 *The German element in the United States,* Vols. I and II. Arno Press and the New York Times, New York.
A very scholarly study of German immigrants in the thirteen colonies in the nineteenth century. Faust maintains that the Germans became assimilated to a great degree and furnished "brawn, brain, and blood" in the building of the colonies and cities. There is a chapter devoted to each of the colonies. Also covers the expansion to the west and south. Volume II is a discussion of the favorable influences of Germans on America - materially, politically, educationally, socio-culturally, and morally. The section dealing with German-American traits is extremely concise and good. (N.C. State Library)

Gollin, Gillian Lindt
1967 *Moravians in two worlds: a study of changing communities.* Columbia University Press, New York. 302 pp.
This book recounts the history of two Moravian communities - Bethlehem, Pennsylvania, and Herrnhut, Saxony, in present-day East Germany, and attempts to explain why Bethlehem underwent drastic changes so that today it is relatively

indistinguishable from other cities of its size in its religious diversity, while Herrnhut remained the small settlement with very strong religious codes. Since the Moravians have played such an important role in North Carolina's German element, this book should prove interesting material for those who want to know more about the Moravians. (Charles A. Cannon Memorial Library, Concord)

Hagwood, John Arkas
1970 *The tragedy of German-America.* Arno Press, New York. 308 pp.
A concise and well-paced analysis of the German immigrant from the time of his first arrival to the World War I period. In the course of his description, Hagwood suggests that there were three distinct periods within this narrative: (1) until the 1850's when Germans remained a detached group and attempted to establish New Germany; (2) the period of reaction to the nativism marked by the Know-Nothing political program which resulted in the hyphenated German-American of the last half of the century; and (3) the response to America's entry into World War I, which forced the German to choose whether to remain with this label or incorporate himself as an American within the "system." Good bibliography. Reprint of a 1940 work. (Appalachian State University Library)

Hazelton, Nika Stander
1969 *The cooking of Germany.* Time-Life Books, New York. 207 pp.
This book has the best and most authentic German recipes of any English cookbook. The full-page color photographs are magnificent. While primarily a treatment of German cuisine, the book offers much information on the history, people, and customs of Germany. A separate recipe booklet contains the recipes in the main volume plus others and is designed for kitchen use. A two-page phonetic glossary is helpful. (Available in most bookstores)

Huebener, Theodore
1962 *The Germans in America,* first ed. Chilton Co., Philadelphia. 168 pp.
(UNCC Library)

Klees, Frederic
1975 *The Pennsylvania Dutch.* The Macmillan Publishing Co., Inc., New York. 451 pp.
A very thorough coverage of this highly individualistic group of people. The author is Pennsylvania Dutch and is both knowledgeable and very pro-Pennsylvania Dutch. The qualities of this group which have helped them to preserve their uniqueness are emphasized. The chapters dealing with folkways, the arts, and foods (including many recipes) will be especially informative. (Charles A. Cannon Memorial Library, Concord)

Kohn, Hans
1960 *The mind of Germany.* Charles Scribners Sons, New York. 354 pp.
A classic treatment of the developmental thought of a nation. It would be difficult to gain as much understanding with any other single volume. The writing is excellent and, beginning with the Middle Ages, presents a thorough analysis of the growth of the concept of Germany. Of primary value. (Charles A. Cannon Memorial Library, Concord)

Kunz, Virginia Brainard
1966 *The Germans in America.* Lerner Publications Co., New York.
A brief analysis of German immigrants to the United States and their contributions to American culture and history. A good book which makes the reader aware of the German element which has played such an important role in our country. Many prominent German-Americans are briefly covered. (Charles A. Cannon Memorial Library, Concord)

Freed, Leonard
1970 *Made in Germany.* Grossman Publishers, New York. 126 pp.
Totally pictures with only explanatory notes. The photographer has truly captured the spirit and vitality of the German people. (Charlotte-Mecklenburg Public Library)

Luebke, Frederick C.
1974 *Bonds of loyalty: German-Americans and World War I.* Northern Illinois University, DeKalb, Ill. 345 pp.
An analysis of German-Americans during World War I. The author attempts to explain why so much of American society lashed out at its German element during World War I, maintaining that latent conflicts were converted into overt hostility. He believes that the roots of the conflict were in the varied social and cultural characteristics of the two groups. (UNCC Library)

Malinowski, Ruth, Patricia Sinclair, and Alinda Nelson
1978 *German cooking.* Ottenheimer Publishers, Inc., New York. 80 pp.
This cookbook features many full-page color pictures of foods. The recipes are very representative of German cooking and are easy to follow. (Available in larger bookstores)

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1962 *Meet Germany.* Atlantik-Bruecke, Pub., Hamburg. 138 pp. booklet.
Intended to give information on Germany to Americans. While not recommended for general reading, the information available here is invaluable. The sections are divided into political, economic, and social, religion, culture and education, and German-American relations. The sections on the West German school system, German politics, and "America in German Eyes", and "Germany in American Eyes" are especially recommended. (UNCC Library)

O'Connor, Richard
1968 *The German-Americans.* Little, Brown, and Co., Boston. 464 pp.
A very non-biased, thorough coverage of the German-Americans. The author attempts to discover the social and political impact of German-Americans on the United States, both negative and positive. He contends that as an ethnic group, the German-Americans have become more completely assimilated than any other group. (N.C. State Library)

Parsons, William T.
1976 *The Pennsylvania Dutch: a persistent minority.* Twayne Publishers, Boston. 259 pp.
The author, a Pennsylvania Dutchman, is Professor of History and Director of the Pennsylvania Dutch Studies Program at Ursinus College in Pennsylvania. The author examines the Pennsylvania Dutch people, institutions, culture, folkways, politics, and cultural differences which set them apart from the mainstream of American society. Their 300-year persistence as an ethnic group in America is something of a paradox, and he attempts to gain recognition of this ethnic group. (Charles A. Cannon Memorial Library, Concord)

Prittie, Terence
1961 *Germany.* (LIFE World Library). Time, Inc., New York. 167 pp.
An excellent portrayal of Germany until 1961, this book offers a factual report of modern-day Germany, emphasizing Germany's position as a boundary between the free world and Community Europe. A brief coverage of the past history of Germany is helpful. The book offers insight into the dualism of the German character. Many full-page color photographs of the people, their history, and the country are very good. (UNCC Library)

Rippley, LaVern
1970 *Of German ways.* Dillon Press, Minneapolis. 301 pp.
The author's purpose is to capture the pulse of life in Germany in a book written for Americans whose heritage is German in the hope that "this book shall breathe vicarious life-roots into some of these countless millions of Americans..." This is a travelers' book which captures the spirit of the people. Includes information unavailable in more fact-oriented books. (North Carolina Central University, Durham)

Rupp, Israel
1965 A collection of upwards of thirty thousand names of German, Swiss, Dutch, French, and other immigrants in Pennsylvania from 1727-1776. Baltimore, Genealogical.

Russell, Francis
1973 *The Horizon concise history of Germany.* American Heritage Publishing Co., New York. 200 pp.
A concise history of the German region written for the general audience. The quickness of treatment tends to destroy the "life" of its characters, although it is a solid survey. The book lacks bibliography and footnotes. (Charles A. Cannon Memorial Library, Concord)

Ryder, A.J.
1973 *Twentieth-century Germany: from Bismarck to Brandt.* Columbia University Press, New York. 568 pp.
Well-written and evenly paced, this study is more accurately an examination of the period following Bismarck and preceding Brandt. The treatment of the accomplishments of these two men is cursory. The book is an adequate examination of the political realities of the Germany from William II to defeat in World War II, although in-depth analysis often is lacking. Would serve well as a general introduction.

Schalk, Adolph
1972 *The Germans.* Prentice-Hall, Englewood Cliffs, N.J. 521 pp.
The author is an American journalist who lived for eight years among the Germans under the sponsorship of Atlantic Bridge, an organization aimed at fostering American-German friendship. His intent is to describe the Germans as he found them.

Schumann, Elisabeth
1948 *German song.* Max Parrish and Co., Ltd., London.
A survey of the origin and development of German song. An analysis of the poetry and music of a number of the masterpieces of German song. Does not include musical scores but is interesting for those interested in Germany or in music.

Sheraton, Mimi
1965 *The German cookbook.* Random House, New York. 523 pp.
Excellent book of recipes with both English and German names of the dishes; recipes are authentic and varied.

Tolzmann, Don Henrich
1975 *German-Americana: A bibliography.* The Scarecrow Press, Inc. Metuchen, N.J. 384 pp.
An excellent bibliography including German-American history, language, literature, religious life, education, and cultural life. (UNCC Library)

Vogt, Hanna
1964 *The burden of guilt.* (translated by Herbert Strauss). Oxford University Press, London. 318 pp.
Divided into four parts: World War I, Weimar, Third Reich, and World War II, an excellent effort by a German writer to dissect the questions presented to the Germans by twentieth century history. Designed for post-war German audience, it also provides valuable insight to others. (Charles A. Cannon Memorial Library, Concord)

Walker, Mack
1964 *Germany and the emigration, 1816-1885.* Harvard University Press, Cambridge, Mass. 251 pp.
Primarily a study of nineteenth century Germany and the emigration, the book examines the history of Germany in terms of the factors encouraging the "Auswanderung" or emigration. The experiences of the emigrants in America are touched only incidentally. (UNCC Library)

Wust, Klaus
1969 *The Virginia Germans.* University Press of Virginia, Charlottesville. 290 pp.

An unbiased and comprehensive report of the Germans who settled in Virginia from 1608 until the twentieth century. The chapter "Folkways, Crafts, and the Arts," would be of great interest to the teacher. (UNCC Library)

Urlsperger, Samuel, ed.
1969 *Detailed reports on the Salzburger emigrants who settled in America,* Vol. II, 1734-1735 (244 pp.) and Vol. III, 1736- (321 pp). University of Georgia Press, Athens.
These volumes comprise a major primary source for a student of German immigration of colonial history. Originally written by two German immigrant pastors, the *Detailed Reports* present a day-by-day account of events in the colony. The volumes could provide the basis for an in-depth study of the period. The 1969 edition contains excellent explanatory notes. (N.C. State Library)

Young, Jacqueline
1977 *Germans in the colonial Southeast.* Druckhaus Rudolf Mueller, Cologne. 31 pp.
An excellent short history of German immigrants in the Southeast. Excellent original-source bibliography. (Available from: Inter Nationes, Bonn-Bad Godesberg, West Germany)

Student Books

Busch, Dr. Harald and Dr. H. Breidenstein, eds.
1972 *Germany.* Umschau Verlag, Frankfurt. 248 pp.
A trip through Germany in photographs. The captions to the whole-page photographs, some in color, are in German, French, and English. A beautiful book. All ages. (West Charlotte High School)

Cooper, Lee
1965 *Fun with German.* Little, Brown, and Company, Boston. 119 pp.
Through the use of cognates and pictures, German sentences and short narratives should be understandable to even the beginning student. A short phonetic dictionary is useful. A fun book that could spark interest in learning more of the language. Grades 3-6. (Charlotte-Mecklenburg Public Library)

Dyra, Fran, ed.
Let's travel in West Germany. Travel Press Book, San Mateo, California. 85 pp.
An excellent short book for the young student. A series of two-page segments dealing with particular regions, cities, or concepts, each including a full-page color photograph. Emphasizes German emphasis on cleanliness and orderliness, their nationalistic pride, and their great sense of family. Although stereotyped, the information should outweigh this disadvantage. Grades 5-6. (Charles A. Cannon Memorial Library, Concord)

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1970 *Europe with pictures.* Sterling Publishing Co., Inc., New York. 960 pp.
Covering 29 European countries, the book emphasizes places, people, and their histories. The 65-page section on Germany is concise but informative and readable for the young student. Grades 5-6. (UNCC Library)

Gay, Kathlyn
1971 *The Germans helped build America.* Julian Messner, New York. 96 pp.
A fascinating book covering both the German immigrants and their accomplishments in helping build America. Recommended. Grades 4-6. (Charlotte-Mecklenburg Public Library)

Gibbon, Monk
1958 *The Rhine and its castles.* W.W. Norton and Company, Inc., New York. 255 pp.
Written primarily for the traveler, anyone would find the stories of the Rhine castles and the wines grown there fascinating reading. Grades 6 and up. (Charlotte Mecklenburg Public Library)

Gidal, Sonia and Tom
1964 *My village in Germany.* Pantheon Books, New York.
By following the daily activities of two young boys living in the Bavarian Alps, the reader is acquainted with the village and its people, history, and festivals. The book offers an excellent portrayal of the character of the Germans and their festivals. (Charles A. Cannon Memorial Library, Concord)

Goldston, Robert
1967 *The life and death of Nazi Germany.* Bobbs-Merrill Co., Indianapolis.
A concise history intended for younger readers. Illustrations and pictures effectively used. Information both basic and accurate. Rather superficial interpretation but would serve as an initial contact with the period. Students would need to be cautioned concerning the simplistic approach to a complex era. Grades 6-8. (Charles A. Cannon Memorial Library, Concord)

Holbrook, Sabra
1968 *Germany: East and West.* Hawthorn Books, Inc., New York. 228 pp.
The reader gains insight into the German way of life by reading about several "typical" families in Germany. The coverage of the German people and their customs and history is excellent. The treatment of East Germany is factual and non-biased. While ways of life in East and West Germany are contrasted, no value judgment is made on either way of life. A four-page phonetic index would be useful to both teacher and student. Grades 5-7. (Concord Public Library)

1966 *Getting to know the two Germanys.* Coward-McCann, Inc., New York. 64 pp.
By living with German families the readers learn about both Germanys. An aid in appreciating the German people and customs. Grades 4-6. (Charlotte-Mecklenburg Public Library)

Langwiesche, Karl Robert, and Hans Koester
1971 *Die schoene Heimat der Deutschen.* J.F. Steinkopf, Stuttgart. 116 pp.
116 full-page photographs, some in color, 15 pages of notes on the cities and sites. Excellent pictorial representation of German cities, landscapes, and cuiltings. Primary and up. (UNCC Library)

Lobsenz, Norman
1959 *The first book of West Germany.* Franklin Watts, Inc., New York. 66 pp.
While the view offered here is often simplistic and antiquated, this is one of the few books that the young student can easily read. Grades 5-7. (Charles A. Cannon Memorial Library, Concord)

Morey, George
1976 *West Germany: the land and its people.* Silver Burdett Co., Morristown, N.J. 60 pp.
Many color photographs, sketches, diagrams, and graphs make the book informational yet palatable for the young student. Festivals, family life, the school system, foods, recipes, and famous inventors are some things covered. An excellent source for any age. Advanced elementary or junior high. (West Charlotte High School Library)

Morrah, Dave
1957 *Alice in Wunderbarland and further tales mein Grossfader told.* Rinehart, New York. 77 pp.
The student who knows some German will probably chuckle at this half-German, half-English nonsense. Delightful. Junior high and up. (Charlotte-Mecklenburg Public Library)

Procktor, Richard
1970 *Nazi Germany: the origins and collapse of The Third Teich.* Holt, Rinehart, and Winston, New York. 153 pp.
An excellent concise coverage of Nazi Germany, this book is important because knowledge of this period of German history is essential even for the young student who wants to know about Germany. The author believes that the Nazi enigma resulted from the sense of "Volk," that the German people were distinguished from other people. Acceptance of the ideology was enhanced by economic prosperity. Grades 5-7. (Charles A. Cannon Memorial Library, Concord)

Rees, Goronwy
1967 *The Rhine.* G.P. Putnam's Sons, New York. 185 pp.
The book follows the Rhine from its source in Switzerland to the North Sea. Includes the legends of the Rhine, which would be especially interesting to students. Grades 6 and up. (Charlotte-Mecklenburg Public Library)

Seger, Gerhart H.
1966 *Germany.* The Fideler Company, Grand Rapids, Michigan. 196 pp.
Although the format may be too similar to traditional social studies texts, the book offers much information on Germany and its people. The four major sections are: Land and Climate, History and Government, A Divided Country at Work, and People and Culture. Helpful index. Grades 4-6. (Charlotte-Mecklenburg Public Library)

Steinberger, Wilhelm L.
1965 *Bavarian Alps.* Doubleday and Company, Inc., Garden City, N.Y. 61 pp.
Primarily a travel picture book with detailed descriptions. All ages. (Charlotte-Mecklenburg Public Library)

Strumpen-Darrie, Robert, and Charles F. Beditz, eds.
1960 *Berlitz German for Children.* Grosset and Dunlap, New York.
Two fairy tales, "The Three Bears", and "Red Riding Hood" are written in phonetic German and then in English with accompanying pictures so that teachers or students with no knowledge of German can learn some basic vocabulary, selected according to Berlitz principles of teaching language. Grades 3-6. (Charlotte-Mecklenburg Public Library)

Wohlrabe, Raymond A., and Werner E. Krusch
1972 *The land and people of Germany.* J.B. Lippincott, Co., Philadelphia. 154 pp.
A good coverage of both the country and the people in a nonbiased approach. The Nazi era and treatment of the Jews are not neglected. Student activism of the 1960's and '70's is treated. The sections on holidays, legends, and literature are especially worthwhile. Grades 6-8. (Charles A. Cannon Memorial Library)

GERMAN PERIODICALS

The American-German Review, September 1934-September 1970. Issued by Carl Shurz Association, superceded by *Rundschau.*

German Life and Letters. Basil Blackwell, Oxford. Adult. A literary journa. 108 Cowley Rd. Odford ?X4 1JF Eng. quarterly.

German Quarterly. (Text in English and German)4lyr. $15. American Association of Teachers of German Inc. 339 Walnut St., delphia, Pa. 19106. A literary journal primarily for teachers of German.

The Germanic Review, Joseph Baule, ed. University of Chicago Press, 5801 S. Ellis Ave., Chicago, Ill. 60637. A language and literary journal. Quarterly $12.

German Tribune Political Affairs Review, 1973-. Friedrich Reineche, ed. Verlag GmbH, 23 Schone Aussicht, Hamburg. A supplement of selections from German Periodicals.

German Tribune Quarterly Review, 1968-73. Continued by the German Tribune Pol. Affairs Review.

Rundschau: An American German Review, National Carl Shurz Association, Inc., Publishers, 339 Walnut Street, Philadelphia, Pa. 19106. Published 8 times yearly. An excellent periodical with articles in English and German. Most articles are useful and interesting for students, especially students of German. The periodical offers excellent travel and scholarship information.

AUDIO-VISUAL MATERIALS—GERMANY

FILMS

AMERICA IN GERMANY. #33 28 min. color all ages GIC
A documentary film emphasizing the American involvement and influence in the Federal Republic of Germany, American participation in entertainment, the arts, industry and trade, science, and the political and military cooperation between the two countries.

BAVARIA. GIC #9 30 min. color all ages
This film shows the beauty of this southern German state in castles, baroque churches, architecture, Alpine valleys, costumes, girls, and historic Munich.

BERLIN: A LESSON IN SURVIVAL. AS #1102 28 min. color Sr. High and adult
A close look at the future of Berlin and whether it can keep up with the rest of West Germany. An excellent film.

BERLIN, BERLIN, BERLIN. A-S #1101 20 min.. color. High School and Adult
This delightful film captures Berlin at its best. Fast-moving street scenes, museums, sport, fashion, nightlife all add up to an exciting film.

BERLIN TODAY. GIC #3 28 min. color Jr. High and up
The history and future of this unusual city is the subject.

BREMEN TOWN MUSICIANS. FI 1972 15 min. color Primary, elementary
The German fairy tale about the donkey, cat, dog, and rooster who run away to Brementown because they are too old to serve their masters is told through the use of animated puppets.

CHRISTMAS IN GERMANY. GIC 18 min. color All ages
A somewhat outdated film but nevertheless interesting and informational. Christmas scenes in Germany and Christmas customs are well covered.

DESTINATION GERMANY. GFR-AS #S-374 28 min. color All ages
Germany's many tourist attractions, her famous landmarks, modern cities, old-world charm, and scenic beauty are shown in this unusual travelogue. Available to travel-oriented adult groups, colleges, universities, and professional groups only.

DESTINATION SNOW. A-S #2688 24 min. color All ages.
A delightful film about the German and Swiss Alps and the mood and lifestyle created by winter snows. Ski resorts are visited. Available to adult groups.

ENTERTAINING GLIMPSES OF GERMANY. A-S #53 1-13 5 min. ea. color All ages
A series of 13 short films; Spires and turrets; Homes and Housing; Children; Puppet Museum; Music Outdoors; Parks; Trains; Clocks; Marketplaces; Landmarks; Student Theater; Life in the City; Streets and Byways.

EUROPE FOR ALL SEASONS. A-S #2687 20 min. color All ages
A tour through Europe: Spring in the Alpine village of Zermatt, Paris, Athens, and Amsterdam; summer in London and southern Germany; autumn on the Rhine and in Seville; winter in the Black Forest of Germany. An excellent and beautiful film. Available to adult groups. Produced by Lufthansa.

EVERYDAY LIFE IN EARLY AMERICA. SMITHS n.d. 10 min. B & W
Film narrated by Charles Raper-Jonas shows an antique exhibition at the Smithsonian. Many objects shown were made and used by the Pennsylvania Dutch who migrated to North Carolina. N.C. Film Library

EVERYDAY GERMANY. GIC All ages
Germans at work and play from the North Sea to the Alps in the south are covered. An excellent general film for most audiences.

FROM THE SEACOAST TO BERLIN. GIC 13 min. color All ages
ON THE RHINE, MAIN, MOSELLE RIVERS. GIC 13 min. color All ages
IN SWABIA AND FRANCONIA. GIC 13 min. color All ages.
IN OLD BAVARIA. GIC 13 min. color All ages
Travelogue series on folklore in various parts of Germany. Interesting and entertaining for those interested in folklore. Especially recommended for the young student.

GERMAN FESTIVAL TIME. A-S #2693 25 min. color All ages
The elementary student would find this re-enactment of German legends and fairy tales interesting. The film is especially recommended for the elementary student studying ethnic groups and their contributions. Produced by Lufthansa.

GERMANY. Lufthansa-A-S #22 27 min. color Mature students, adults
An excellent film dealing with the more entertaining aspects of Germany. Visitors to Germany learn about the country. An excellent

film about contemporary "fun" in Germany. *CAUTION:* Any teacher should preview the film prior to showing it to students to delete portions before showing.

GERMANY: FROM TIP TO TOE. A-S #201-I, 20-II, 29-III 20 min. ea. color
I. The Northern Coastal Lowlands. II. The Central Highlands. III. The Southern Mountain Ranges. A very thorough coverage of the geography of Germany. Much of the film was shot from airplanes.

GERMANY OF ROMANCE. GIC 28 min. color All ages
A journey to romantic places in Germany.

GERMANY: PEOPLE OF THE INDUSTRIAL WEST. EBEC 1957 17 min. color
The story of the people of post-war Germany, from the alpine area of the south to the plains region, including the Rhineland-Westphalia district, Europe's largest heavy industrial center. Emphasizes the reconstruction and prosperity of Germany despite the war devastation and partition. N.C. Film Library

GRIMM'S FAIRY TALE LAND. GIC 11 min. color All ages
Fascinating coverage of the Brothers Grimm and their fairy tales.

IN PRAISE OF LEISURE. GIC 28 min. color All ages
A coverage of leisure-time activities and hobbies, this film offers insight into the German people themselves.

IN THE HEART OF EUROPE. GIC 28 min. color All ages
An overall view of Germany, this film could serve as an introduction to a study of Germany and/or the German people. It covers most aspects of German life and Germany's important role in Europe and the world.

IN THE MIDDLE OF EUROPE. A-S #35a 28 min. color All ages
A contemporary view of Germany, its role in Europe, its industry, economy, politics, cities, countryside, and arts and entertainment.

THE MUNICH SEASONS. Lufthansa-A-S #1356 27 min. color All ages
The Munich of natural beauty, art, theater and opera, and of festivals are all shown in this film. Available to adult groups.

PANORAMA OF GERMANY. A-S #36 1-7 10 min. ea. color All ages
A series of seven films on Germany: A Bird's-eye Vie; Bonn, the Capital; Vacationland; Industrial Nation; Romantic Places; Building for the future and The Big Cities.

NUREMBERG TOYS GO TO ALL COUNTRIES. GIC 13 min. B & W All ages
Children will be fascinated by the German ingenuity and craftsmanship exhibited by the famous Nuremberg toys.

OCTOBER HOLIDAY. GIC 32 min. B & W All ages
The world-famous beer festival held annually in Munich is the theme of this film.

PREMIERE. A-S #1178 28 min. color All ages
A musical tour of Germany which visits opera houses, dance festivals, museums, and theaters to the accompaniment of classical German music. Excellent.

RENDEZVOUS AT LAKE CONSTANCE. GFR-A-S S-663 35 min. color All ages
The beauty of this largest of German lakes, bordering on Germany, Switzerland, and Austria, is captured via a boat ride. Available to travel-oriented adult groups.

THE RHINE-A EUROPEAN RIVER. GIC 29 min. color All ages
The scenic beauty and historical importance of "Vater Rhein" are captured in this beautiful film.

RHINE VALLEY VINEYARDS. A-S #55 30 min. color All ages
The history of wine-growing from the beginnings in the Roman era and the scenic beauty of the Rhine River and valley make a lovely and informative film.

THE ROMANTIC ROAD. GFT-AS. S-445 26 min. color All ages
A colorful bus tour along the 227-mile Romantic Road from the Mann River on the north to the Alps in southern Germany. Available to travel-oriented adult groups.

SCHWARZWALDSKIZZEN (BLACK FOREST SKETCHES). GFR-AS K-587 25 min. color All ages
A train ride through the Black Forest offers the opportunity to learn some history, customs, and the beauty of the countryside. Available to travel-oriented adult groups.

THE SLEEPING BEAUTY, BRIER ROSE: A GERMAN FOLKTALE. BFA 1970 15 min. color
A puppet dramatization of the fairy tale about the Princess Brier Rose, who was cursed by a sorceress to die from a spindle prick. The curse is softened to a sleep of one hundred years by another sorceress, the princess' spell will be broken by a valiant prince, good will triumph over evil, and everyone lives happily ever after. N.C. Film Library.

VIENNA CHOIR BOYS: PURSUIT OF EXCELLENCE OP n.d. 50 min. color
A description of the organization of the famous 500-year old choir shown in the palatial setting of its Augarten Home. Illustrates the dedication and skilled musical training that is the foundation of the matchless tone and styles of the choir. The story is told through a boy whose dream is to become a choir member.

FILMSTRIPS

ASCHENPUTTEL (CINDERELLA). Wibel Language Institute All ages.
Film strip with German narration on tape. (West Charlotte High School Library)

DAS BU RO. (THE OFFICE). Sound filmstrip All ages
Filmstrip and tape with German narration shows the activities of a German office. (Myers Park High School Library, Charlotte)

FAMILY OF WEST GERMANY. EBC, 1965 Primary-Elementary
A "typical" German family is followed through everyday activities. Differences and similarities between German and American life are discussed (UNCC Library)

GERMAN UNIVERSITY LIFE. All ages
Tape with English narration. (Myers Park High School Library, Charlotte)

HANSEL UND GRETEL. Wibel Language Institute All ages
15 color slides with German text on cassette. (West Charlotte High School Library)

LIFE IN GERMANY. All ages
Describes life of an average German family. (Myers Park High School Library)

MINORITIES HAVE MADE AMERICA GREA, NO. 5 Germany WASP Filmstrips 1965 Elementary-Sr. High
An excellent coverage of the German immigrants and their contributions to America. Covers German settlements, farming techniques, festivals, foods, and major contributions in the fields of politics, education, music, industry, and medicine. Emphasis is on German-Americans rather than Germans who remained tied to the "Vaterland." Part of a series; others cover the Blacks (2 part), Jews, Italians, and Irish. (West Charlotte High School Library)

PEOPLE OF WEST GERMANY. EBF 1959 Primary-elementary
A somewhat antiquated filmstrip covering life in the country and larger cities. Despite lack of currency, it sould be useful for introducing Germany to elementary students. (UNCC Library)

REISE DURCH DEUTSCHLAND (TRIP THROUGH GERMANY). All ages
An older filmstrip with German narration. (Myers Park High School Library)

THE RISE OF GERMANY (1869-1890). EBEC, 1974 Kit 327 Grades 5 and up
Excellent coverage both in sketches and narration of the unification of the German states into a powerful Germany. (UNCC Library)

WEIHNACHTEN IN DER SCHWEIZ (CHRISTMAS IN SWITZERLAND). All ages
The customs and flavor of a Swiss Christmas. German text on tape. (Myers Park High School Library)

WILHELM TELL. All ages
Filmstrip with tape and German narration. Even students with no knowledge of German would enjoy seeing the filmstrip. (Myers Park High School Library, Charlotte)

RECORDS

KEIN SCHOENER LAND.
German folksongs. (West Charlotte High School Library)

LIEDER FURS KINDERHERZ. LP F1498 House of Tyrol, Helen, Georgia 30545
Germany's most beloved children's songs are sung by the Frankfurt Children's Choir. The German text is included for the teacher who knows some German and would like to teach German songs to children.

O TANNENBAUM.
Favorite Christmas carols sung in German. (West Charlotte High School Library)

THE MOST BEAUTIFUL FAIRYTALES. LP 621207 GN. House of Tyrol, Helen, Georgia 30545
Told in German, the record includes: The Wolf and the Seven Goats, Little Red Riding Hood, Hansel and Gretel, and Snow White.

TONY MARSHALL-DIE GROESSTEN POLKA-HITS MIT TONY MARSHALL UND SEINEN LUSTIGEN MUSIKANTEN.
House of Tyrol, Helen, Georgia 30545.
One of the very best oom-pah bands and polka bands available.

FILMS

THE HUTTERITES. SF. 1964 28 min. b/w

Canadian Anabaptist society's life style and religious foundation of the communal farmers who share work and property. Would show something of early type of German life. Junior high and up.

Penn State — No. 30546 — $6.40
Indiana University — CS-2471 — $9.50

THE OLD ORDER AMISH. VI. 1959. 32 min. color

The Pennsylvania Dutch or Amish of Lancaster County shown in home life, farming, schooling, marketing, wheat, and tobacco, harvest, and a barn raising. Although it is comparatively recent, it still could be useful for depicting life of German immigrant farmers of 100 years ago.

Penn State 917.48-2 $11.60

FILMSTRIP

YOU BELONG TO GERMANY. Schloat Productions, Tarrytown, New York. Color/Sound

Part of the six-part series, IMMIGRATION: THE DREAM AND THE REALITY.

RESOURCES: Field Trip

MICHAEL BRAUN HOUSE (1758-1766)
Salisbury, North Carolina

Off U.S. 52 in Granite Quarry, North Carolina, about 5 miles east of Salisbury. Stone house example of German architecture.

Hours: Open all year
2-5 p.m. Saturdays and Sundays

Admission: Minimal

WHERE TO WRITE FOR INFORMATION:

American Field Service
2 *Hamburg* 13
St. Benedictstrasse 22II
West Germany
Source of pen-pals.

Association-Sterling Films, Inc.
5797 New Peachtree Road
Atlanta, Georgia 30340
Distributor of films on Germany.

Austrian Information Service
31 East 69th Street
New York, New York 10021

Berliner Gemeinschaft fur International Verstandigung
1 *Berlin* 31
Munstersche Strasse 14
Germany
Source of pen-pals for American students.

Consulate General of the Federal Republic of Germany
1000 Peachtree Center Cain Tower
229 Peachtree Street, N.E.
Atlanta, Georgia 30303
Tel: (404) 659-4760, 4761, 4762
This office serves the states of Alabama, Florida, Georgia, Mississippi, North Carolina, South Carolina, and Tennessee.

Embassy of the German Democratic Republic
1717 Massachusetts Avenue N.W.
Washington, D.C. 20036

German Information Center
410 Park Avenue
New York, New York 10022
Tel: (212) 752-5020

German National Tourist Office
630 Fifth Avenue, Suite 2406
New York, New York 10020
Distributes travel information.

German Tourist Information Office
500 Fifth Avenue
New York, New York 10063
This office has a modest number of films, tourist brochures, and some other printed material on West Germany available on request.

Gesellschaft Neue Heimat
108 *Berlin*
Mauerstrasse 52
DDR (East Germany)
This service will provide materials on life in the Deutsche Demokratische Republik.

Goethe Institute Atlanta
German Cultural Center
400 Colony Square
Atlanta, Georgia 30361

Internationaler Jugendanstausch
53 *Bonn* 1
Postfach 411
West Germany
Where to write for pen-pals

Paedagogischer Austauschdienst
53 *Bonn*
Nassestrasse 8
Germany
A source of pen-pals for American students.

Teaching Aid Project
NCSA/AATG Service Center
339 Walnut Street
Philadelphia, Pa. 19106
This office has a sizeable library of films, slides, and tapes, as well as loan exhibits of German art. A complete catalogue can be ordered for $2.75.

GUEST SPEAKERS

Tony Boone
International Studies
Davidson College
Davidson, North Carolina
Tel: (704) 892-2000
Has students from various countries each year and is willing to arrange to have them speak with different classes.

Zelda Souza DePaula
Program Director for the International Cultural Department
UNCC
UNCC Station
Charlotte, North Carolina 28223
Tel: (704) 373-6434

William DePaula
Foreign Student Counselor
Central Piedmont Community College
Charlotte, North Carolina 28204
Tel: (704) 373-6433
Both are very willing to arrange for foreign students to talk with classes or schools. Call or write.

Renate Prager
3307 Cotillion Avenue
Charlotte, North Carolina
Mrs. Prager is Recording Secretary of Alemannia, a Charlotte-based organization whose members are all speakers of German. She is happy to share her knowledge of German customs and culture.

Robert M. and Becky W. Shinn
206 Cliffside Drive
Kannapolis, North Carolina 28081
Both spent two years and two summers in Germany, and both are teachers. Robert can talk on the history of Germany, while Becky would be happy to share her knowledge of German language and customs.

ORGANIZATIONS

ALEMANNIA
c/o Mrs. Renate Prager, Recording Secretary
3307 Cotillion Avenue
Charlotte, North Carolina 28210
Tel: (704) 365-1159
OR
Mrs. Gertrude Geiger, Corresponding Secretary
Tel: (704) 392-7386
A Charlotte-based club concerned with the promotion and cultivation of the German language and culture. All members speak German. The club meets about once each month and has programs of a primarily cultural nature.

GERMAN-AMERICAN CLUB OF CHARLOTTE
c/o Robert Friedl
Gastonia, North Carolina
Tel: (704) 864-9117 or 872-7246
This organization consists of both Americans interested in Germany and its culture and Germans who are interested in promoting German culture.

LITTLE GERMAN BAND (Raleigh area)
James Hammerle, Director
921 Tanglewood Drive
Cary, North Carolina 27511
Tel: Home (919) 467-7336, Work (919) 549-8411
There is also a folk dance group associated with the band.

GREEK AMERICANS

In terms of mass immigration, the Greeks are among the recent immigrant groups. Their immigration, en masse, did not begin until 1890. After 1890 the Greek immigration flow began and did not abate until it was restricted by the Immigration Act of 1924 (followed by the McCarren-Walter Act of 1952).

Unlike other immigrant groups, Greeks did not emigrate because of religious or political persecution. Rather, Greek emigration was due to poverty, often induced by the hardships of trying to survive from a rocky and barren soil. The Greek always sought opportunities elsewhere: Romania, Bulgaria, Russia, and England.

Through immigration, the Greek sought to improve his lot in life and to sustain his family. In a larger sense, the Greek immigrant wanted to preserve his heritage. To do so he had to immigrate.

Table A shows the progression of Greek immigration until the Immigration Act of 1924, when the flow suddenly abated. In general, the 1924 Act was a result of a prejudiced press, jealousy from established labor, and xenophobia. The 1924 Act discriminated against the Southeastern Europeans, especially since it was based on the 1870 U.S. Census.[1]

By 1890, Greece had fought a successful revolution and established a tiny kingdom in the corner of the Mediterranean.

TABLE A. GREEK IMMIGRATION BY DECADES FROM 1820-1976[h]

DECADE	IMMIGRANTS ENTERING U.S.
1820	0
1821-1830	20
1831-1840	49
1841-1850	16
1851-1860	31
1861-1870	72
1871-1880	210
1881-1890	2,308[a]
1891-1900	15,979
1901-1910	167,519
1911-1920	184,201[b]
1921-1930	51,084[c]
1931-1940	9,119
1941-1950	8,973[d]
1951-1960	47,608[e]
1961-1970	85,969[f]
1971	15,002
1972	10,452
1973	10,348
1974	10,590[g]
1975	9,799
1976	8,553
1976 (total quota)	2,198
TOTAL (157 years, 1820-1976)	640,100

(a) Beginning of immigration; word reached Greece, U.S. was a land of unlimited opportunity ("Streets paved with gold")

(b) Peak decade for continued immigration

(c) Immigration restricted by Immigration Act of 1924; WASP backlash towards incoming Southeastern Europeans, Fear of job displacement and strong reaction for "Americanization" of immigrants already in U.S.

(d) End of WWII, Beginning of Greek Civil War, 1946-1949

(e) End of Greek Civil War, 1953 Refugee Relief Act, political and economic instability in Greece

(f) 1967 Coup d'etat, Five man Junta rules Greece

(g) Immigration flow slowly abates, Junta deposed (1974)

(h) 1970 Census: U.S. Department of Commerce, Social and Economic Characteristics

After the War of Independence of 1821 and up until 1890 Greece continued her struggle against the Ottoman Empire. The various revolutions and wars for independence (aiding Greeks enslaved in the Aegean Islands and Macedonia, for example) contributed in part to Greece's overall poverty. Another reason for Greece's relative economic deprivation also was partly due to the industrial depression of 1880 to 1895. The depression was a direct result of economic stagnation caused by the lack of diversified industry and continual shifts in the government. The failure of the currant (a large seedless raisin) industry in 1890 brought the general situation to a crisis.

Prior to 1890, the Greek immigrants wrote home to relatives and friends telling them of unlimited job openings and opportunities in America. In light of the existing conditions, little, if any, encouragement was needed for immigration to occur.

Before 1905 most of the immigrants came from central Greece (the Peloponnesus, mountainous districts), where the failure of the currant industry had the greatest impact. After 1905, Greek immigration was largely an exodus from Turkish-dominated lands and from Turkey itself. This contributed to the problem of the definition of who was a Greek, particularly since U. S. government census statistics for persons of foreign stock were based on the country of birth of the individual or his/her parents.

With increased immigration, rumors spread through Greece the myth of Horatio Alger became a reality for many poor farmers in Greece. The myth was aided by the stories sent home to relatives and friends, often an over-exaggeration of existing conditions in America. In the beginning most Greek immigrants did not like America, but they were ashamed to write home telling the truth. The feeling of shame often was caused by the immigrant's inability to make a success of himself, the primary reason for immigration (departing immigrants left Greece promising to return as rich men). Along with the "rags to riches" stories, there arose among the ranks of the Greeks certain individuals who saw an excellent opportunity to make a fast profit. These individuals often were hired by fellow Greeks or by various shipping lines. Their job was to go back to Greece and promote emigration to America by spreading stories of "streets paved with gold." The poor farmer saw his opportunity to guarantee success and mortgaged or signed over the lease to his property for passage to America (most Greeks own their homes).[2] If the soon-to-be immigrant did not have any form of collateral, he signed a contract with the agent, in effect becoming a conscripted worker.

Like some other immigrant groups, the early Greek immigrants came to America to amass a fortune and return to their homeland. Therefore, the Greek immigrants were ambivalent about permanent settlement in America. This was increased by indecision concerning their futures, the scarcity of Greek women (in 1900 only four women arrived for every 100 men coming into the U.S.)[3], job insecurity and the problems of adjustment and acceptance in the host society. The Greek male was reluctant to commit himself to marriage and raising a family.

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[1] Charles H. Mindel and Robert W. Habenstein, ed., *Ethnic Families in America.*

[2] Thomas Burgess, *The American Immigration Collection*, (New York: ARNO Press and the New York Times), p. 22

Once the immigrant arrived, he knew what part of the U.S. he was going to and what occupation awaited him. In large part, the Immigrant, particularly the "late" arrivals, came only after receiving word from friends or relatives who had already settled into a community. By following the way paved by relatives and friends, the immigrant managed to avoid many unfortunate experiences. In cases where the immigrant did not have any contacts such as relatives or friends, he settled in the nearest Greek colony or community (in most instances he remained in New York). However, as the number of immigrants increased, so did the colonies or communities. New Orleans is one of the few exceptions, since its Greek Orthodox community was first established in 1864 by Greek cotton merchants. During the period of immigration, the population of the community remained fairly stable. By 1915 there were sizable settlements in Boston and Lowell, Massachusetts (one of the first Greek colonies in the U.S. and site for the first Greek Orthodox Cathedral about 1905)[4], Philadelphia, Chicago (acted as a base for railroad work gangs), Detroit, and Atlanta. By 1905, the Greek community of Tarpon Springs, Florida, was officially established. Its sponge industry attracted many youths from the Aegean Islands (Dodecanese, Epiros, Corinth) and the centuries of experience they brought with them turned Tarpon Springs into the sponge capital of the Western Hemisphere.

Table B shows Greek settlement by state and reflects concentrations in the highly industrial states.

TABLE B. STATES WITH THE LARGEST GREEK POPULATIONS*

STATES	GREEK POPULATION
New York	46,408
California	28,674
Illinois	26,361
Massachusetts	23,650
New Jersey	15,118
Pennsylvania	14,269
Ohio	13,674
Michigan	11,759
OTHER STATES	
Maryland	7,731
Florida	7,474
Connecticut	6,348
Indiana	4,531
Texas	4,205
Virginia	3,849
New Hampshire	3,157
Missouri	2,719
Washington	2,655
Utah	2,326
Colorado	2,128
North Carolina	2,090

*1970 Census: U.S. Department of Commerce, Social and Economic Statistics, Table 145, Vol. 1, p. 476.

Initially, Greek immigrants performed menial tasks: cart peddlers, street vendors, shoeshine stands. However, the Greek immigrant's value on shrewdness, self-reliance, and frugality allowed him to do well in whatever occupation he chose. Seldom did he remain confined to menial jobs. After a while, with the money he saved, he ventured into business for himself, in restaurants, confectionaries, flower shops, soda-fountains, and small groceries. Usually the immigrant entered these occupations because friends or relatives got them the job or, as in the early stages of immigration, the immigrant was restricted because of the language barrier and discrimination. Often former professionals (lawyers, doctors, teachers,) were employed in menial jobs because they were the only ones available. A few went into the fishing, farming, or fruit-growing business. By 1900, large numbers of Greeks had moved South (Atlanta, Charleston) and settled into the tobacco industry.

Although the majority of the Greek immigrants were villagers, very few settled in rural areas. Instead, the Greek immigrant sought out the metropolitan centers where opportunities for employment and entrepreneurial activities were greater and where ethnic communities thrived. In relation to other ethnic groups, Greeks presented an invariably higher percentage of urban concentration than any other group.[5] In part, this was a direct result of the Greek immigrant's desire to leave his agricultural profession behind. Further, the relative isolation of the American farm offered little in the way of the community character of Greek rural life.

Table C shows the regional concentration and distribution of Greek settlements. When compared to Table D, it is evident that Greek settlement occurred in the more industrial and metropolitan regions in the U.S.

TABLE C. DISTRIBUTION OF GREEK-AMERICANS 1960*

REGION	TOTAL NUMBER OF GREEKS
Northeast	168,315
North Central	104,326
South	49,517
West	56,428

*1960 Census: U.S. Summary, Detailed Characteristics, Table 136, pp. 623-6.

Table D shows the distribution of Greeks in America by region, urban area, rural (non-farm), and rural farm, based on the 1970 U.S. Census. The figures show the contrast of Greek settlement between urban and rural (non-farm and farm) areas.

TABLE D. DISTRIBUTION OF GREEK-AMERICANS BY REGION, URBAN AREA, RURAL (NON-FARM), RURAL FARM, 1970*

REGION	TOTAL	URBAN	NON-FARM	FARM
Northeast	199,456	189,737	9,577	142
North Central	114,399	108,253	5,452	694
South	57,881	52,489	4,912	180
West	63,135	58,698	4,003	434

*1970 Census: U.S Department of Commerce, Social and Economic Statistics, Table 136, Vol. 1, p. 460.

Settlement in certain areas, especially with the increasing number of Greek immigrants, led to the formation of ethnic communities. The community usually revolved around the church and its organization, with the priest acting as its defacto leader. Power conferred on the priest was by consent of a community committee consisting of elders who are generally among the most successful businessmen in the community.

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[3] P. David Seamen, *Modern Greek and English in Contact*, (Paris: The Hague), p. 26.

[4] Thomas Burgess, *The American Immigration Collection*, (New York: ARNO Press and the New York Times), p. 43.

As such, they can fire or hire a priest, but this situation was modified somewhat in later years by the creation of an Archdiocese in America. However, this did not imply that the priest was helpless or a pawn of the community committee. In relative terms of power, the priest had the power to call on members of the community or parish to support him against the committee.

Community development and its organization around the church was necessitated when Greek males either married or sent for their families. The community allowed the immigrant to form his ethnic enclave while insulating him from the outside world. The community also ensured a continuation of tradition, culture, and Greek heritage. Thirdly, it provided the offspring of Greek immigrants with a tangible basis for their identity. "A good Greek was a good American."[6]

In the years before World War I, Americans began to react to the incoming immigrants and the subsequent organization of ethnic enclaves in their midst. Feelings of xenophobia were exacerbated by a prejudiced press, hostility from established labor. Fears of cultural contamination by the unassimulated and "inferior" Southeastern European immigrants led to the passage of the 1924 Immigration Act and pressure for more rapid assimilation of foreigners. This in turn led to a campaign of forced "Americanizations," immigrants were pressured to forget their past, their language, their culture, and their customs.[7] The fears of the WASPS culminated with acts of violence against the Greeks and their communities. Instances of violence against Greeks were usually an exception rather than a general practice. Most American communities welcomed the hard-working and industrious Greek immigrants.

The xenophobic fears and pressure for rapid assimilation led to the creation of ethnic organizations for the sole purpose of indoctrination of Greek immigrants into American culture. In a larger sense, these organizations attempted to serve the needs of their members. Many organizations provided opportunities for social interaction for members of a particular region, district, or village. Furthermore, these organizations also attempted to promote a more acceptable image of the immigrant. The largest and most powerful of such organizations is the Order of AHEPA (American Hellenic Education Progressive Association).

Greeks have been present in America for over 150 years. During that time, the concept of being Greek has been modified. As with other ethnic groups, the greater the generational span, (by the third generation) Greek family styles have become approximately the same as those of the contemporary American family. Unlike other immigrant groups, third generation Greeks do not seek re-identification with their ethnic background. Rather, by the third generation Greek Americans no longer view themselves as being Greek, being likely to regard such identity as a thing of the past. In some instances assimilation is so complete that the individual may be embarrassed to mention his/her ethnic background. Greek assimilation and acceptance of the U.S. as a permanent place of residence was an end result of the 1924 Immigration Act. First, it prevented the perpetuation of Greek culture through new immigrants acting as injectors or carriers of the Greek culture. Third, it prevented the resident Greek immigrants from returning to Greece for a vist out of fear that they would not be granted re-entry.[8]

In short, by the time a Greek family reaches the third generation, their "Greekness" is confined to membership in the church and some ethnic organizations, provided they meet the needs of the third generation. By this stage the average Greek family has achieved economic security and has generally moved out of the ethnic enclave. In doing so, they are less likely to maintain their ethnic ties and usually begin to establish relationships with people from other backgrounds. This further removes them from their ethnic background and accelerates the process of assimilation. Thus, assimilation is more or less complete as Greek characteristics and memory become a thing of the past. (For further information see *Ethnic Families in America* edited by Charles H. Mindel and Robert W. Habenstein — Charpter 8).

A LIST OF THE OLDEST
GREEK ORTHODOX COMMUNITIES
IN NORTH AMERICA
WITH THE DATES OF THEIR ESTABLISHMENT*

1.	New Orleans, Louisiana	1864
2.	New York City, New York	1892
3.	Chicago, Illinois	1892
4.	New York City, New York	1893
5.	Lowell, Massachusetts	1894
6.	Philadelphia, Pennsylvania	1901
7.	Birmingham, Alabama	1902
8.	Boston, Massachusetts	1903
9.	San Francisco, California	1904
10.	Newark, New Jersey	1904
11.	Washington, D.C.	1904
12.	St. Louis, Missouri	1904
13.	Milwaukee, Wisconsin	1904
14.	Providence, Rhode Island	1905
15.	Lynn, Massachusetts	1905
16.	Atlanta, Georgia	1905
17.	Savannah, Georgia	1905
18.	Montreal, Canada	1906
19.	Manchester, New Hampshire	1906
20.	Pittsburgh, Pennsylvania	1906

*Melvin Hecker and Heike Fenton, *The Greeks in America 1528-1977*, (Dobbs Ferry: Oceana Publications, Inc.)

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[5] P. David Seamen, Modern Greek and English in Contact, (Paris: The Hague), p. 32.

[6] W. Lloyd Warner and Leo Srole, *The Social Systems of American Ethnic Groups*, (New Haven: Yale University Press), p. 222.

[7] P. David Seamen, *Modern Greek and English in Contact*, (Paris: The Hague), p. 29.

[8] P. David Seamen, *Modern Greek and American English Contact*, (Paris: The Hague), p. 30.

SAMPLE LEARNING ACTIVITIES — GREEK AMERICANS

Learning Concept	Learning Skills	Activities and Projects
Greek men (young and old) use "worry beads" as a way of keeping their hands occupied when they are nervous or upset.	Arts and Crafts	1. Have the students make worry beads, using large beads. Then ask them to play with them.
Greek contributions to engineering and architecture, the erection of the "famed acropolis" surpassed any existing structure of that time and period and are still standing today.		2. Identify structures like the acropolis. Make scale cardboard models of buildings, columns and the acropolis.
The contributions of the ancient Greeks in medicine, science, logic, philosophy, and mathematics have been numerous and unparalleled until modern times.	Social Studies	3. As a take-home or in-class project, ask the students to list the contributions of the Ancient Greeks that are in today's world. Have them make a collage or scrapbook of these contributions.
The new demands and development in old sciences (electronics, biology, physics) are met by borrowing Greek words or using Greek models for inventing new ones.	Language Skills (Science)	4. Ask the students to try and find any newly-created words that are being applied to the various fields mentioned. This could be done either by taking a field trip to the library or by allowing the students to do it as a take-home project.
Characters in the American alphabet are similar to the Greek alphabet.	Language Arts	5. Have students write the Greek alphabet, comparing it to the American. Ask them which Greek letters are used in the American language.
The morals of the famed fables of Aesop are well known the world over. There are also contributions made to mythological figures.	Literature (Reading)	6. Check out several books containing Aesop's fables and Greek mythology. Either read to the student(s) or have them read various fables and myths. Have them rewrite or dramatize the stories, stressing the moral lessons conveyed.
Greeks, along with other Southeastern Europeans, encountered both economic and social discrimination when they arrived in the United States.	Group Dynamics	7. Form the students into two groups; groups; one composed of Americans and one of Greeks. Ask them to point out their differences (e.g. what is it that makes the Greek different; name, clothing, language, etc.) Incorporate into the discussion: (a) why did they emigrate to America? (b) what was their impression of America? (c) what if any are the differences between Greeks from Greece and Greeks born in America?

Learning Concept	Learning Skills	Activities and Projects
The land of Greece is mountainous making it difficult to survive by farming or grazing sheep and cattle, etc. Greeks formed small tight-knit rural villages in order to endure the hardships of the terrain.	Map Skills (Geography)	8. On a map of Greece, using the appropriate symbols, have the students identify the various mountain ranges and the role that the terrain plays in forcing its occupants to immigrate. (a) What is the relationship between the rural areas of Greece and Greek immigrants settling in predominately urban centers in the U.S. (b) How does this affect the low concentration of Greeks in U. S. rural areas?

PERIODICALS

GREEK-ENGLISH PUBLICATIONS

ETHNIKOS KERIX THE NATIONAL HERALD
134-140 West 26th Street
New York, N. Y. 10001

MAKEDONIA MACEDONIA
246 Eighth Avenue
New York, N.Y. 10011

ORTHODOX OBSERVER
8 East 79th Street
New York, N.Y. 10012

*For more information see: Wynar, Anna T.. and Lubomyr Wynar. *Encyclopedic Directory of Ethnic Newspapers and periodicals in the U.S.* Littleton, Colorado: Libraries unlimited, 1/76.

AUDIO-VISUAL MATERIALS

*Generally, what audio-visual materials are available tend to deal with the ancient Greeks. Teachers should use inter-library services for obtaining any materials.

ADDITIONAL SOURCES OF INFORMATION

ORDER OF AHEPA
1422 K Street
Washington, D.C. 20005

AMERICAN SOCIETY FOR NEO-HELENIC STUDIE
2754 Clafin Street
Bronx, N.Y. 10468

*For information pertaining to the availability of bi-lingua (Greek-American) publications, write to:
Mr. Theodore C. Palois
514 Harding Drive
Silver Springs, M.D.

**For further information pertaining to Greeks and th availability of guest speakers, in the greater Charlotte area contact:
Rev. Phaeton Constantinides
Holy Trinity Cathedral
600 East Boulevard
Charlotte, N.C.

BIBLIOGRAPHY

*Cutsumbis, Michael N.. *A bibliographic guide to materials on Greeks in the U.S., 1860-1968.* Center for Migration Studies, 1970 New York.

*This bibliographic guide is fairly comprehensive in terms of information and what material is available.

TEACHER'S BOOKS

Burgess, Thomas. *Greeks in America.* Sherman, French and Company, Boston, Mass. 1913; repr. ed., Arno Press, New York, 1970.

Saloutos, Theodore. *The Greeks in the United States.* Harvard University Press, Cambridge, Mass. 1964.

Vlachos, Evangelos C. *Assimilation of Greeks in the United States.* International Publications Service, New York, 1969.

Xenides, J. P. *The Greeks in America.* George H. Doran Company, New York. 1922.

*These books offer a variety of authoritative sources on the Greek immigration experience, settlement in the U.S., and adjustment problems encountered.

STUDENT'S BOOKS

Demetrios, George. *When Greek meets Greek.* Houghton Mifflin, Boston, Mass. 1947.

George, Harry S. *Demo of 70th St.* Illus. by Robert Quackenbush. Walck, New York, 1971.

Haviland, Virginia. *Favorite fairy tales told in Greece.* Illus. by Nonny Hogrogian. Little, Brown, Boston, Mass., 1970.

Newfeld, Rose. *Beware the man without a beard and other Greek folk tales.* Illus. by Marjore Auerbach. Knopf, New York, 1969.

*Excellent material for independent reading at the intermediate-grade level, or for storytelling at the primary and intermediate levels. In addition, some of these books offer a basic insight into Greek customs, values, and family life.

OTHER SOURCES FOR MATERIAL

Buttlar, Louis and Lubomyr R. Wynar. *Building ethnic collections: an annotated guide for school media centers and public libraries.* Libraries Unlimited, Littleton, Colorado, 1977.

Cashman, Marc and Barry Klein. *Bibliography of American ethnology.* Todd Publications, Rye, New York, 1976.

Cutsumbis, Michael N.. *A bibliographic guide to materials on Greeks in the U.S., 1860-1968.* Center for Migration Studies, New York, 1970.

Kolm, Richard. *Bibliography of ethnicity and ethnic groups.* The Catholic University Press, Rockville, Maryland, 1973.

HISPANO-AMERICANS

Many Americans today have Spanish sur-names and are descended from immigrants from Spanish-speaking nations or are themselves newcomers from Spanish-speaking nations. Although they come from all over Latin America and Spain, the majority of Hispanos in the United States today are of Cuban, Mexican-American, or Puerto Rican background, with the Cubans being the most recent in terms of large numbers of immigrants.

These different groups tend to be located in different parts of the United States, largely due to historical and geographical factors. The largest numbers of Mexican Americans are in the southwestern states of Arizona, California, New Mexico and Texas, while most Puerto Ricans have migrated to large eastern urban centers.

The Cubans began coming to the United States in large numbers in the 1960's after the Castro regime came into power. They are concentrated in large eastern and southern cities like Miami and Tampa, where there were already sizeable Cuban settlements because of the cigar industry.. The greatest number of Cuban refugees — approximately 50 percent — settled in a 600-square block section of Miami known as Little Havana, with an estimated population of 350,000 to 490,000. The Cubans form one-third of Miami's population, and it is anticipated that by 1980 they will constitute the largest single ethnic group in the city's work force and public schools. Presently Latins, including Cubans, make up 70 percent of downtown Miami's households. . .centered around Calle Ocho (Eighth Street), the main street of Little Havana. Cuban businesses, Spanish restaurants, furniture stores and florists now flourish in what was a shabby inner-city row of vacant store-fronts before the Cubans moved in.

Although many of the immigrants were unskilled laborers, many of the refugees were members of the middle and upper classes, educated and professional people like doctors and lawyers who were seeking freedom. Because they were not licensed to practice their professions in Florida, they have been allowed to take special courses in order to pass the state exams.

The impact of the Cuban immigration on Miami has been significant. There are four Spanish language radio stations in Miami, one television channel that broadcasts in Spanish, the *Miami News* publishes a daily page en espanol, and the *Miami Herald* publishes an entire section in Spanish seven days a week. There are eight bilingual schools in Dade County, where all students, Anglos and Cubans, learn both English and Spanish. Cuban purchasing power is about 1-1/2 billlion dollars per year, and over 100,000 new jobs were created in Miami because of the immigration.

The Cuban refugees want to be Americans, but they do not want to be assimilated. . .they want to be bilingual and bicultural.

MEXICAN AMERICANS

Mexican-Americans make up the second largest ethnic group in the United States today. As the Chicanos and Chicanas of La Raza affirm their heritage, today's Mexican-Americans are pointing out some significant facts that were overlooked earlier. With the exception of the Native Americans, the Mexican-American cultures are the oldest in our country, and the Mexican-American culture is the source of the distinctiveness of the culture or way of life in the Southwestern states.

Mexican-Americans live in all parts of the United States, but their population concentrations are in the Southwestern states of Texas, New Mexico, California, Arizona, and Colorado. A majority of Mexican-Americans are from rural populations, but today there are also many urban areas where large Mexican-American populations can be found (Los Angeles, San Antonio, Phoenix, Denver, Tucson, Chicago, and Albuquerque).

The Mexican-American tradition is a rich one whose roots go back to the civilizations of the Mayas, the Toltecs, the Aztecs, and the Pueblos. Mexican culture is sometimes characterized by tortillas, beans, and chile, but the tradition of the extended family and the spirit of brotherhood that is found in modern barrios also play an important part in the Mexican way of life.

Religion, language, horses, and cattle are Mexican-American legacies deriving originally from Spain. Until 1821, what is now the Southwestern part of the United States was once part of the Spanish Empire. In 1821, with Mexican independence, this area became the northern frontier of Mexico.

The Southwest's economy is based primarily on irrigation agriculture, mining, and ranching. These activities were developed in the seventeenth and eighteenth centuries by the Mexicans, but these were appropriated by the Anglo-Americans during the nineteenth century. It was from the Mexicans that the Anglos learned how to raise sheep and cattle. In sheep-raising, irrigation agriculture, and mining, the Anglo-Americans took over the basic techniques, tools, and customs of the Mexicans. All these techniques and customs are derived from the Spanish heritage.

While Mexico was fighting for her independence, many Anglo-Americans were settling in the Southwest, in hopes of finding land where they could expand the Southern plantation economy. In order to acquire land from the government, many Anglo-Americans took an oath of Mexican citizenship and also promised to become Catholics. Disputes soon arose, and in 1835, some Anglo and Mexican settlers in Texas declared their independence. In 1845 Texas became one of the United States. Mexican suspicions of the United States' plans of expansion were borne out. In 1846, when Mexico refused President Polk's offer to buy California, war was declared on Mexico. Mexico was defeated, and the land that became the states of California, Colorado, Arizona, and New Mexico was annexed by the United States.

With the discovery of gold in California, in 1848, the Southwest saw an invasion by Anglos and the establishment of Anglo enterprises. The Treaty of Guadalupe Hidalgo, which ended the war between the United States and Mexico, promised the Mexican-Americans that they could keep their religion, their land, and their language, but today this treaty is not yet fully honored.

The Mexicans who developed the Southwest became a landless people in their own home. Land was taken in a number of ways from the Mexican-Americans, and it was not long before the Mexican-Americans realized that for the majority of them their only means of sustenance was to work for Anglo businesses at extremely low wages.

The Mexican Revolution in 1910 was paralleled by the expansion of irrigation agriculture, and many Mexicans came north to the United States Southwest to try to find work. During the Great Depression of 1929, however, Mexican-Americans quickly found themselves out of jobs. They were labeled "foreigners," and there appeared to be an eagerness to rid the United States of Mexicans in order to reduce the welfare rolls and ease the competition for the few available jobs. It was during this period that the civil rights of American citizens of Mexican ancestry were abused when many Mexican-American citizens were forced to leave the country.

During World War II, the demand for cheap labor led to a seasonal arrangement between the United States and Mexico. This arrangement, known as the Bracero Program, lasted until 1964 and brought Mexicans to the United States during work seasons. They were returned to Mexico at the end of the season, although many Mexicans remained illegally. The Bracero Program also made it profitable for racketeers to smuggle illegal immigrants across the border. In 1954, the U.S. Immigration and Naturalization Service began "Operation Wetback," a massive effort to deport illegal aliens to Mexico, another violation of the civil rights of Mexican-Americans.

Flagrant disregard of the civil rights of Mexican-Americans continues to be a problem. Until very recently they have been prohibited from communicating in Spanish. Mexican-Americans have always resisted Anglo oppression. The modern Chicano movement can be traced back to organized efforts during the nineteenth century. During the twentieth century, the Mexican-American struggle has focused on labor, land, civil rights, and politics. The symbol and leader of the modern Chicano labor movement is Cesar Chavez, the organizer of the United Farm Workers and leader of the famous Delano grape strike in 1965. Another important leader in this movement is Delores Huerta, the union's chief negotiator.

Alianza is an alliance of Mexican land grant heirs who are trying to recover what they believe their ancestors were promised in the Treaty of Guadalupe Hidalgo, mentioned above. Their lleader is Reies Lopz Tijerina. Other groups, such as the Order of the Sons of America, the League of United Latin American Citizens (LULAC) have been organized to protect the interests and rights of Mexican-Americans. Bilingual and bicultural educational programs are considered of primary importance in the Chicano movement, while La Raza Unida, a group formed in 1970, advocates political involvement.

SUGGESTED LEARNING ACTIVITIES — MEXICAN AMERICANS

Learning Concepts	Learning Skills	Activities and Projects
The native civilizations of Mexico and the American Southwest were highly developed civilizations based on agriculture.	Natural Science— Botany	1. Have students compile a list of the basic domesticated plants of the New World, both edible and non-edible. Collect pictures of these plants in their natural condition or form and of them in the various ways in which they are used to make a collage.
Spanish Colonization of Mexico and the American Southwest helped shape Mexican and Mexican American culture.	History Language Arts	1. After reading about the Spanish Conquest, divide the class into two groups, natives and Spanish. Have each group write an account of the Conquest from the appropriate point of view: Spanish as though they were writing a journal or a letter home; Indians as though telling a legend of the Conquest to their children.
Mexican and Mexican American culture have been shaped by both Spanish and native cultures.	Art	OJO DE DIOS. Originally the Ojo de Dios was called "The Wheel of the World" by the Huichol and Cora Indians of the Sierra Made mountains in Mexico. They used it as a prayer offering to the gods. The Spanish saw the diamond-shaped center as an eye — God's eye — and used the figure to bring good luck. Mexican families used it as a family tree — each time a new child was born, another eye was added to the Ojo. Have the students make Ojos de Dios. (See directions on page following).
		2. *Pinatas.* Pinatas are clay jars which are covered with brightly colored paper to make shapes of stars, animals, and human figures. They are filled with candy and small gifts and hung from the ceiling on a rope over a hook. Blindfolded children take turns trying to break the pinata with a long stick, while an adult holds the other end of the rope and pulls the pinata out of reach. When it is finally broken, everyone scrambles for the goodies. They are used on special holiday occasions like Saints' Day celebrations, fiestas, and Christmas. Either make or buy a pinata, fill it with candy, and use it as the Mexicans do to celebrate Christmas or someone's birthday or a special event for the class.
The real pioneers of the American Southwest were the Spanish and the Mexicans.	Geography: Map Skills Language Arts	1. On a map of the United States, have students color in the states that have names of Spanish origin and locate cities, rivers, mountains, lakes, etc., with Spanish names.
		2. Have students compile a list of place names and natural features and other words in common usage in the American language that are of Spanish origin. Make this into a glossary by adding the meanings of the words to the list.

Learning Concepts	Learning Skills	Activities and Projects
The Chicano movement expresses pride in the Mexican American heritage.	Language Arts Current Events	Have the students research the life of a major figure in the Chicano movement and write and enact a play about him. Or use a script from the RIM series: Cesar Chavez, The Battle of San Pascual, Zoot Suit Riots, The Farmworkers.

OJO DE DIOS

The Ojo de Dios or God's Eye has been found among many Indians of the Americas. They have been found in archeological sites in coastasl Peru and in northeastern Arizona. They were used among Indian tribes of northwestern Mexico, especially the Huichol, who used them as a symbol of power to see and understand the unknown and as prayer offerings to the gods when seeking good health, good fortune, and other boons.

After the Conquest, Mexican families used the Ojo as a "family tree." This was a branched stick with a center eye and smaller eyes at the top and sides. A new eye was added every time a child was born.

MATERIALS:

Yarn of different weights and textures, twine or natural fibers

Dowels, square sticks (craft sticks), reed sticks, twigs, or cruciform branches

White craft glue

Scissors

DIRECTIONS:

1. If you are using thick heavy sticks for the foundation, cut a groove in each stick where they cross (at mid-point), Lincoln-log fashion. Glue them together. Hold in place by beginning to wrap before the glue dries. Smaller sticks may be held in place simply by wrapping.

2. Start wrapping from the back. Wind the yarn twice, left over right (c-b to a-d), then right over left (a-b to c-d) twice, to form an X (Figures 1 and 2). Be sure to keep the yarn tight since it stretches and will sag.

3. Wind the yarn completely around stick A. Turn the frame one-quarter turn in a clockwise direction and wind over the TOP of arm B and wrap the yarn around it completely. Turn again one-quarter turn in a clockwise direction, wrap the yarn over and around arm C; and repeat for arm d. Continue in this fashion until complete. (Fig. 3)

4. Change colors by tucking the tip of the second color of yarn at the back of arm a. Secure with a drop of glue. Wind clockwise once around the frame as before, winding in the end of the first piece of yarn at the back as A is reached again. Both ends will be held with the glue.

   It is possible to get variations in shape and design by altering the winding procedures.

   a. To have the pattern on the underside, wind in the usual manner, but turn the frame over after several rounds and continue winding. Variations can be achieved by alternating the yarn so that it is wound over arm a, under b, over c, under d, and other variations on this pattern.

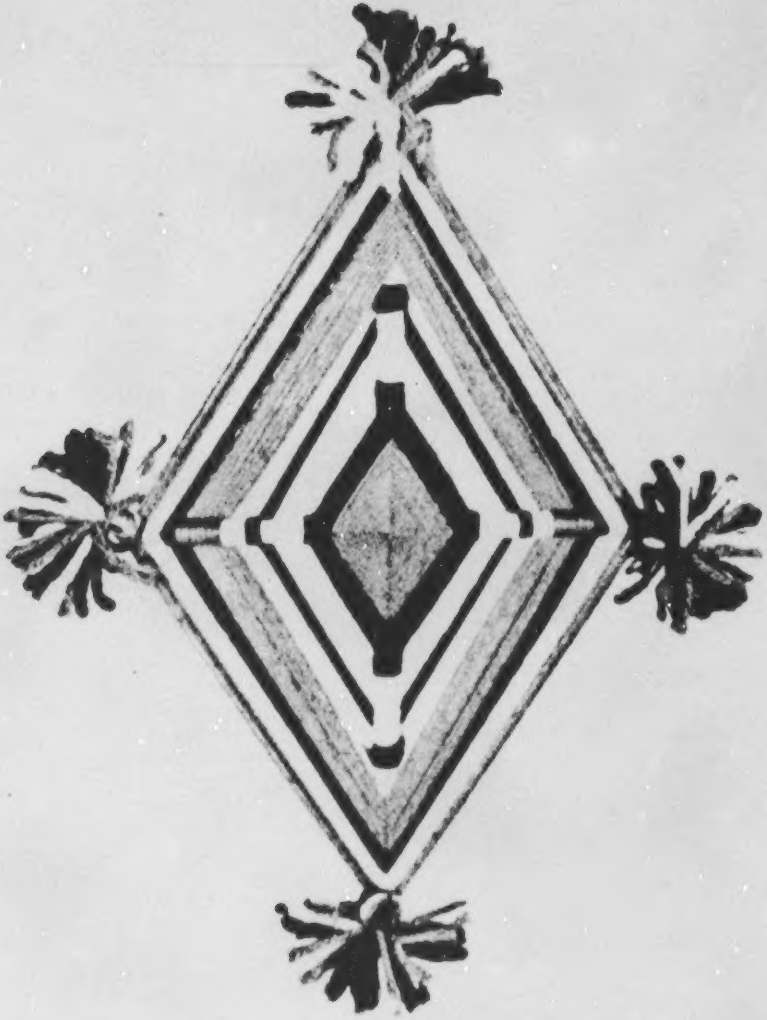
   b. *Double-faced Ojo.* Wind arms a, b, c, & d as shown in figure 3. This completes one full round. Turn the frame over and wrap the four arms in sequence. Again turn the frame after completing a full round, and wind the four arms in sequence. Continue until completed.

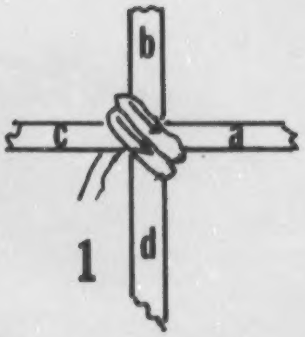
5. Different shapes may be made by using more than two sticks or by using sticks of different lengths.
   a. *Diamond-shaped Ojo.* Use one long and one short stick; the long stick should be one-third longer than the cross-arm. Use any of the winding procedures, but wrap each long arm TWICE before wrapping the short arm once.

   b. *Eight-arms.* Use four sticks. The center can be bulky, so it is possible to use tinker toy circles for the center base. Glue 3/8" dowels into the openings, and wrap. Cover the wooden center with felt, with painted designs, or paint them.

   c. *Star-shaped center.* Wrap yarn around arm a, skip b, wrap around c, and skip d; continue wrapping from a to c, until you have the size desired. Repeat the process by wrapping from arm b to arm d to b, and so on until it is the same length as for a-c.

6. Finish the Ojo by making tassels or pompoms and attaching them to each arm tip. Pompoms may be placed in the center of the Ojo as well.





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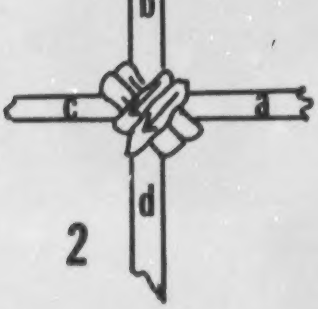

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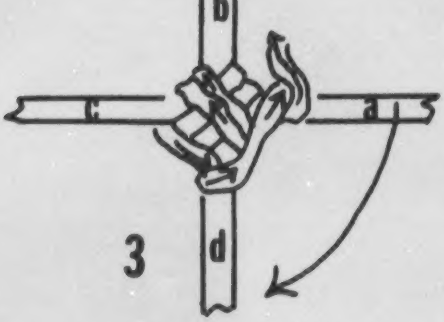

3

TEACHERS

Acuna, Rudolfo
1969 *The story of the Mexican Americans: the men and the land.* American Book Company, New York. 140 pp.

History of Mexican Americans in the United States, their hardships, successes, and achievements. Biographical material on prominent Mexican Americans. Good for high school students.

Adair, Doug.
1967 "Cesar Chavez's Biggest Battle." *The Nation.* No. 205 (Dec. 11, 1967) pp. 627-628.

A detailed account of the obstacles of the United Farm Workers Union has to overcome in order to succeed. Also tells of the grower's influence on federal agencies, and includes some of the harassing tactics used by the influential growers to prevent attainment of better wages.

Adams, Emma H.
1887 *To and fro in southern California: with sketches in Arizona and New Mexico.* Cincinnati: Arno Press reprint, New York.

A portrayal of Mexican life in California, Arizona, and New Mexico during the nineteenth century.

Albig, William
1930 Opinions concerning unskilled Mexican Immigrants. *Sociology and Social Research* No. 15 (Sept. - Oct., 1930) pp. 62-72.

Describes the attitudes towards Mexican immigrants in Flint, Michigan, during the depression years. Little use as a scientific model.

Alisky, Marvin
1967 The Mexican-Americans make themselves heard. *The Reporter.* Vol. 36. (Feb. 9, 1967), pp. 45-46.

A description of the impatience of many Mexican-American leaders with the lack of understanding shown by both state and federal politicians of the needs of this large minority group.

1976 *Aspects of the Mexican American experience.* Arno Press, New York.

The diversity of the Mexican-American experience and the variety of ways in which this experience has been perceived and interpreted are shown. Includes an educational analysis, a church study, a marketing survey, a look at vaquero life, and an educational conference report.

Avina, Rose Hollenbaugh
1976 *Spanish and Mexican land growth in California.* Arno Press, New York.

An excellent introduction to the California land grant issue. The Spanish and Mexican laws relating to land grants and the process by which lands were distributed are also discussed.

Barker, Ruth Laughlin
1932 *Cabelleros.* New York and London; Arno Press, New York.

A highly personal study that discusses the New Mexico Hispanos and their heritage.

Biberman, Herbert
1965 *Salt of the earth: The story of a film.* Boston; Arno Press, New York.

The book describes the filming of this movie classic of a Mexican-American miner's strike in New Mexico, and the ensuing legal disputes concerning the distribution of the film.

Bogardus, Emory S.
1970 *The Mexican in the United States.* Los Angeles; Arno Press, New York.

A comprehensive introduction to the Mexican-American community in the 1930's and 1940's. First hard data collected by interviews and life histories. Covers nearly every facet of group experience. Reprint of 1934 edition.

Bongartz, Roy
1969 The Chicano rebellion. *The Nation.* No. 208 (March 3, 1969), pp. 271-274.

A description of the Chicano rebellion in terms of current thinking and attitudes of the Chicano students who are attempting to break the old image of the sleeping Mexican.

Caldwell, John C.
1965 *Let's Visit Mexico.* 96 pp., illustrated maps.

Deals briefly with geography, history, daily life of people, industries, educational facilities, government, plans for the future and relations with United States, history, description, and travel.

Castaneda, Alfredo; Manuel Ramirez III; Carlos Certes, and Maria Berrera (editors)
1974 *Mexican Americans and educational change:* Symposium at the University of California, Riverside, May 21-22, 1971. Arno Press, New York.

Contains outstanding opinions and interpretations of the Chicano educational experience and the question of educational reform. Educational change in historical perspective, the politics of educational change, bicultural education, and bilingual education are primarily dealt with.

Castaneda, Carlos E. (translator)
1928 *The Mexican side of the Texas Revolution (1836), by the chief Mexican participants.* University of Texas Press, Austin; Arno Press, New York.

Includes eyewitness accounts by some prominent Mexican figures who were involved in Mexico's unsuccessful attempt to suppress the rebellion. Valuable for those interested in the Texas Revolution for independence from Mexico, leading to the Lone Star Republic in 1836.

1967 The Changing Mexican-American in Southern California. *Sociology and Social Research.* Vol. 51 (July, 1967), pp. 405-417.

A criticism of the common characterization of the Mexican-American population as foreign, unskilled, and migratory agricultural laborers.

Chicano Poetry Anthology, 1968-1973.
1974 Los Angeles, Aztlan Publications

Collection of Chicano poetry from all over the United States.

Clark, Margaret
1959 *Health in the Mexican-American culture: A community study.* The University of California Press.

Clinchy, Everett Ross, Jr.
1974 *Equality of opportunity for Latin-Americans in Texas: A study of the economic, social and educational discrimination against Latin-Americans in Texas, and of the efforts of the state government on their behalf.* Arno Press, New York.

The history of discrimination against Mexican-Americans in Texas.

Colvin, Gerard
1961 *The lands and peoples of Central America.* With 29 photos and a map.

Survey of history, politics, industry, and natural resources of Guatemala, El Salvador, Costa Rica, Panama, British Honduras, Honduras, and Nicaragua.

Credle, Ellis
1967 *Mexico: land of hidden treasure.* Nelson. 224 pp., illustrated map.

An effort to understand the two worlds of Mexico—the Spanish and the Indian. Contrasts the lives of Cortez, the Conquistador, and Montezuma, ruler of the Aztecs. A highly readable text, with many photographs. Also compares the luxurious home of a family of Spanish descent with the village background of the Indian servants. Appendices include highlights of Mexican history. Includes glossary, chronology, and bibliography.

Curtin, L.S.M.
1947 *Healing herbs of the Upper Rio Grande.* Arno Press, New York.

Shows the role played by medicinal herbs in northern New Mexican culture. Also includes an introduction to the history, folklore, proverbs, and etymology of New Mexican curative sources and practices.

Dobie, J. Frank
1935 *Puro Mexicano.* Texas Folklore Society, Austin. 261 pp.

Songs, folklore, Mexican border tales, migration songs, and wise sayings.

1935 *Tongues of the Monte.* Doubleday, Garden City, New York. 301 pp.

Collection of Mexican folk beliefs with ghost and supernatural stories.

Edmunson, Munro
1957 *Los Manitos.* New Orleans: Middle American Research Institute, Tulane University.

A study of the values of the Spanish-speaking people in New Mexico.

Fergusson, Harvey
1921 *The Blood of the Conquerors.* Arno Press, New York.

An historical novel describing the struggle of New Mexico Hispanos to prevent the loss of their ancestral lands to Anglo-American businessmen.

Fincher, E. B.
1974 *Spanish-Americans as a political factor in New Mexico, 1912-1950.* Arno Press, New York.

Historically, Mexican-Americans have had a great impact on the state level of politics in New Mexico. An analysis of the roots of, and obstacles to, Chicano political power in New Mexico.

Forbes, Jack D.
1973 *Aztecas del norte: the Chicanos of Aztlan.* Fawcett Publications, Inc., Greenwich, Conn. (Paper)

Galarza, Ernesto
1964 *Merchants of labor: the Mexican Bracero story: an account of the managed migration of Mexican farm workers in California. 1942-1960.* McNally and Loftin, Santa Barbara, California. 284 pp.

A discussion of the history of the bracero from 1880-on. Covers the use of a structural control system by labor management to manipulate the bracero work pools; also discusses the future.

Gamio, Manuel, coll.
1971 *The life story of the Mexican immigrants: autobiographic documents.* Dover Publications, New York. 288 pp.

Sociological account of interviews with 76 Mexican immigrants to the United States telling why they left Mexico and what they encountered in the U.S. Reprint of 1931 edition.

Gamio, Manuel
1969 *Mexican immigration to the United States: a study of human migration and adjustment.* Arno Press, New York. 262 pp.

A broad, inclusive study showing the numbers affected and economic factors involved, the cultural background of the immigrants, the effect of their journey to the United States upon them, their mental development, their religion, and their reaction to their new living conditions. Reprint of 1930 edition.

Garcia, F. Chris, ed.
1975 *La Causa politica: a reader.* University of Notre Dame Press, Notre Dame.

An anthology bringing together many manifestoes and analyses of the political manifestations of the Chicano movement.

Garcia, George J., ed.
1969 *Selected reading materials on the Mexican and Spanish American.* Commission on Community Relations, City and County of Denver, Colorado, Denver. 103 pp.

Mexican American accounts of history, culture, intercultural relations, and attitude, and Chicano status. Bibliography.

Grebler, Leo, Joan W. Moore, and Ralph C. Guzman, et al
1970 *The Mexican-American people: the nation's second largest minority.* The Free Press, MacMillan, New York.

Mexican Americans speak for themselves. Spokesmen, almost all Mexican Americans, present their analyses of current problems and remedies, geared toward action.

Guzman, Ralph C.
1976 *The political socialization of the Mexican American people.* Arno Press, New York.

The interrelationship between U. S. society and Mexican Americans in general, and their perspectives on and interpretations of each other.

Hernandez, Luis F.
1969 *A forgotten American: a resource unit for teachers on the Mexican-American.* Anti-Defamation League of B'Nai B'rith, New York. 56 pp.

Background material for teachers covers the sociology of the Mexican-American community along with guidelines for teaching Chicano children. Bibliography of extra readings.

An Original Anthology
1976 *Hispanic folklore studies of Arthur Campa.* Arno Press, New York.

An anthology exploring various aspects of the Hispanic heritage, including poetry, music, religious theatre, proverbs, and riddles.

1976 *Hispano culture of New Mexico.* Arno Press, New York.

An illustration of the cultural richness of the Hispano heritage of New Mexico. Includes poetry, music, dance, customs, traditions, folklore, and proverbs. The accomplishments and contributions of the Hispano culture.

Hobart, Lois
1963 *Mexican mural: the story of Mexico, past and present.* Harcourt, New York. 224 pp., photographs.

Surveys the geography and history of Mexico from early Indian days, the conquest and New Spain, through the establishment of the Republic. Presents Mexico at work, at home, at play; its relationships with the United States; Mexican arts, architecture, and crafts. Essentially objective, but sympathetic survey of Mexican life.

Hudson, Wilson M. (ed.)
1951 *The healer of los Olmos.* Dallas.

The story of Don Pedro Jaramillo, the most famous curandero of the borderland.

Inter-Agency Committee on Mexican-American Affairs
1967 *The Mexican-American: a new focus or opportunity.* U.S. Government Printing Office, Washington, D.C.

A compilation of reports to the President's Cabinet Committee Hearings on Mexican-American affairs by almost fifty La Raza leaders. It is one of the few books entirely by Mexican-Americans that details modern life in the urban ghettos as seen and lived by Mexican Americans.

Johnson, William Weber
1966 *Mexico.* Johnson and the editors of Life. 190 pp., illustrated maps. Time-Life, Inc., New York.

Illustrated with numerous photographs, many of them in color, this is a political, historical, economic, social, and cultural tour of Mexico. The book's purpose is to help U. S. citizens comprehend the Mexico with which the U. S. of this generation must live.

Kibbe, Pauline R.
1946 *Latin Americans in Texas.* University of New Mexico Press, Albuquerque; Arno Press, New York.

Using hard data, the author presents a picture of legal, economic, residential, and governmental discrimination against Mexicans in Texas.

Landolt, Robert Garland
1976 *The Mexican-American workers of San Antonio, Texas.* Arno Press, New York.

Includes charts and maps, illustrating the employment and income inequities that Mexican-Americans in this part of Texas experience.

Lane, John Hart, Jr.
1976 *Voluntary associations among Mexican Americans in San Antonio, Texas: organizational and leadership characteristics.* Arno Press, New York.

Dispels the myth that Mexican Americans lack able leaders and are incapable of forming effective organizations.

Lewis, Oscar
1959 *Five families.* New York: Basic Books.

Gives an account of the daily lives of five Mexican families. It depicts what the author describes as "the culture of poverty". It provides a good basis for understanding many of the cultural traits retained by Mexican-Americans.

Lewis, Oscar
1961 *The children of Sanchez: autobiography of a Mexican family.* New York: Random House.

This book presents an inside view of lower-class family life in Mexico. It illustrates many of the social and psychological problems inherent in a group living on a poverty level during a time of social and economic change. The book can provide for better understanding of the minority groups in the U.S. who are forced into *an alien culture.*

Macklin, Barbara June
1976 *Structural stability and culture change in a Mexican American community.* Arno Press, New York.

This book investigates a Chicano community in Toledo, Ohio.

Madsen, William
1964 *Mexican Americans of South Texas.* New York: Holt, Rhinehart, and Winston.

The author's stated purpose is to remake the Mexican-American into a plain American. Uses materials which support his anthropological constructs. Approach is not one of understanding the different elements of a society to gain insight, but rather to show the Chicano culture as inferior to the Anglo culture and not as a group's way of coping with social conditions.

1961 *Society and health in the lower Rio Grande valley.* Hogg Foundation for Mental Health, The University of Texas, Austin.

An analysis of conflicting cultural attitudes toward diseases with recommendations for implementing public health programs in Hidalgo County, Texas.

Martinez, John
1971 *Mexican emigration to the United States, 1910-1930.* R. and E Research Associates, San Francisco. 100 pp.

A study of motivations for emigration: the Mexican Revolution, the 1917 Selective Service Act, and the post-war need for labor in the U. S. Also looks at efforts by Mexican American Labor and U. S. and Mexican governments to control emigration.

Matthiessen, Peter
1969 *Sal Si Puedes: Cesar Chavez and the New American Revolution.* Random House, New York.

Primarily about Cesar Chavez, the Chicano leader. The author gives sympathetic insights into the relationship of poverty, racism, working conditions, unionism, religion, and environment among the Mexican-American people. Also gives a coherent review of the California grape strike.

Meier, Matthew S. and Feliciano Rivera
1971 *The Chicanos: a history of the Mexican Americans.* Hill and Wang, New York.

A short readable history covering the period after 1900.

The Mexican American and the law. Arno Press, New York.

Eight selections in this anthology examine various aspects of the relationship of the Mexican-American legal system with that of the United States. It illustrates the Mexican Americans' search for legal equality.

1976 *Mexican migration to the United States.* Arno Press, New York.

These three studies provide a variety of perspectives on the process of migration. Also includes analyses of the critical issues of the effect of this migration on Mexican communities and the experience and impact of the Mexican illegal immigrant.

McWilliams, Carey
1949 *North from Mexico: the Spanish-speaking people of the United States.* J.P. Lippincott Co., New York.

History of Spanish speaking people in the United States.

Mexican American Studies
Cesar Chavez; The Battle of San Pascual; Zoot Suit Riots; The Farmworkers.

Four plays about the history of Mexican Americans — simulation game, Minority Power Game; crossword puzzles. $20.00 R.I.M., P. O. Box 794, Stockton, CA. 95210

Miller, Elaine K.
1973 *Mexican folk narrative from the Los Angeles area.* University of Texas Press for the American Folklore Society. 388 pp.

Folk stories about buried treasures, animals, devils in Spanish with English summaries collected from the people themselves. English introduction and explanation; appendices; bibliography; glossary of Los Angeles Spanish.

Moore, Joan, with Alfredo Cuellar
1971 *Mexican Americans.* Prentice Hall, Englewood Cliffs, New Jersey.

Concise presentation of essential information about the status of the Mexican-American.

Nabokov, Peter
1969 *Tijerina and the courthouse raid.* University of New Mexico Press, Albuquerque, New Mexico.

First major study of the land-grant movement in the southwest that culminated in the raid on the courthouse in Tierra Amarilla by Reies Tijerina. Also includes a description of the value systems of northern New Mexico and some background on the land-grant movement and the Alianza Federal.

Nava, Julian
1970 *Mexican Americans: a brief look at their history.* Anti-Defamation League of B'nai B'rith, New York. 56 pp.

Describes the major historical themes and issues of the Mexicacn-American people. Interested readers must go further.

1969 *Mexican Americans: past, present, and future.* American Book Company, New York. 120 pp.

Emphasizing culture and history, a well-illustrated text appropriate for classroom use because of the review and analyses questions at the end of each chapter.

1973 *Viva La Raza! Readings on Mexican Americans.* Van Nostrand Reinhold Company, New York. 169 pp.

New Jersey Education Association/National Education Association
1973 The Mexican Experience, *Roots of America, a multiethnic curriculum resource guide for 7th, 8th, and 9th grade social studies teachers.* National Education Association Publications. pp. 51-66.

Covers reasons for multiethnic studies and ethnic studies materials on Mexican-Americans: background, learning activities, bibliographies, and sources of additional information. Very useful.

1968 The Southwest: Brown Power. *Newsweek.* March 24, 1968. p. 37.

The article divides Mexican American leaders into the moderates and the militants. Cesar Chavez is the prototype of the moderates, while Reies Lopez Tijerina is seen as the protagonist of the militants. The activities of the Brown Berets, a group of young students, precedes the emergence of more militants.

North, David S.
1970 *The border crossers: people who live in Mexico and work in the United States.* TransCentury Corporation, Washington, D.C. 319 pp.

A survey of the laborers who cross borders, immigration policies, and commuting problems. Also includes some analysis of personal attitudes, consumer practices, and life style.

Office of Education
1968 *The Mexican American: quest for equality.* Washington, D. C.: U.S. Government Printing Office.

This short booklet describes the effects of de-education among Mexican-Americans. Reports on Mexican-American children who have been acculturated to the Anglo ideal in school and have lost their sense of La Raza as a result, leaving them misfits in either culture.

Paredes, Americo
1970 *Folktales of Mexico.* University of Chicago Press, Chicago. 282 pp.

Contains implications about Chicano folklore.

1976 *A Texas-American Cancionero: folksongs of the lower border.* University of Illinois Press, Urbana.

Romano, Octavio Ignacio
1963 Charismatic medicine-folk healing and folk sainthood. *American Anthropologist.* Vol. 67, pp. 1151-1173.

A perceptive article that shows the importance of the curandero in Mexican-American culture in the population of South Texas.

Ross, Betty
1965 *Mexico: land of eagle and serpent.* Roy Publishers. 104 pp.

Overview of Mexican history deals with its settlement by Indian tribes, its discovery, conquest, and colonial rule by Spanish, its independence and growth to the present.

Rubel, Arthur J.
1960 Concepts of disease in Mexican-American culture. *American Anthropologist,* 62:795-814.

Explains the reinforcement of belief in several folk diseases and cures.

Samora, Julian (ed)
1966 *La Raza: forgotten Americans.* University of Notre Dame Press, Notre Dame, Indiana. 28 pp.

Seven essays about the Mexican American minority in the Southwest. Covers such topics as political activity, labor problems, living conditions, education, the role of the Church, and civil rights. Also includes annotated chapter bibliographies. An excellent source.

Samora, Julian and Patricia Vandel
1971 *A history of the Mexican American peoples.* University of Notre Dame Press, Notre Dame.

"In press"

Sanchez, George
1940 *Forgotten people.* University of New Mexico Press, Albuquerque.

A study of the Indian, Spanish, and Anglo groups in New Mexico.

Saunders, Lyle
1954 *Cultural differences and medical care: the case of the Spanish-speaking people of the Southwest.* Russell Sage Foundation, New York.

A discussion of the different social relationships and cultural expectations involved in the medical systems of Anglo and Latin groups.

Shulman, Irving
1953 *The square trap.* Boston; Arno Press reprint, New York.

A novel about a young Chicano in Los Angeles during the 1930's shows the prejudice and discrimination against Mexican-Americans.

Simmen, Edward, comp.
171 *The Chicano: from caricature to self-portrait.* New American Library, New York. 318 pp.

An illustration of the evolution of the Chicano stereotype in American literature through short stories written by non-Chicano authors like Steinbeck, Jack London, and Bret Harte. Final section includes a few Mexican Americans.

Steiner, Stan and Luis Valdez
1972 *Aztlon: an anthology of Mexican-American literature.* Random House, New York. 410 pp.

Short stories, poetry, drama, and social and political writings on subjects ranging from Aztec and Mayan legends to the Chicano Liberation Movement.

Stoddard, Elwyn R.
1973 *Mexican Americans.* Random House, New York. 269 pp.

A socio-historical account of the formation of aspects of the Mexican American culture: race, religion, and family, and the impact of education and language and upward mobility. Bibliography and charts. Reprint of 1970 edition.

Summers, J.
1969 *You can't make it by bus.* New York: Westminister.

Taking place in southern California, this novel focuses on a Mexican-American high school student, and his problems in reconciling the conflicts that result from being a product of two cultures.

Taylor, Paul S.
1930
1932 Mexican Labor in the United States. University of California Press, Berkeley; Arno Press reprint, New York.

A detailed study of Mexican migration, sponsored by the Committee on Scientific Aspects of Human Migration of the Social Science Research Council.

Tireman, L. S.
1948 *Teaching Spanish-speaking children.* University of New Mexico Press, Albuquerque; Arno Press, New York.

An early work challenging the widely-held assumption that teachers of Spanish-speaking children did not need special training.

U.S. News and World Report
1977 Border Crisis: Illegal Aliens. April 25, 1977. pp. 33-39.

As millions of people flood into the U.S., charges abound that these "invaders" take jobs from U.S. citizens and that they turn to crime. News studies are challenging many of these accusation, but they all concur that something must be done.

Valdes y Tapia, Daniel
1976 *Hispanos and American politics: a sociological analysis and description of the political role, status, and voting behavior of Americans with Spanish names.* Arno Press, New York.

The significance of ethnicity as a factor in the voting behavior of Hispanos.

Vasquez, Richard
1970 *Chicano.* New York: Doubleday.

A novel written by a Chicano describing the struggle of three generations of Mexican-Americans to become part of the Anglo way of life. An authentic portrayal of the problems of the Chicano throughout the Southwest in co-existing with the Anglo society.

STUDENTS

Acuna, Rudy
1970 *Cultures in conflict: problems of the Mexican American.* Charter School Books, New York.

A discussion of the Mexican-American community and the situations that can cause problems for children. Grades 5 and up.

1971 *A Mexican American Chronicle.* American Book Company, New York.

1969 *The story of the Mexican Americans: the man and the land.* American Book Company, New York.

Anderson, Eloise A.
Carlos goes to school. Multicultural Multimedia Services, South Pasadena.

Story of the first day at school for a Chicano boy. Elementary level.

Blacker, Irwin R.
1965 *Cortes and the Aztec conquest.* Horizon Magazine, New York. 153 pp. illus. with paintings, drawings, and artifacts from the period.

An account of the sixteenth century Spaniard who conquered the Aztec empire of Mexico. An unbiased portrayal of Cortes. Well-written and attractive, the book should capture the interest and imagination of youngsters.

Bonham, Frank
Viva Chicano. Multicultural Multimedia Services, South Pasadena.

The problems of a fatherless Chicano boy growing up. Intermediate level.

Cavanna, Betty
1964 *Carlos of Mexico.* Photographs by George Russell Harrison, 66 pp., illustrated map.

Carlos realizes his secret ambition in this account of the observance of the Christmas season in a small Mexican town. Covers the social life and customs.

Epstein, Sam
1967 *The first book of Mexico.* Franklin Watts, New York. 88 pp., illus.

An overview of Mexican history that deals with the earliest inhabitants of Mexico, the Aztecs, their conquest by Cortez, the revolt against Spain, fight for land, and finally the establishment of a stable government. Brief discussion of the government's plans "to make" more farm lands, to develop industries, to encourage native craftsmen to produce handcrafted articles, and to establish economic independence for Mexico. Grades 4-7.

Geis, Darlene, ed.
1961 *Let's travel in Mexico.* Children's Press. 85 pp., color, illust., map.

Full-page color photographs and brief descriptions of 32 interesting events and places in modern Mexico with an appendix of important dates and famous people in Mexican history.

Gonzales, Rodolfo
1967 *I am Joaquin.* Bantam Books, New York.

An epic poem of Mexican-Americans in Spanish and English.

Haddox, John
1970 *Los Chicanos: an awakening people.* Western Press, El Paso, Texas.

Krumgold, Joseph
1953 *And now Miguel.* Thomas Y. Crowell, New York.

McNeer, May
1953 *The Mexican story.* Ariel Books. lithographs, illus., map, 96 pp.

Story of the struggle of the Mexicans, first to overthrow their Spanish rulers, and then to establish a government which will be stable enough to effect much-needed reforms. Offers good straight information on Mexican history. It is competent and at its best in description rather than in the necessarily compressed narrative. Grades 5-7.

McWilliams, Carey
1969 *The Mexicans in America: a student's guide to localized history.* Teachers College Press, New York.

Martin, Patricia Miles
1971 *Chicanos: Mexicans in the United States.* Parents' Magazine Press, New York.

Martines, Gilbert T., and Jane Edwards
1973 *The Mexican American.* Houghton-Mifflin, Boston.

Madison, Winifred
1971 *Maria Luisa.* J.B. Lippincott, New York.

Molnar, Joe
1972 *Graciela: a Mexican American child tells her story.* Franklin Watts, New York.

Nava, Julian
1969 *Mexican Americans: past, present, and future.* American Book Company, New York.

Newlon, Clarke
1972 *Famous Mexican Americans.* Dodd, Mead, and Co., New York.

Includes material on Henry Ramirez, Lee Trevino, Cesar Chavez, Anthony Quinn, Vikki Carr, and others. Junior high level.

Pinchot, Jane
1973 *The Mexicans in America.* Lerner Publications, Minneapolis.

Schlost, G. Warren
1964 *Conchita and Juan; a girl and boy of Mexico.*

Brother, 13, Juan, and sister, Conchita, 11, live in a town in the central highlands of Mexico in this story of their daily lives with their family, school mates, and market day once a week. Tells of children in Mexico, social life and customs.

Tebbel, John, and Ramon Eduardo Ruiz
1969 *South by Southwest: The Mexican American and his heritage.* Zenith Books, Garden City, New York.

A description of the Mexican American, his ancestry, the historical background of Mexico, and Mexico's relationship with the United States.

Terzian, James P., and Kathryn Cramer
1970 *Mighty hard road: the story of Cesar Chavez.* Doubleday, Garden City, New York.

Weiner, Sandra
1970 *Small hands, big hands: seven profiles of Chicano migrant workers and their families.* Pantheon Books, New York.

White, Florence
Cesar Chavez, Man of courage. Multicultural Multimedia Services, South Pasadena.

The story of the man behind the headlines. Elementary level.

PERIODICALS

Americas

Publication of the Organization of American States, published monthly except for combined June-July and November-December issues. $10/year

Organization of American States
Washington, D.C. 20006

Atisbos; Journal of Chicano Research

Stanford University
Palo Alto, California

Aztlan: Chicano Journal of the Social Sciences and the Arts.

An academic journal with articles on Chicano society and arts.

Mexican American Cultural Center
University of California, Los Angeles
Los Angeles, California 90024

Con Safos

Chicano literary and sociology publication dealing with life on the Barrios, 1968.

P. O. Box 31004
Los Angeles, California

Dieciocho Magazine (twice yearly)

Dedicated to Peninsular and Latin American literature.

Dieciocho
P. O. Box 250
Ithaca, New York 14850

El Grito: A Journal of Contemporary Mexican American Thought.

Quinto Sol Publications
P. O. Box 9275
Berkeley, California 94709

El Teocolote

Bilinqual newspaper devoted to Mexican-American events and literature.

San Francisco State University
San Francisco, California

Letras Femeninas Review (twice yearly)

Issues devoted to Hispanic women in literature.

Letras Femeninas Review
Box 10049
Lamar University
Beaumont, Texas 77710

Journal of Mexican American History

P. O. Box 13861
Santa Barbara, California 93107

Review of American Indians and Latin American Studies (biannually)

Center of Latin American Studies
University of Pittsburgh
Pittsburgh, Pennsylvania

Samla (biannually)

Issues cover peninsular and Latin American studies.

Samla
Alabama University

Spanish Today (8 issues annually)

Issues devoted to events in the Hispanic world in the social, cultural, and educational realms.

Cruzada Spanish Publications
Miami, Florida 33183

AUDIO-VISUAL MATERIALS

CHICANO-MEXICAN AMERICAN

FILMS

AND NOW MIGUEL. UWF. 1954 63 min. b/w el-jh-sh-c-ad.
Story of an American family in the Southwest who are sheep-raisers. Shows the family life and how Miguel's dream of being accepted as an equal by his father and older brothers is fulfilled.

AZTECS, THE. CIF. 1955. 10 min. col. el-jh-sh-c-a
Reconstructs some of the most important characteristics of pre-Aztec and Aztec civilizations; looks at ruins, carvings, and murals which portray this culture.

CAJTITLAN. MGHT 1966 41 min. color
The story of two days in the life of a small boy living in a small village on Lake Cajititlan, located about 20 miles from Guadalajara, Mexico. Shows a way of life which has changed little since the Spanish Conquest, but also shows changes of the 20th century. Anthropological study.

CHICANO. FBA. 1971 22 min. color el-jh-sh-c-a
Film looks at some of the manifestations of bias, oppression and discrimination affecting Mexican-Americans. A presentation of the goals of the Chicano movement and the organizations representing the Mexican-American community.

CHICANO FROM THE SOUTHWEST. EBEC 1970 15 min. color
The involvement of a ten-year old Mexican-American boy in the conflict between his traditional-oriented father and his urban-oriented older brother. The boy becomes aware of the problems he faces as flashbacks show their former life as migrant workers and their efforts to find financial security in the city.

CHICANO FROM THE SOUTHWEST. GONJ for EBEC 1970 14 min. sd. b/w
Shows problems of Chicano family that moved from Texas to L.A. and compares life in the city with that of migrant workers in Southwest U.S. Leads to discussion.
Indiana University. CS-2165 $6.75

CHRISTMAS IN OAXACA. FI 1975 14 min. color el-jh-sh-c-ad
The Christmas celebration of Oaxaca in southern Mexico is a combination of Spanish and Indian customs. The film includes scenes of the town as well as Christmas festivities. One is unique to the area: the Noche de Rabanos, a competition between villagers to carve the best scene from giant radishes.

CORTEZ AND MONTEZUMA: CONQUEST OF AN EMPIRE. FI 1974 52 min. sepia/color
A re-creation of the events leading to the confrontation between the Aztec Emperor Montezuma and Conquistador Hernando Cortez in 1519 and the collapse of the Aztec Empire.

EL TEATRO CAMPESINO. NET. 1970 61 min. 2 reels sd b/w
History of El Teatro Campesino (farmworkers theater) with beginnings in fields to boost morale of Mexican-American farmworkers and winning over non-strikers to present role as theater committed to social change cn a broad front. Plays and music stress relationships between Chicano economic growth and political solidarity. Group performs musical numbers, a satirical skit, puppet show, and excerpt from a full-length play.
Indiana University RS-783 $15.25

FELIPA: NORTH OF THE BORDER. LOCA 1971 17 min. color
The story of a young Chicana and how she helps her uncle get a driver's license so he can get a new job as a truck driver when he can no longer work as a crop picker due to injuries. To get the job, he must learn English, Felipa teaches him, and encourages the license examiner to give him a second chance at the test after he fails.
N. C. State Film Library.

GEOGRAFIA DE LAS AMERICAS: MEXICO (MEXICO: GEOGRAPHY OF THE AMERICAS) CIF 1965 11 min. b/w el-jh-sh-c-ad
A simple Spanish narration of the look at the Mexican people and the clarification of the relationships of people's occupations to the geography of their country.
USC Film Library.

HENRY, BOY OF THE BARRIO. SELB: NEW NH. 1968 30 min. sd. b/w
Two years in a Mexican-American boy's life in a major Southwest city's ghetto. Shows conflicts with society, economic conditions at home and attitudes towards school; death of father, mother's alcoholism, loss of interest at school and trend toward drugs and crime. Ends with his arrest for auto theft at age 14.
Indiana University CS-2043 $9.75

I AM JOAQUIN. El Teatro Campesino, San Juan Bautista, California. 1970.

MEXICAN-AMERICAN CULTURE, ITS HERITAGE. OGWEST 1970 18 min. color jh-sh-c
Through visual and musical devices, shows the origins and history of Mexican-American culture.
U.S.C. Film Library.

A MEXICAN-AMERICAN FAMILY. Atlantis 1970 17 min. color intermediate-adult
A look at the life of a Mexican-American family, their traditions, and their adjustment to a new language while maintaining family unity.

MEXICAN OR AMERICAN. Atlantis 1970 17 min. color

jh-ad
Faces the basic problem of cultural conflict in the United States. How is it possible to enjoy freedom and opportunities in the U.S. without giving up one's ethnic heritage?

THE MEXICAN AMERICAN: HERITAGE AND DESTINY. 29 min. color 1970
The film intends to instill pride in Chicano students and to create respect for Mexican-Americans among their peers. Available in Spanish and English.

MEXICAN-AMERICAN SPEAKS: HERITAGE IN BRONZE. EBEC 1972 20 min. color
Traces the heritage and culture of the Mexican-American from Spanish Conquest of the Indians to the present. It also shows the continued struggle of the Mexican-American for social equality.
N.C. State Film Library.
Indiana University CSC-2574 $10.25

MEXICAN-AMERICANS: INVISIBLE MINORITY. Indiana University - Color-b/w CSC 1972 $5.25 CS 1972 $11.25

MEXICAN-AMERICANS: QUEST FOR EQUALITY. Produced and distributed by Anti-Defamation League of B'nai Brith, New York, New York.

MEXICAN BOY: THE STORY OF PABLO. EBF 22 min. color Grades 5-9
The story of Pablo, a little boy living in a mountain village in Mexico in a one-room adobe home, his school, church, market place, and the countryside around him.

MEXICAN FISHING VILLAGE: OP 1957 8 min. color
A description of life on Janitzio, a volcanic island in Lake Patzcuaro. The film shows how the inhabitants depend entirely on fish for their livelihood, a tradition of generations.
N. C. State Film Library.

MEXICAN VILLAGE LIFE. Coronet Films. 1965 14 min. color Grades 4-8
Follows a young Mexican boy through his daily experiences in the market place, at school, with his family and at home. Shows contrasts between urban and village life through a visit to Mexico City.

MEXICO, THE LAND AND THE PEOPLE. EBF. 1961 21 min. color Grades 3-12
Shows the contrasts between aristocrats and farmers, city and village, and the old and new methods of industry and agriculture. Looks at the cultural, religious and economic heritage of Mexico.
U.S.C. Film Library, $6.50

MEXICO BEFORE CORTEZ ACI 1970 14 min. color
Through the remains of artifacts, sculpture, manuscripts, and architecture, the film looks at the pre-conquest nations which built the cities of Mexico, such as Teotihuacan, Monte Alban, Mitla, Xochicalco, and Tula. The film ends with the conquest of the Aztecs by Cortez.
N.C. State Film Library.

MEXICO IN THE 70's: A CITY FAMILY BFA 1971 18 min. color el-jh-sh
Looks at how the rapidly growing economy of Mexico affects the life-style of the people. Looks at a family from Mexico City to show the traditional and family culture and the increased economic well-being accompanying the industrialization of Mexico. Fails to look at the majority of people.
U.S.C. Film Library — $8.50

MEXICO TRABAJANDO. 1960.
From the Our Neighbors Series. A discussion of physical factors that determined the development of Mexican economy. A discussion of the 3 production zones yielding a variety of agricultural products, oil, and minerals. How the Mexicans make their living.

MEXICO'S HISTORY. CIF. 1969 16 min. color el-jh-sh
A presentation of the four great events in Mexico: the Spanish conquest of the Indians; the 1810 revolt against the Spanish; the 1857 revolt of Juarez; and the social revolution of 1910. (Rev.)
U.S.C. Film Library $7.50

PANCHO WWS 1960 6 min. color
Based on the children's book of the same title by Berta and Elmer Hader. A story about the son of a Mexican potter who competes with the best horsemen in Mexico to catch the bull with the crooked tail.

PATZCUARO. OIAA 1957 11 min. color el-jh-sh-c-ad
The portrayal of the Tarascan Indians around Lake Patzcuaro, west of Mexico City.
U.S.C. Film Library. $4.10

PEPITA'S SURPRISE IFB 1957 16 min. color p-el
Pepita goes to Janitzio Island by boat through a canal to Lake Patzcuaro with her father. They see farmers using oxen to plow and Tarascan Indians dancing and fishing. At home a surprise birthday party is being prepared, and at the party the children play, dance, and sing the birthday serenade.
Charlotte-Mecklenburg Library.

A PORTRAIT OF MEXICO IFB 1962 34 min. color
Traces the history of Mexico from pre-Columbian civilization to the present as a group of students tours Mexico City and surrounding areas. Shows historic sites, native dancers, religious celebrations, handicrafts, etc.
Charlotte-Mecklenburg Public Library.
N.C. Film Library.

SPAIN IN THE NEW WORLD: COLONIAL LIFE IN NEW MEXICO. EBF 1961 13 min. color el-jh-sh
Colonial life in Mexico 200 years ago shows the Spanish feudal system, the acquisition of wealth, the Spanish influence on Mexican culture, and the lives of the wealthy Spanish landlords and other people.
U.S.C. Film Library $4.70

SPANISH COLONIAL FAMILY OF THE SOUTHWEST. CIF 1959 13-½ min. color el-jh
Shows the lifestyle on a Southwestern hacienda during the early nineteenth century.
U.S.C. Film Library. $4.70

TAXCO, VILLAGE OF ART. OP 1957 17 min. color
A travel film about the artistic center of Mexico, Taxco, where one may see both ancient and modern arts and crafts.
N.C. Film Library

FILMSTRIPS

ANCIENT MEXICO. Imperial 1965 35mm color Grades 4-12
Ancient temples, pyramids, and artifacts introduce the major civilizations that preceeded the Spanish conquest.

BASTA. MMCS Intermediate-Adult
Part of OUT OF THE MAINSTREAM Series, dealing with

America's poor. Shows the persecution and problems of Mexican-American farm workers.

A CHICANO CHRISTMAS STORY. MMCS pr-el
Bilingual, English, or Spanish versions of filmstrip and cassette available. Story of Chicano Santa Claus who brings the spirit of Christmas to a barrio family. Introduction of culturally relevant items.

CHICANO CULTURE SERIES. MMCS. pr-el
Designed to acquaint elementary school children with Chicano barrio life, to stimulate ethnic identity and lead to group discussion through comparisons of Chicano lifestyles with others in the U.S. Positive approach to barrio life. Available in bilingual, English or Spanish, set of 3 filmstrips and 6/3 cassettes.
(1) Tomas Va a Su Clase Bilingue/Thomas Goes to His Bilingual Class
(2) La Boda de Eugenia Francisco/Eugenia and Francisco's Wedding
(3) La Familia / The Family

CHICANO HISTORY OF THE SOUTHWEST. MMCS. Int-ad
Response of the Chicano people of LaRaza, the blending of 2 cultures, to their historical circumstances. Definite identities express connection with the land. Dramatization of these experiences, predilections and identities to educate children about the history of La Raza in the U.S. Southwest. Set of 4 filmstrips and 4 cassettes available bilingual, English, Spanish versions.
(1) Mestizo / Mestizo
(2) Madre de Dios / Mother of God
(3) Vaquero / Vaquero
(4) Ranchero Despojado / Dispossessed Rancher

CHILDREN OF THE BARRIO. MMCS. pr-el
Available in bilingual, Spanish or English verions of sets of 4 filmstrips and 4 cassettes. Presentation of barrio life from a child's point of view to introduce aspects of Chicano culture related to the very young. Ideal for promoting ethnic awareness and identity and cultural pride. Includes detailed teacher's guide.
(1) Enrique's Life in the Barrio.
(2) Maria's Life in the Barrio.
(3) Juanito Gives a Party.
(4) Ana's Trip to the Market.

CONTEMPORARY CHICANO LIFE SERIES. MMCS. Int-Ad
Series of 4 filmstrips and cassettes available in bilingual, English or Spanish versions dealing with the main organizational focal points in the Chicano emergence of the last ten years, looking at all aspects of Chicano life.
(1) Murales Chicanos / Chicano Murals
(2) La Educacio: Derecho or Privilegio / Education: Right or Privilege?
(3) El Problema de los Terrenos / the Land Question
(4) Huelga! / Strike!

FIESTAS DE ESPANA. MMCS. int-ad
A series of 4 filmstrips covering famous Spanish fiestas photographed in Spain showing dances, costumes, and pageantry. Booklets with transcript of Spanish narration and English translation. Filmstrip, cassette and manual/unit.
(1) Feria de Sevilla.
(2) Fiestas de Cadiz.
(3) Sanfermines en Pamplona.
(4) Fallas de Valencia-Descenso de Sella.

HISPANIC BICULTURAL MINI-LIBRARY. MMCS. int-ad
Stories from five well-known books that show challenges successfully overcome by young people. Includes teacher's notes, 2 sound filmstrips and 3 cassettes.
(1) And Now Miguel (Cassette)
(2) The Black Pearl (Sound Filmstrip)
(3) Chucaro: Wild Pony of the Pampa (Cassette)
(4) I Juan de Pareja (Sound Filmstrip)
(5) Shadow of a Bull (Cassette)

HISPANIC CULTURE SERIES. MMCS Elementary-Adult
Bilingual program on the history of the impact of Spanish language, culture, and history in different parts of the world. Six programs with cassettes and teacher's guides.
(1) La Lengua/The Spanish Language. 2 filmstrips
(2) La Gloria de Espana/The Glory of Spain. 4 filmstrips
(3) La Conquista/The Conquest. 4 filmstrips
(4) Latin American Markets. 2 filmstrips
(5) Ecology of Latin America. 2 filmstrips
(6) Festivals and Holidays of Latin America. 2 cassettes

LA RAZA. MMCS Intermediate-Adult
Bilingual in-depth study of Mexiccan American history from pre-Columbian cultures to the present. Five parts:
(1) The Mexican Heritage. 6 filmstrips, cassettes, teacher's guide
(2) The Pioneer Heritage. 4 filmstrips, cassettes, teacher's guide
(3) Conflict of Cultures. 6 filmstrips, cassettes, teacher's guide
(4) The Awakening. 8 filmstrips, cassettes, teacher's guide
(5) Si Se Puede: La Raza in the 1970's. 6 filmstrips, cassettes, teacher's guide

MEXICAN-AMERICANS. 1972 Sound filmstrip-record
From THE AMERICAN ADVENTURE Series.
Focuses on Mexican-Americans, pointing out that they form an ethnic group of people which differs in history, assimilation, and current identification from other people in the United States.

MEXICAN-AMERICANS. MMCS Intermediate-Junior High
Part of MINORITIES HAVE MADE AMERICA GREAT, PART I, Filmstrip Series. Looks at the New World, Aztec, and Pueblo Indians, influences on America, migrant workers' discrimination, and contemporary Chicano conditions.

MEXICAN LEADERS OF THE 20TH CENTURY — A SERIES.
Presents Mexican-Americans who have significantly contributed to American life in the 20th century; Cesar Chavez, Francisco Bravo, Henry Gonzalez and Leopold Sanchez.

MEXICAN PEOPLE OF TODAY. 1965
From the OUR WORLD NEIGHBORS—Mexico Series. A study of the way of life of people in rural Mexico, including the Mayas of Chiapas, Oaxacan farmers and Taxco workers. Shows the native and modern dress of the rural people and describes the recreational life of people in and around Mexico City.

MEXICAN TEXANS, THE — to 1865. 1973 Sound filmstrip-audio tape
Deals with the early history of the Mexican people and their contributions to Texas. Studies Texas as a part of New Spain and Mexico, as a Republic and then as a state up to the end of the Civil War.

MEXICO — A STUDY IN PEACEFUL EVOLUTION.
Traces the history of political unrest in Mexico from 1810. Describes the effect of recent political stability on eco-

nomic, agricultural and industrial development. Emphasizes the efforts of the Mexican government to raise living standards.

MEXICO IN TRANSITION. Encyclopedia Britannica Films
8 filmstrips color
Present day Mexico is shown with background from which she is developing.
(1) The Land of Mexico. (56 fr.)
(2) The People of Mexico. (49 fr.)
(3) Mexican Revolution. (48 fr.)
(4) The Agricultural Revolution in Mexico. (54 fr.)
(5) The Industrial Revolution in Mexico. (52 fr.)
(6) The Artistic Revolution (52 fr.)
(7) Three Farmers of Mexico. (63 fr.)
(8) Arts and Crafts of Mexico. (46 fr.)

PANCHO'S PUPPETS. MMCS Elementary-Junior High
Part of CHILDREN OF COURAGE: FIVE ORIGINAL AMERICAN ETHNIC TALES Series designed to develop ethnic pride and respect for ethnic differences. Story of a boy living in the New Mexico mountains.

SPANISH-AMERICAN LEADERS OF 20TH CENTURY AMERICA. BFA. 8 sound filmstrips and 4 cassette or records, $98.00. Grades 7-9.
Biographies of 8 outstanding Spanish-Americans, 4 Puerto Ricans and 4 Mexican Americans. How individuals overcame obstacles of poverty, lack of education, discrimination, to make significant contributions to American life. Includes Cesar Chavez, Jose Feliciano, and Herman Badillo.

YOUNG CHICANO SERIES. MMCS Primary
To familiarize primary grade children with barrio daily activities; shows the ideas and attitudes of the Chicanos towards their community through children's eyes; to develop pride and understanding in Chicano and non-Chicano children. Teacher's guide; available bilingual set, English, and Spanish sets.
(1) Mario, Son of a Farmworker.
(2) Young Muralist.
(3) Carlos Visits His Father's Job.
(4) Lupe Visits Mexico.

ADDITIONAL SOURCES OF INFORMATION

CHICANO — MEXICAN AMERICAN

MUSEUMS

Asheboro:	North Carolina State Zoo Purgatory Mountain The home of many native Meso-American animals.
Chapel Hill:	University of North Carolina, Research Laboratories of Anthropology (Person Hall), Archeology, Ethnology, Geology, Paleontology; also have teaching collections.
Charlotte:	The Mint Museum of Art 501 Hempstead Place Has an excellent collection of Pre-Columbian Meso-American pottery. Charlotte Nature Museum 1658 Sterling Road Exhibits a modicum of material pertaining to Mexican-American culture. Worthwhile activities are constantly occurring and worth looking into as possible class trips.
Gastonia:	The Schiele Museum of Natural History 1500 Garrison Boulevard Excellent ethnographic materials from Mexican-American culture.
Greensboro:	Weatherspoon Art Gallery Walker Avenue at McIver Street, UNC-G Contains a permanent collection of 20th century paintings, sculpture and drawings, as well as various changing exhibitions.
Raleigh:	North Carolina Museum of Art Has an internationally recognized collection and has been ranked as one of the top 17 in the country.

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PUERTO RICO[1]

Puerto Rico, or "rich port", is an island 35 miles wide and 100 miles long, located 1,000 miles southeast of Florida along a line separating the Caribbean from the Atlantic. Census figures for 1970 show a population of 2,712,000, giving the island one of the highest population densities in the world — 800 people per square mile. There is also a continually increasing Puerto Rican population on the mainland, or continental United States, 1,518,000 in 1970. Most of this population is in the large cities of the east, although there are also Puerto Ricans in Chicago, Cleveland, Milwaukee, and San Francisco. The states with the largest Puerto Rican populations are New York, New Jersey, and Illinois.

Puerto Rico has been a part of the United States since 1898, becoming a self-governing commonwealth in 1952. The people of the island have been United States citizens since 1917 and thus live under the local, state, and federal laws of the United States with the right to travel freely between the mainland and the island with no immigration limitations or passport requirements. An elected Resident Commissioner represents them in the U.S. Congress, speaking for the island but having no vote in congressional affairs. Island residents may not vote in presidential elections.

The ancestry of the Puerto Ricans is a mixture of Taino, (the original Indian inhabitants of the island), Spanish, and Black (slaves imported from Africa by the Spaniards). Physically this mixture may show in their facial features and in skin color, which may be any tone from light to dark.

Taino Indians. What little is known today of the Taino Indians comes from the archeological record. It is believed that at the time of the arrival of the Spanish in 1493 there were about 40,000 Tainos, a typical native American population with straight black hair and reddish-brown skin. They were primarily farmers, with some domesticated animals, whose plant foods were supplemented by hunting. Religion was animistic.

Apparently the Spaniards' arrival took them by surprise, and their belief that the Spanish were immortal prevented any resistance to Spanish control and enslavement. By the time they put this belief to the test (by drowning a young Spaniard, starting rebellions, and by running away from the Spanish settlements), it was too late. The Spanish reprisals were harsh, and many Indians were killed. Those who fled were caught or forced to leave the island, and many more died from the new diseases brought by the Spanish. By 1777, there were virtually no Taino left in Puerto Rico.

Spanish Rule. Spanish population, culture, social milieu, and architectural style flourished on the island, although Puerto Rico was one of Spain's poorer colonies. Spain's rule of the island as an absentee landlord was autocratic, oppressive, and one of flagrant neglect. Most inhabitants were peons controlled by a small, wealthy upper class. No middle class existed. Illiteracy prevailed, and 92 percent of the children on the island did not attend school. There were no public health facilities, so contagious diseases were widespread.

By the 1800's these conditions led to a movement for home rule. In 1868 a group of independence advocates seized the city of Lares, proclaiming it the "Republic of Puerto Rico." Although the Lares Revolt failed, pressures for home rule continued until November 28, 1897, when Spain granted autonomy to Puerto Rico. The Spanish-American War broke out before the new government began to operate.

United States Rule. The Spanish-American War, begun by the Spanish, lasted from April 24, 1898, until August 12, 1898, when a truce was signed. The December 10, 1898, Treaty of Paris made Puerto Rico a part of the United States. During the first two years under the Americans, Puerto Rico was under military rule and military governors. When this failed, the Foraker Act of 1900 made Puerto Rico "the People of Puerto Rico" with an island governor and Upper House or Executive Council appointed by the President of the United States and a Lower House or House of Delegates elected by the people. There was still little independence for the Puerto Ricans, nor were they American citizens. The resident Commissioner acted as island representative in the U.S. House of Representatives but could not vote. Any House of Delegates actions could be vetoed by the U.S. Congress. The high court for the island was the Circuit Court of Boston.

The Puerto Ricans were displeased with the terms of the Foraker Act and disappointed that the gains they had won from Spain were not recognized so that they still could not control their own political lives. The Foraker Act was in effect for 13 years, during which there were increased cries for independence and increased anti-American feelings.

This led to the passage of the Jones Act in 1917, under which Puerto Rico became a province and Puerto Ricans became citizens of the United States. This act also alienated the Puerto Ricans, who objected to having no voice in their own destiny.

Fifteen American governors governed the island between 1900 and 1946, U.S. Presidential appointees. These men were generally inept administrators much like their Spanish predecessors. This is borne out by the fact that there were no medical, educational or economic improvements between 1898 and 1940.

The Commonwealth of Puerto Rico. In 1947 Puerto Rico was granted the right to elect her own governor, a response to expressions of dissatisfaction on island conditions and the formation of a radical Naturalist Party seeking independence. Puerto Rico's first elected governor, elected in 1948, was Luis Munoz Marin. Munoz Marin's position as governor was the unacceptability of provincial status for the island. He advocated a commonwealth plan which would maintain ties with the United States while giving the island a degree of political autonomy.

On June 4, 1951, the Puerto Ricans approved commonwealth status for the island by plebiscite, and the commonwealth's inauguration ceremonies were led by Munoz Marin on July 25, 1952. Since that time there have been some movements seeking island statehood and others seeking complete independence. In the 1967 election, more than 60% of the voters favored retention of the Commonwealth status, encouraged by the leader of the Popular Democratic Party, Munoz Marin.

Operation Bootstrap. Under Munoz Marin, Operation Bootstrap was initiated. This was an extensive development program to bring in American business by offering tax breaks, government sale of factory buildings at low prices, and cheap labor. By 1971, with 2,000 plants and $2,000,000 in investments, the annual per capita income of the island had grown from $188 in 1940 to $1,234 in 1969. There were also considerable investments by the U.S. government in schools, hospitals, roads, and other public facilities on the island.

The price of the success of Operation Bootstrap was the creation of the urban poor, poor and marginal families who had been displaced when land was cleared for construction of factories. Forced off their farms, they moved into city slums. Wages are low, and the unemployment rate is high, as most of the profits have gone to the American industrialists and the upper class Puerto Ricans. Most profits to the American firms are returned to the mainland rather than being re-invested on the island. Despite this, the island workers feel that there are more opportunities for them than existed before. One unexpected result has been an increased awareness of a world beyond the island. Seeking economic improvement, large numbers of Puerto Ricans have moved to large mainland cities.

Migration. Prior to the 1920's some Puerto Ricans (like cigar manufacturers and merchant seaman), had settled on the mainland, but it was in the 1920's and 1930's that the number of Puerto Rican migrants to the mainland became significant.

A major factor in Puerto Rican migration to the states has been the lack of legal barriers, since Puerto Ricans, as citizens, may move freely between the island and the mainland. Migration also is made easier by inexpensive transportation: in 1973 a flight from San Juan to New York City took 2½ hours and cost $62.

Mainland Puerto Ricans. Most migrants to the mainland are unskilled workers with little or no formal education; they are also poor and have little or no knowledge of English. In addition to having to adjust to urban living, the jobs that they usually find are low-paying unskilled positions as factory or service (hospital or restaurant) workers.

Newcomers also must make a cultural adjustment, since their traditional norms of behavior and correct ways of speaking differ from those on the mainland. Many Puerto Ricans experience confusion, feelings of alienation, and identity crises when they come to the mainland.

On the mainland there is little support for traditional roles and values, which are actually undermined. The Puerto Rican male is accustomed to being undisputed head of the household and to upholding his maleness or *machismo.* A "good woman" obeys her husband, stays at home and cares for the children, working from dawn to dusk. Children obey their parents, especially their fathers, are expected to stay out of trouble and to be loyal to their family. Families are important and valued, and the needs of the family take precedence over those of the individual family members. On the mainland, however, women and children have larger roles to play and more freedom. Women not only are permitted to work, but often *must* work, and there is a great deal more female independence than on the island. The schools teach the children that desirable traits are aggressiveness, not submissiveness and independence rather than dependence. Parents' mores, values, and language are considered "foreign" and must be abandoned in order to succeed — in American terms.

Puerto Ricans also encounter racial problems not experienced on the island due to different attitudes toward skin color. On the island, whites are more likely to be members of the upper classes, so it is more desirable to be white than black, however, poor whites and poor blacks tend to intermarry frequently and mix freely. It is also possible for Blacks to enter the upper classes, where social relationships are more important than skin color. Puerto Ricans do not recognize categories of Black and White. Individuals are classified by their own physical traits rather than those of the parents or relatives, into several categories: *blanco* (white), *prieto* (dark-skinned), *negro* (black), and *trigueno* (tan) or described by terms like *indio, orifo,* and *de color.* Hair color and texture are also criteria.

Puerto Ricans on the mainland are forced into either Black or White categories. Puerto Ricans with intermediate skin colors then may not fit into either category. Mainland society has responded to cultural differences of Puerto Ricans with discrimination and prejudice in many ways.

In order to ease the transition to mainland life and the cultural shock they experience, there is a tendency for Puerto Rican migrants to settle in communities where there are other Puerto Ricans. These pockets of settlement compose ethnic neighborhoods, called *barrios* by Spanish-speakers. Often, within these larger communities, organizations develop with the purpose of improving the lives of their members. Puerto Rican organizations include:

ASPIRA — education and programs to interest Puerto Rican youth in higher education.

The Puerto Rican Community Development Project — job training and drug prevention programs.

The Puerto Rican Family Institute — Puerto Rican social workers in New York City who serve newly arrived migrants.

The Puerto Rican Forum — educational and community development, (organized in 1957).

The Young Lords Party — aims at "liberating" the Puerto Rican community from oppression. Free breakfast programs for youth, information on lead poisoning, involvement in the welfare rights movement, and community health projects.

Although Puerto Ricans have experienced difficulties in moving to the mainland, they have also made significant contributions to American culture in areas of education, sports, music, and political programs. Names of leading figures include Herman Badillo, Carmen Maymi, Joseph Monserrat, Hilda Hidalgo, Louis Nunez, Tito Puento, Noro Morales, Bobby Capo, Rafael Hernandez Ramito, Pablo Casals, Roberto Clemente, Jose Torres, and Chi Chi Rodriguez.

SAMPLE LEARNING ACTIVITIES — PUERTO RICANS

Learning Concepts	Learning Skills	Activities and Projects
The political destiny of Puerto Rico has been controlled by powerful nations for over four centuries.	Language Skills History	1. Have the class create a Puerto Rican resistance newspaper which will have news articles, interviews, cartoons, and editorials about: Taino and Black resistance to Spanish colonization and slavery; the Lares Rebellion; the student uprising of the 1960's.
Puerto Rico's culture is an interesting ethnic mixture.	Science Mathematics	1. With the help of parents, have some of the students plan, prepare, and serve a Puerto Rican meal to the entire class. They will have to take recipes and determine quantities to be changed, how much the meal will cost on the basis of the cost of the ingredients, etc. They should explain how the foods are grown and prepared in Puerto Rico and how they reflect the culture and mixed heritage of the island.
Puerto Ricans have contributed much to American life and culture on the mainland.	Language Skills	1. Have students go through magazines, journals, and newspapers to find pictures and articles of famous Puerto Rican musicians, sports figures, politicians and educators, and make biographical posters of "Contributions of Well-Known Puerto Ricans to America."

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PUERTO RICO

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1974 *Puerto Rican authors: A bibliographic handbook.* Scarecrow Press, Inc., Metuchen, New Jersey. 277 pp.

Partially annotated bilingual bibliography of Puerto Rican literature from 1493 to the present. Includes bibliographical data and topical, chronological, and title indexes.

Vivo, Paquita, ed.
1974 *The Puerto Ricans: An annotated bibliography.* Scarecrow Press, Inc., Metuchen, New Jersey. 267 pp.

Topically divided current and informative material.

TEACHERS

Algarin, Miguel, and Miguel Pinero, eds.
Nuyorican poetry, an anthology of Puerto Rican words and feelings. Morrow Paperbacks. 192 pp.

Poetry written in Nuyorican, a new American language forged out of the collision between Puerto Rican and American cultures — it is uniquely suited to express the rawness, beauty, and passion of the new Puerto Ricans, yet it is not only a new language but also a people and their experience.

Berle, Beatrice Bishop
1958 *Eighty Puerto Rican families in New York City: health and disease.* Arno Press, New York.

Rather than usual diagnostic approach to the treatment of illness and disease, the author utilizes an etiological approach in its broadest cultural and social aspects. Includes recommendations for realistic, long-range resolutions of the health-related problems of the Puerto Rican community in New York City.

Blanco, Tomas
1948 *El prejuicio racial en Puerto Rico.* San Juan; Arno Press Reprint, New York. Spanish text, tables.

Contrasting examination of racial prejudice in Puerto Rico and the United States. Important as a study of racial discrimination encountered by Puerto Ricans migrating to the mainland.

Brand, Horst
1971 *Poverty area profiles: the New York Puerto Rican: patterns of work experience.* U.S. Bureau of Labor Statistics, Middle Atlantic Regional Office, Regional Reports No. 19, New York. 62 pp.

Urban Employment Survey findings show that the Puerto Ricans are the most deprived of all the poor in New York.

Bravo, Enrique R., comp.
1972 *An annotated selected Puerto Rican bibliography: Bibliografia Puertorriquena Selecta Y Anotada,* trans. by Marcial Cuevas. Urban Center of Columbia University, New York. 114 pp.

38 basic works in Spanish and English listings.

Colon, Jesus
1961 *A Puerto Rican in New York and other sketches.* Arno Press reprinting, New York.

Autobiographical account of recollections of author's life in New York City in the 1920's and his experiences as a writer for a socialist newspaper.

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1938 *The Puerto Rican migrant in New York City.* Columbia University Press. Reissued in 1970 by Russell and Russell, New York.

Compilation of data on the early movements to New York City of Puerto Rican migrants and how these movements affected the established community and the migrants.

Cordasco, Francesco, advisory ed.
1975 *The Puerto Rican experience.* 33 vols. Arno Press, New York Times, New York.

Collection of texts, documents, and materials that are basic reference sources for studying Puerto Rico, migrations to the mainland and the immigrants' responses to the new setting.

Cordasco, Francesco, and Eugene Bucchioni
1972 *The Puerto Rican community and its children on the mainland: a sourcebook for teachers, social workers, and other professionals.* 2nd ed. Scarecrow Press, Metuchen, New Jersey.

A basic text with chapters covering Puerto Rican culture, families, mainland experiences, acculturation, conflict and education in the American system.

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Resource text with materials on the island background, migration, mainland life, and education.

Cordasco, Francesco, and Eugene Bucchioni, Comps. and Eds.
1973 *The Puerto Ricans, 1403-1973: a chronology and fact book.* Oceania Publications, Dobbs Ferry, New York.

Dooley, Eliza B.
1955 *Old San Juan,* Pan American Book Company, 128 pp. Illustrations

Historical account of the discovery and settlement of Puerto Rico by the Spaniards, special attention to Ponce de Leon and his role.

Fitzpatrick, Joseph P.
1971 *Puerto Rican Americans.* Prentice-Hall, Englewood Cliffs, New Jersey.

Short sociological account of the Puerto Rican community; references to the older literature.

Handlin, Oscar
1959-
1965 *The newcomers: Negroes and Puerto Ricans in a changing metropolis.*' Harvard University Press, Cambridge, 1959; Doubleday, New York, 1965.

A good short history of the New York City Puerto Ricans, clearly written and well-documented.

Jaffee, Abram J., ed.
1954 *Puerto Rican population of New York City.* Proceedings, American Statistical Association.

Complete study of the demography of the New York City Puerto Rican community. Includes labor force statistics, vital statistics, and social welfare statistics.

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1966 *La Vida: a Puerto Rican family in the culture of poverty-San Juan and New York.* Random House, New York.

A Puerto Rican family's story told in their own words. The words are plain and the result moving.

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1972 *The Puerto Rican poets: Los Poetas Puertorriquenos.* Bantam Books, New York. 231 pp.

A bilingual anthology of poetry from Island and Mainland poets divided into three sections: pre-1955, "The Major Poets", and post-1955.

Maycroon, Charlotte Leon, ed.
1965 *Two blocks apart: Juan Gonzales and Peter Quinn.* Holt, Rinehard, and Wright, New York. 125 pp.

Two 17 year-olds, a White and a poor Puerto Rican, are interviewed.

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1969 *The Puerto Rican journey: New York's newest immigrants.* Russell and Russell, New York. Reissue of Harper, 1950, edition. 238 pp.

Report of 1948 sociological field research in two geographical areas of New York City with statistics on family, age, jobs, income, education, etc.

New Jersey Education Association/National Education Association
1975 The Puerto Rican Experience, in *Roots of America, a multiethnic curriculum resource guide for 7th, 8th and 9th grade social studies teachers.* National Education Association Publications, pp. 155-172.

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1958 *Up from Puerto Rico.* Columbia University Press, New York.

An anthropolcgical study of New York City migrants in the mid-fifties. A valuable studv for its empathetic portrayal of family life.

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Report by a veteran observer of several American ethnic groups. Good.

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1967 *Down those mean streets.* Signet, New York.

Autobiography of a young Puerto Rican.

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1970 *Puerto Rico: a profile.* Praeger, New York.

Brief overview of island and its history and examination of the migration to the mainland and its meaning.

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1973 *The Puerto Ricans: a documentary history.* Praegor, New York.

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1972 *Dance of the animals.* Frederick Warne, New York.

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Lexau, Joan M.
1963 *Joe's Christmas secret.* Dial Press, New York.

Manning, Jack
1962 *Young Puerto Rico.* Dodd, Mead, New York.

Shearer, John
1972 *Little man in the family.* Delacorte, New York.

Sterling, Philip and Maria Brau
1968 *The quiet rebels.* Doubleday, Garden City, New York.

Weiner, Sandra
1973 *They call me Jack: the story of a boy from Puerto Rico.* Pantheon, New York.

PERIODICALS

PALANTE (Twice Monthly)
Young Lords Party
352 Willis Avenue
Bronx, New York 10454

RICAN (Quarterly)
Rican Journal, Inc.
P. O. Box 11039
Chicago, Illinois 60611

AUDIO-VISUAL MATERIALS

PUERTO RICO

FILMS

ISLAND IN AMERICA 23 min. color

Comparison of conditions faced by Puerto Rican migrants today with earlier conditions, looking at similarities and differences. Presentation of talks by two prominent Puerto Ricans and problems of identification and adaptation to mainland culture.
Anti-Defamation League of B'nai B'rith.

MANUEL FROM PUERTO RICO. EBEC 1968 14 min. color

Depicts the problems of a Puerto Rican youngster engaged in two cultures — one inherited from his family and the new one he copes with in his city neighborhood and school. The pressures are acute — his desire and need to "belong", his struggles with a different language, his homesickness, plus his parents' attempt to cling to their own customs and traditions. (Part of the newcomers to the City Series)
N.C. State Film Library.

MIGUEL — UP FROM PUERTO RICO LOCA 1970 15 min. color

Born in Puerto Rico but now living in New York City, Miguel remembers his former home and how he and his father would go fishing together in the quiet places near their house on the island. Life in their new home, a crowded apartment in a big industrial city, is very different. Film is a warm portrayal of a close family relationship and a lesson in the advantage of biculturalism. (Part of The Many Americans series).
State Film Library.

PUERTO RICO. DAVISR. 1957 20 min. color jh-sh-c-ad

Concerned with rural and urban life in an agricultural economy. Though people cling to old world beliefs and customs, Puerto Rico is modernizing.
Charlotte-Mecklenburg Public Library.

PUERTO RICO AND THE VIRGIN ISLANDS. 11 min. b/w Coronet Films

Geographical, historical and cultural survey of the two groups of islands.

PUERTO RICO: THE PEACEFUL REVOLUTION MGHT 1962 25 min. b/w

An excellent documentary showing the economic development of Puerto Rico. In addition to showing the actual progress made there since its "Operation Bootstrap" program begun in 1949, the film features interviews with the lady mayor of San Juan, Governor Luis Munoz Marin, and other prominent Puerto Ricans.
N.C. State Film Library.

PUERTO RICO: SHOWCASE OF AMERICA. 18 min. b/w MGH

Growth of Puerto Rican economy showing the geography, history, culture and traditions of the island.

PUERTO RICO: THE CARIBBEAN AMERICANS. IFB 22 min. color

Main historical facts about Puerto Rico through description of one Puerto Rican who goes to New York for a better life and returns to the island.

REFLECTIONS OP 1967 16 min. color

A shy young Chinese boy and a Puerto Rican girl in Manhattan's lower East Side meet and a friendship develops. Their friendship is brought to an abrupt end because of their parents' prejudice.
N.C. State Film Library.

THAT'S ME MGHT 1963 15 min. b/w

A comedy-drama of a young guitar-playing Puerto Rican, who finds it difficult to adjust to life in New York and a conscientious social worker who tries to help him. A delightful spoof, where the social worker is continuously kept on his toes.
N.C. State Film Library.

FILMSTRIPS

JOSE, PUERTO RICAN BOY. Hubbard Scientific Company.

Part of a set of filmstrips dealing with activities and experiences of inner city children. Covers family relationships, school, and ethnic customs.

LOS PUERORRIQUENOS. MMCS Intermediate-Junior High

Part of MINORITIES HAVE MADE AMERICA GREAT, PART I, Series, rev., 1973; 2 parts. First person accounts of contemporary Puerto Rican communities, language problems, differences in customs, educational problems, job discrimination, life in urban areas like New York.

MY DOG IS LOST. MGHT. 1967 10 min. color p-el

The story of Juanito, a newcomer to New York City from Puerto Rico, who makes new friends who help him overcome language problems while finding his lost dog, Pepito. Book by Ezra Jack Keats and Pat Cherr. Narrated by Harry Belafonte.

PUERTO RICAN SERIES. MMCS. Intermediate-Adult

(1) Puerto Rico: History and Culture. From the 15th Century to today, includes artistic and cultural traditions. 2 filmstrips, cassettes, and teacher's guide.
(2) Modern Puerto Rico. Includes 2 filmstrips, 2 cassettes, teacher's guide.

THE PUERTO RICANS. Motivation Films color $28.00

How the Puerto Ricans brought their culture to mainland cities.

THE PUERTO RICANS, PART II. Warren Schloat Productions.

Part of the MINORITIES HAVE MADE AMERICA GREAT Series. Comes with record and teacher's guide. Part I: problems of adjustment to mainland life; Part II: organized efforts to cope with problems of adjustment through programs like Aspira, Headstart, etc.

PUERTO RICO: HISTORY AND CULTURE. Urban Media Materials, Inc. color

Two sound filmstrips looking at the history of the island from the fifteenth century to the present with examples of cultural and artistic contributions.

RAQUEL AND PERDIDO. MMCS Elementary-Junior High

Part of CHILDREN OF COURAGE: FIVE ORIGINAL ETHNIC TALES Series designed to develop pride of origin and respect for ethnic differences among Americans. Story of a little girl from Puerto Rico and her family, who have moved to a U.S. city.

RECORDS

FOLK SONGS AND DANCES FROM PUERTO RICO. Folkways Scholastic Records

Songs and dances taped in Puerto Rican streets, hills, and homes.

LATIN AMERICAN CHILDREN'S GAME SONGS. Asch Records (Folkways)

Children singing in the town of Loiza Aldea.

PEREZ AND MARTINA. Listening Library

Traditional folk tale told by New York librarian story teller in both English and Spanish.

ADDITIONAL SOURCES OF INFORMATION

PUERTO RICO

WHERE TO WRITE FOR MORE INFORMATION

Office of the Commonwealth of Puerto Rico
322 West 45th Street
New York, New York 10036

Office of the Commonwealth of Puerto Rico in Camden
333 Arch Street
Camden, New Jersey 08102

Council of Spanish-speaking Organizations
2023 North Front Street
Philadelphia, Pennsylvania 19122

League of United Latin-American Citizens (LULAE)
400 First Street, N.W.
Washington, D.C. 20001

Office of Turismo in New York
666 Fifth Avenue
New York, New York 10019

Office of Fomento in New York
666 Fifth Avenue
New York, New York 10019

The Puerto Rican Research and Resources Center
1519 Connecticut Avenue, N.W.
Washington, D.C. 20036

El Museo
Community School District Four
206 East 116th Street
New York, New York 10029

ITALIAN AMERICANS[1]

Italian Americans trace their ancestry to origins in Italy, with a cultural heritage that dates back to the Renaissance and Rome. Usually Catholics, the church and family are important parts of their culture. In America, Italians have experienced discrimination and, through stereotyping, have been associated with organized crime.

As one of the largest ethnic groups in America today, the largest population concentrations of Italian Americans are in the corridor of New York, New Jersey, and Connecticut. Most Italian Americans have settled in urban areas like Boston, Buffalo, Chicago, Cleveland, Detroit, Pittsburgh, Providence, Rochester, and San Francisco.

Background

The Italians were among the first Europeans to come to the New World. Genoa, Italy, was the home of Cristoforo Colombo, the European credited with the discovery of America. The two continents of the New World were named for another Italian explorer, Amerigo Vespucci. Italians Giovanni Cabote and Giovanni Verrazzano participated in the inland exploration of North America.

The earliest immigrants to the American colonies were primarily skilled craftspersons — musicians and scholars with a degree of social standing — who came mainly from cities in northern Italy. Italian Americans also played an important role in America's struggle for independence...one frontiersman, Revolutionary hero Giuseppi Vigo, was not only rewarded with cash for his services to George Washington and America, but Vigo County, Indiana, was named for him.

By the 1870's, the small numbers of Italian immigrants had begun a dramatic increase. Economic crises and political instability in Italy caused large numbers of Italians, especially those from southern Italy, to move to other European nations and to North and South America.

Most of the southern Italian immigrants came from a peasant background, a life of hardship and privation. Hours were long, working from sunrise to sunset, and they had to walk to their land, usually overworked soil, which was often located far from the village. The region was hilly, difficult to cultivate, and suffered from an insufficient water supply so that irrigation was difficult if not impossible. The rainy season usually came too late to help the crops.

Most land in southern Italy was owned by the nobility or the church at the end of the nineteenth century. The peasants were sharecroppers working for absentee landlords, and in bad years their share of the earnings was so small that they were compelled to borrow money at exorbitant interest rates — and spent most of their lives in debt.

The peasants' boundaries rarely extended beyond their villages. Their loyalties were to their families first and then to their villages. Anyone from outside the village was regarded as a "foreigner," and national politics were of no interest to most villagers. Politics were left to the landlords, the peasants believing that government officials were interested only in getting more taxes from them.

Peasants' children rarely attended the few schools in the area — these were for the children of the nobility, the professionals, the artisans, and small merchants. Indeed, the wealthy encouraged the illiteracy of the peasants, but this was not a great hardship since there were few books or newspapers to read. Any necessary letters could be written by hired scribes.

Children were expected to follow in their parents' footsteps. Boys began to work in the fields as soon as they were physically able to do so, and girls began to assume the adult woman's role of cooking, sewing, and keeping house when they were about seven. Girls were strictly chaperoned when leaving their homes, and marriages at the age of 14 were common.

The few avenues of escape from the daily routine were generally through church activities, festas, and celebrations of holy days and the village's patron saint's day.

Living under such conditions, the Italian peasants were receptive to the stories that circulated of the "opportunities" and riches of America. Their only hope was to go to America, to work for a few years, and save their money so that they could return to their villages in Italy to buy their own land.

The Immigrants

It was usually only the father or the father and oldest son who emigrated to America. Whatever money could be spared was saved to send for the rest of the family or to return to Italy and buy land. In fact, approximately one-third of the Italian immigrants did save enough money to return home and buy land.

Most of the immigrants did not turn to agriculture when they arrived in America, despite their rural backgrounds. Free land in America was no longer plentiful, having been claimed by earlier immigrants. Many immigrants had no desire to farm because of their experiences in Italy. This meant that they were forced to work as laborers or unskilled factory hands in the developing urban areas of the nation. Also, a number of the immigrants were actually recruited by factory owners because they would work for lower wages than American-born laborers. The *padrone* became a key figure in Italian immigration and employment — an American of Italian descent who served as a combined interpreter, counselor, and liason between the new immigrants and prospective employers. As part of their negotiations, they collected commissions from both groups in return for recruiting work gangs for the railroads, construction projects, shipyards, mines, and factories. The padrone-system in reality was similar to bondage, depriving individuals of self-determination; however, it did help the Italian immigrants support themselves and their families while they adjusted to the life-style and mores of the new country.

Most Italian immigrants chose to settle in communities where there were other Italians — people who spoke the same language and shared the same background. It was because of this that the "Little Italy" of New York City and other urban centers developed — Italian immigrants moved into neighborhoods abandoned by earlier groups of immigrants who were moving up the soci-economic ladder.

Discrimination

During the Colonial and early American periods, Italians experienced some discrimination — primarily because they were Catholics. As the numbers increased, however, and they became more visible, the Italian immigrants became the target of discrimination by other, established immigrant groups. Reasons for discrimination and negative stereotyping of the Italians can be attributed to a number of causes; most of the immigrants were poor and willing to work for small wages in menial positions where little command of English was necessary; they would work for the lowest wages and often acted as strike-breakers; they tended to react violently to matters threatening their honor and culture, although generally they were a sober people; and they became associated in the minds of the general public with organized crime. In reality, the Little Italys of America have relatively low crime rates.

Culture and Contributions

Italian Americans were not easily assimilated into the "mainstream" of American culture. They were clannish, settling into old and crowded neighborhoods where they took the blame for "urban blight." They did not seem to wish to get educations or learn to be "good Americans," and historically distrusted and resisted strangers, outsiders, and government agents. Furthermore, since many of the immigrants had come to America with the hope and dream of returning to Italy as rich and influential persons, their stay in America was intended to be temporary. Thus they were not as concerned with becoming "good Americans" as other more permanent immigrant groups.

Another feature which distinguishes the Italian American from other immigrant and ethnic groups is the meaning and role of the Italian family. Although Italian American families have been stereotyped as patriarchal, in reality, while the father may be a strong and dominant person, it is the mother who is the center of the family and acts as the cohesive force that maintains the family unit. Strong family ties have worked in two ways for Italian Americans — families could progress and advance, but individuals in the family were expected to put family traditions and values ahead of personal ambitions.

Italian Americans are like all ethnic groups in their search for socio-economic improvement. During the early phases of the immigration period, Italian Americans worked as laborers in building, construction, and factory employment. In time, however, many Italian Americans, often second and third generation, became managers and owners in these same areas. There has also been an increasing trend for the second and third generation Italian Americans to move from the urban Little Italys to more affluent parts of the nation and to the suburbs.

Italian Americans have achieved recognition and success in a variety of areas of American life. They have been active in professional sports; have accumulated military honors; and have made contributions in areas of music, science, politics, and business and industry.

Italian American musicians include Arturo Toscanini, Gian-Carlo Menotti, Henry Mancini, Carmen Lombardo, and Peter de Rose. Rudolph Valentino, Ida Lupino, Ernest Borgnine, Ann Bancroft, and Al Pacino have gained fame in the theater and movies, and two Italian American scientists of repute are Enrico Fermi, winner of the Nobel Prize in physics, and Frederick Rossini, head of the Yale University chemistry department. Business and industrial leaders of Italian American ancestry include A. P. Gianni, founder of the Bank of America, Amedo Obici, founder of Planters Peanuts Company; Lido Iacocca, president of the Ford Motor Company, and J. J. Riccardo, head of Chrysler Corporation.

Political leaders have included Senator John Volpe, former governor of Massachusetts and Secretary of Transportation; Ella Grasso, Governor of Connecticut; and Peter Rodino, New Jersey Congressman. One of the most famous politicians of mixed Italian and Jewish ancestry was Fiorello La Guardia, who served as New York City's mayor for twelve years, during which he transformed it from near-chaos to the nation's best-governed big city. La Guardia stressed the support of the common man in employment, housing, and public work projects. He not only changed the character of New York, but he also changed its appearance by building bridges, highways, schools, hospitals, subways, the Queens-Midtown tunnel, developing beaches and playgrounds, and leveling slums to be replaced with low-cost housing.

The Italians have also contributed a great deal to American cuisine, particularly in the American home. Many of the cooking styles and foods brought to America by the Italian immigrants have become so popular that only the Italian names — spaghetti, Ravioli, pizza, minstrone, scallopini — keep the Italian origins in peoples' minds. Some of the ingredients used in Italian cooking are American in origin: tomatoes used in the red sauces, beans for minestrone, corn for polenta, turkey, potatoes, and peppers. Italian food is not dependent upon rich and elaborate sauces. It is uncomplicated and traditional ... sun-ripened tomatoes ...olive oil...crusty bread flavored with garlic...green, black, purple and brown olives.

Glossary of Italian-American terms[2]

Amore -	Love	*Espresso* -	Italian coffee
Arrivaderci -	Farewell,goodby		
Fresca -	Fresh		
Bella -	Beautiful	*Madonna* -	Lady
Bruto -	Ugly	*Mangia* -	Eat!
Buon Natale -	Merry Christmas	*Padrone* -	Political, labor leader
Caffone -	Boor	*Paesani* -	Friends
Canto -	Sing	*Pasta* -	Spaghetti, macaroni, etc.
Capisce -	Understand	*Rosa* -	Red
Cara Mia -	My dear	*Vino* -	Wine
Ciao -	See you later	*Wop* -	Derogatory term, actually meaning "Without Papers"

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[1] Data based on "The Italian American Experience," *Roots of America*, New Jersey Education Association, 1975, pp. 107-124.

[2] The Italian American Experience, *Roots of America*. New Jersey Education Association, 1975, p. 124.

SAMPLE LEARNING ACTIVITIES — ITALIAN AMERICANS

Learning Concept	Learning Skill	Activities and Projects
Many people who are not of Italian descent have a heritage which includes contributions from the culture of Italy.	Language Arts	1. Have students compile a notebook or dictionary of Italian words that have become part of the American vocabulary (piano, facile, villa, etc.) Include the literal Italian meanings of these words. Then have the students make a chart showing the relationships between basic Italian words and similar words in other Romance languages of Europe and their Latin origins.
	Music	2. Explore with the class the forms of music which developed in Italy: concerto, opera, toccata, etc. Play examples of these kinds of music for the class to see the differences in them and how to recognize them. Then explore and have the students learn some popular American songs which are derived from opera arias and other Italian sources.
Traditions and customs are combined, modified, and adapted when cultures come together. This process is called "acculturation."	Analytical	1. Have students do the acculturation activity, "The Story of Acculturation."
Italian Americans have retained a distinctive cultural identity and certain cultural traits, although in many ways they have been assimilated into the larger American society.	Arts and Crafts	1. Have the students make the "egg in a basket" that is part of the Italian American Easter tradition.
	Art	2. Have students make posters or collages of things which suggest Italian ethnicity to them. These might include popular Italian foods, Columbus Day celebrations, TV programs and characters, and the film — and Italian protest — "The Godfather."
Italian Americans have made many contributions and achievements in many fields of American life.	Language Arts	1. Have the students make a pictorial "Whos Who Among Italian Americans," both past and present. This should include pictures that they find in magazines or newspapers, and biographical sketches of the persons and descriptions of their accomplishments and contributions. Categories should include political leaders, musicians and composers, entertainers, artists, scientists, sports figures, and industrialists.

THE STORY OF ACCULTURATION[3]

Introduction: This is an activity that should come at the end of discussions of the process of acculturation and assimilation. Divide the students into small groups to work together to identify the possible steps in the process of acculturation. Each group will be given a set of 13 photographs illustrating different activities of Italian immigrants. These should be arranged into what the students think is the correct order and they should write a brief narrative describing the process. After this is completed, hold a summary discussion to clarify some of the concepts and generalizations dealing with acculturation processes.

Materials: A set of thirteen cards with photographs of activities in the acculturation process.

Instructions: Divide the class into groups of about five students each. Give each group a set of the thirteen evidence cards. Tell them that these cards show activities in which Italian American immigrants and their descendants may have participated. The cards may represent two or three generations of one Italian American family if this simplifies the activity. Card 13 represents the first generation immigrant mother who has recently arrived in the United States with her young child. Evidence card 10 represents such a degree of assimilation that one's ethnic heritage must be advertised— but in English, not in Italian. The other evidence cards represent the in-between steps of these two extremes.

Have each group assemble the cards in what they consider the "correct" sequence and write a caption for each picture. This may be made easier by taping the cards to large sheets of newsprint or wrapping paper.

There is no absolutely "correct" sequence for these cards, but a possible sequence can be identified. It is not the "right" sequence that is important in this activity, but that the students reason out the sequence and be able to explain it.

LEAST ACCULTURATED

Card 13 - Newly arrived immigrant mother

Card 4 - Immigrant woman bringing bundle of work to her home.

Card 1 - Immigrant family doing piece work at home.

Card 5 - Same as card 1; note that the children are not attending school but are also working.

Card 8 - Immigrant readers' needs were served by Italian language newspapers.

Card 7 - Many immigrants were forced to take menial, low paying jobs.

Card 9 - Immigrants and their children often learned English together.

Card 2 - Sometimes immigrants organized to gain power.

Card 3 - Many immigrants attended night school to learn English and prepare for citizenship.

Card 11 - Immigrants who became naturalized citizens participated in the political process through voting and other activities.

Card 12 - Children of immigrants attended public schools - often with children from other ethnic backgrounds.

Card 6 - Second and third generation Italian Americans often mingled with members of other ethnic groups and were becoming assimilated into the "mainstream" of American society.

Card 10 - Some Italian Americans became so assimilated that they must actively seek to regain a sense of ethnic identity.

After completing the group exercise, discuss the following questions with the students:

— What things did the immigrants learn as they became more acculturated? Why?

— What things did they try to maintain? Why?

— What things helped them to acculturate?

— What things slowed their acculturation?

— What helped the children of the immigrants to become assimilated?

— What stood in the way of their assimilation?

ITALIAN "EGG-IN-A-BASKET"[3]

During the Easter season, stores in the Italian neighborhoods of Old New York City displayed dough baskets with eggs baked into them. The basket was both for decoration and for eating.

MATERIALS:

- Measuring cup
- Knife
- Small pot
- Spoon
- Dishcloth
- Rolling pin or can
- Waxed paper
- Paper cup or glass
- Liquid white glue
- Paintbrush
- Egg coloring, food, or fabric dye

INGREDIENTS:

2 cups of corn starch

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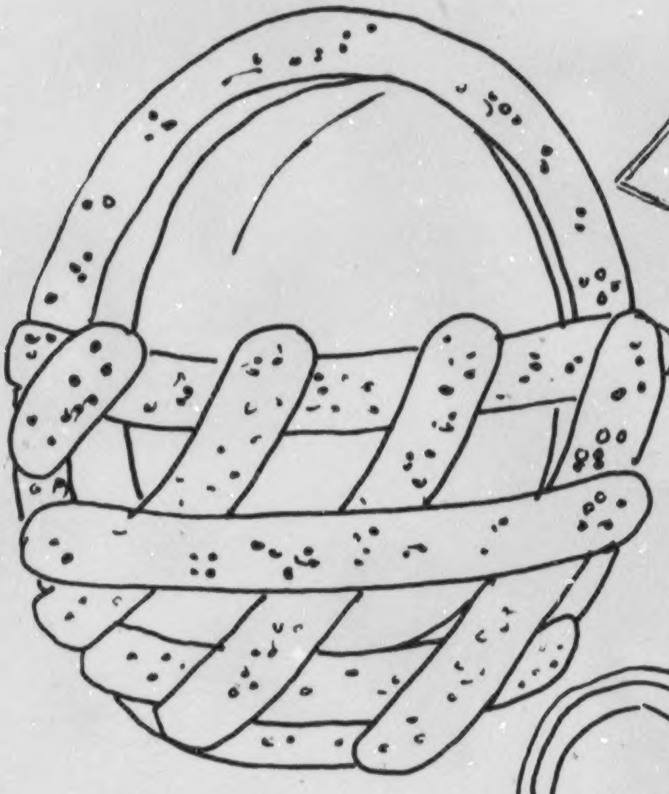
[3] Acculturation Unit Activity 12: The Story of Acculturation, Minneapolis Multi-Ethnic Curriculum Project, Minneapolis Public Schools, Title IX Ethnic Heritage Studies Program, 1975-76, Minneapolis, Minn.

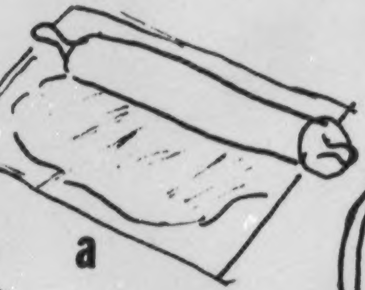
4 cups of baking soda
2½ cups of cold water
egg (hard boiled)
Round candy sprinkles

DIRECTIONS:

1. Measure out the cornstarch, baking soda, and cold water into a small pot.
2. Heat the pot on the stove on medium heat (the teacher should do this). Stir the mixture for about 4 minutes.
3. Allow the dough to cool before removing it from the pot. Then place some of it between two sheets of waxed paper and flatten it with a can or rolling pin (Fig. a).
4. Remove the waxed paper, and have the teacher cut an oval shape in the dough. Remove excess dough from around the oval.
5. Using excess dough, roll it with your palms on waxed paper to form a rope. Press the rope of dough around the edges of the oval (Fig. b).
6. Mix the egg coloring, food or fabric dye in a paper cup or glass. Dye the egg in this; remove it with a spoon and dry on a paper towel.
7. Place the egg into the dough oval, placing it a little closer to one end than the other, and press in place (Fig. c).
8. Roll two more dough ropes. Place one over the middle of the egg; place the second one just below the first rope (Fig. d). Pinch off excess dough, and push the ends of the rope into the oval.
9. Make more ropes of dough and press them into the two ropes on the basket, placing them at a slant (Fig. e). Finish ends as in Step 8.
10. Roll one last rope and place it over the slanted ropes (Fig. f).
11. Pour white glue into a paper cup. Brush it on all the ropes and drop candy sprinkles into the glue. Allow the basket to dry.



ITALIAN "EGG-IN-A-BASKET"



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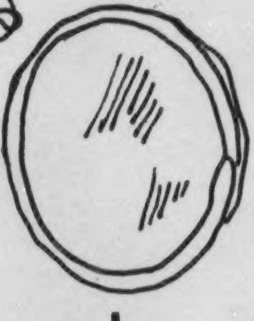

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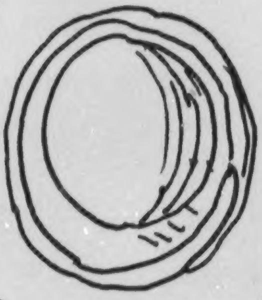

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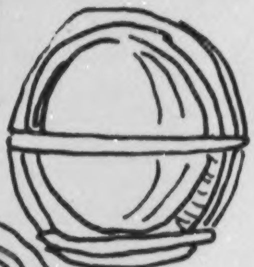

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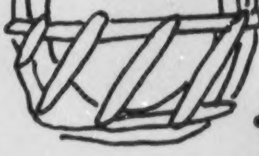

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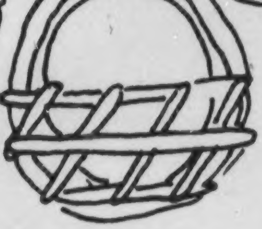

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[1] Phyllis and Noel Fiarotta, "Egg Tucked in a Dough Basket," *The You and Me Heritage Tree,* Workman Publishing Company, 1976, pp. 102-103.

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686 Park Avenue
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4408 8th Street, N.E.
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JEWISH AMERICANS

The story of Jewish Americans and their immigration and relationship with the United States is not confined to American history alone, but is closely bound to the history of Israel, the Middle East, and Europe. Jewish history begins in Israel, formerly called Canaan and then Palestine, 4000 years ago. The Jews have always cherished Israel, whether in Israel or in exile and dispersion, and although Israel has been occupied by alien conquerors, the Jews continued to regard it as the core and center of their national existence.

For about half of the biblical period, Israel was entirely Jewish and under Jewish sovereignty. The first monarchy, under Saul, replaced the tribal organization and government by judges. Saul's successor, David, made Jerusalem the capital of The Kingdom, and on the death of David's son, Solomon, the kingdom was split into two realms, Judah and Israel.

Both Israel and Judah fell under the power of the Assyrians and Babylonians as these kingdoms expanded, resulting in exile in Babylon for many Jews. Repatriation under Cyrus of Persia and the building of the Second Temple led to a beginning of a period of revival and the creation of the Second Commonwealth. For four centuries Israel experienced a fair measure of self-rule under Persian and Hellenistic tutelage. In 168 B.C. the Jews, under the Maccabees, revolted to regain full independence, which lasted for over two centuries. However, Jewish defiance of the Romans led to Roman subjugation of Judea in 70 C.E. and the destruction of the Second Temple, whose one remaining wall has become a focal point of pilgrimage for Jews. Two generations later another revolution flared up, resulting in a brief restoration of independence. Even after this independence was again lost to Rome, Jews remained in their homeland, retaining and developing autonomous legal and cultural institutions.

The destruction of their temple did not destroy the physical and spiritual link between the Jewish people and the land of Israel. For several centuries Jewish communities in Israel endured despite persecution, natural disasters, and alien conquests. The numerous invasions, conquests, and counter-invasions suffered by the country from the Biblical period to the nineteenth century turned much of what was a fertile, cultivated, and wooded land into a desert. During these years of conquests and invasions, many Jews were forced to leave Israel, seeking refuge from persecution in Europe and the New World.

Jews had emigrated to America during the Colonial period in small numbers, but it was with the rise of nationalism in Europe and the Russian pograms of the 1880's and then Hitler's regime during World War II that led to large waves of Jewish emigration from Europe to the United States.

From the moment of coming to power in Germany, Hitler attacked the 500,000 Jewish citizens of his country. Property was confiscated, their rights were denied, and their jobs were taken from them. People would not buy from Jewish businesses, and Jews often were physically attacked, while nothing was done about it. By 1938 the German treatment of the Jews worsened - Jewish homes and synagogues were burned, Jews were robbed, and some were killed in the Nazi destruction. Concentration camps were established where Jews were subjected to torture, as "guinea pigs" in "medical" and "scientific" experiments, and at many camps, were put to death in large numbers.

Hitler's policies led many German Jews to seek a way out of Germany, but in the 1930's Europeans were not welcome in the United States. The Immigration Act of 1924 had established immigration limits for each of the world's nations, and Germany's annual limit was 26,000 immigrants. These limitations had an economic basis in the Depression, which had left many people jobless. During the years from 1933 to 1935, when 78,000 Germans could have entered the United States, about 11,500 entered — and about one-third were Jewish.

Between 1931 and 1940, 528,000 persons were admitted, but had all the immigrants allowed under the quota system been admitted, over 1.5 million could have entered the United States. Efforts of American Jews on behalf of the German refugees had no effect on federal policies.

Coming from a range of European nations, the Jewish American population is rather diversified in religious observances (Orthodox, Conservative, or Reform), in political opinions, in observances of traditions, rituals, and in life-styles. Some Jewish Americans are radical, some moderate and some conservative; some are wealthy, some middle-class, and some poor; and some are business people, some are professionals, and some are blue-collar workers.

Despite these differences, American Jews share traditions and a cultural heritage in common. Family life is warm and close and emphasizes learning as a treasure in itself and as a way to achieve economic success. Food is regarded as an expression of hospitality and a way to achieve and maintain health and happiness . . . it has been said that chicken soup is Jewish penicillin. Most Jewish Americans are first or second generation Americans coming from a similar European immigrant background which leads to a sense of ease, a bond of Jewishness, and a kind of intimacy even after brief introduction or acquaintance. Jews share a common cultural heritage, similar family traditions, a self-deprecating, bitter-sweet humor, a sensitivity that has developed from a history of oppression, discrimination, slurs, constant danger, and the threat of murder. Jewish Americans also share a pride in achievement — pride in their own careers or cultural successes and pride in the great leaders and personalities from all walks of life — Brandeis, Salk, Einstein, Levi Strauss, Bernstein, Koufax — all of whom have received national or international recognition.

Jewish Americans have retained their religion and cultural traditions to varying degrees, but at the same time they have also become completely Americanized. They have adapted themselves to their new home, taking from it opportunities it offers, and sharing with it the wealth of their own traditions and experiences. Although they have experienced discrimination in America, Jewish Americans are loyal and devoted to America, regarding it as a land which provided refuge from persecutions, social discriminations, and economic misery. These sentiments are expressed in the words of a Jewish American poet, Emma Lazarus, which have stirred the hopes and imaginations of the Jewish people for generations:

> Give me your tired, your poor
> Your huddled masses yearning to breathe free
> The wretched refuse of your teeming shore,
> Send these, the homeless, tempest-tost to me
> I lift my lamp beside the golden door!

GLOSSARY OF TERMS AND EXPRESSIONS[1]

The language spoken by Jewish Americans often includes a mixture of Hebrew and Yiddish words. The terms in this glossary are defined to help understand these terms and their meanings in the life cf Jewish Americans.

Bar Mitzvah -	The ceremony in which thirteen-year old Jewish boys assume the obligations of adult religion.
Bat Mitzvah -	A new ceremony for thirteen-year old girls paralleling the Bar Mitzvah.
Blintzes -	Thin pancakes filled with cheese or fruit.
B'nai B'rith -	Literally, "to the community of Israel," the name of a large Jewish service organization.
B'racha -	Blessing or benediction.
Bris -	Circumcision ceremony performed on the eighth day after the birth of a boy.
Bubba -	Grandmother.
Cantor -	The person who sings the prayers in the Synagogues.
Challah -	Braided bread served on the Sabbath and holidays.
Conservative Jews -	A Jewish group believing in the importance of the laws of the Jewish religion but that change is acceptable.
Diaspora -	Lands outside Palestine; usually refers to the exile of the Jews from Israel.
Driedel -	A four-sided top, spun with the fingers, played during Chanukah.
Haggadah -	Literally, "telling of the story." A ritual book that explains the order of prayers for the Passover meal in the home.
Hametz -	Leaven; leavened foods are prohibited during the Passover holiday.
Hazzan -	Another word for the Cantor.
Holocaust -	Literally, "destruction." Refers to the Nazi efforts to exterminate the European Jewish population in World War II.
Hora -	Popular Israeli folk dance performed on festive occasions by Americans.
Huppah -	The wedding canopy under which the bride and groom stand during the wedding service.
Knishes -	Thin dough stuffed with grated potatoes, served hot.
Kosher -	Foods permitted prepared according to the Jewish dietary laws.
Kugel -	Noodle or bread pudding with raisins or fruits for sweetening.
Latkas -	Potato pancakes.
Matzos -	Unleavened bread eaten during Passover. Called the "bread of affliction," it commemorates the Exodus from Egypt.
Mazel-tov -	"Good luck," used as a congratulatory greeting.
Menorah -	A religious symbol of the ancient Temple, a seven-branched candle stick, used in the Chanukah ceremonies.
Mezzuzah -	A container for the Pentatuch, placed on the right doorposts of Jewish homes.
Minyan -	The quorum of ten males necessary for public Jewish worship.
Mitzvah -	Good deeds or divine commandments regulating Jewish life.
Nosh -	A sweet snack.
Orthodox Jews -	The Jews who believe in the strict observance of Jewish laws.
Oy -	Yiddish exclamation of pain, joy, or or astonishment.
Rabbi -	Literally, "teacher." The person who directs the services in the Synagogue.
Reform Jews -	The Jewish group which does not believe in all the laws and is willing to change with modern times.
Seder -	The religious home service commemorating the Exodus from Egypt, celebrated on the first nights of Passover.
Shabbat -	"Sabbath" (Saturday)
Shema -	The first word in the most important Jewish prayer, "Hear, O Israel: the Lord our God the Lord is One."
Shiva -	Literally, "week." The mourning period of seven days required for close relatives of a deceased person.
Shlepp -	Literally, "to drag." Refers to a disagreeable trip or a lazy person.

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[1] From "The Jewish American Experience," *Roots of America*, New Jersey Education Association. 1975, pp. 86-87.

Shofar -	A ram's horn blown during the Synagogue services on Rosh Hashanah and Yom Kippur.
Shul -	Yiddish, "Synagogue."
Sukkah -	A hut erected outdoors during the Harvest Feast of Sukkot.
Tallis -	The fringed prayer shawl worn by males worshipping in the Synagogue.
Torah -	The Five Books of Moses, refers to all Jewish learning and culture.
Yarmulka -	Skull cap worn by Jewish males, particularly during Synagogue services.
Yeshiva -	Full-time religious school for Jewish students.
Yiddish -	Eastern European language spoken by Jewish people.

SAMPLE LEARNING ACTIVITIES — JEWISH AMERICANS

Learning Concept	Learning Skills	Activities and Projects
The Jewish religion gives Jewish people meaning, organization, and direction for their lives.	History	1. Split the class into two groups. Each group will make a calendar which will include Jewish holidays, well-known non-Jewish holidays (Easter, Christmas), and important school dates and holidays. One group will make the current school year in a Jewish calendar, and the other group will make a Gregorian calendar.
	Language Arts Arts and Crafts	2. Choose a holiday that falls within the time you are studying the Jewish Americans and organize a celebration of that holiday in class. Organize and prepare appropriate activities that coincide with that holiday. For example, for Hannukah, have the students make driedels (see directions). For Purim have the students make gragers (noise) makers and prepare a script and puppets to tell the story of Purim.
A number of traditions and practices of Judaism are similar to those of other religions.	Analysis	1. Assign pairs of students to make presentations about Hannukah, Christmas, Passover, Easter, Yom Kippur, and the Catholic confessional.
Jewish people have come to the United States from many countries seeking freedom and opportunity.	Map Skills	1. On a world map have the students locate Israel and outline the territory of Palestine in Biblical times. Have them identify and locate the nations of the world where Jewish people have lived in exile. Mark those countries from which Jews emigrated to the United States.
Jewish People have made important contributions to every area of American life.	Research Skills Language Arts Science The Arts	1. Have students select one of several fields (science, medicine, law, education, theater, literature, music, finance, business law, politics) and prepare an autobiographical poster on important Jewish Americans and their contributions to these fields. For class presentations, they may also include recordings of music, drawings, charts, etc.
	Music and Dance	2. Have some students research the steps, music, and background of Jewish dances like the Hora. Have them perform these dances and teach them to the rest of the class.
	Language Arts	3. Reproduce the following crossword puzzle and have students work it OR have students make up their own crossword puzzles relating to the Jewish American experience.
Jewish food is an important expression of Jewish culture.	Science Mathematics	1. Assign specific foods to groups of students and have them prepare an entire Jewish meal for the class. This should include explanations of dietary restrictions and the reasons for those restrictions.

Learning Concepts	Learning Skills	Activities and Projects
One of the oldest and most brutal forms of prejudice is anti-semitism.	Language Arts	1. Have a group of students write in drama form the story of Jacob Henry's election to the North Carolina legislature being challenged because he was a Jew. Have them present this drama to the rest of the class for discussion. 2. Write the following phrase on the chalkboard: "All Jews are . . ." Let each student finish the phrase on a separate piece of paper; collect the papers and read each comment out loud to the class. Examine and discuss prejudices that are revealed.

DRIEDEL — SPINNING TOP[1]

During Hannukah or Chanukah, the Festival of Lights, Jewish boys and girls receive gifts, one on each of the eight days of the holiday. One of the traditions of this season is to spin the driedel, a four-sided top, for pennies. Pennies are won or lost according to the letter showing on the driedel after it is spun.

MATERIALS:

Tracing Paper
Pencil
Scissors
Heavy paper like oaktag
Crayons, felt-tipped markers
White liquid glue, craft glue
Drinking Straw
Paper punch

DIRECTIONS:

1. Using the tracing paper, transfer the pattern onto the paper. Heavy lines are cutting lines, dotted lines are folding lines.
2. Cut out the pattern, place it on a piece of heavy paper, and trace around the pattern.
3. Cut out the driedel and color it with crayons or felt-tipped markers. Draw a letter like those shown on the pattern in each square center.
4. Punch a hole through the square that has no letters or dotted lines.
5. Fold the driedel along all dotted lines, folding in one direction only. Letters should face out.
6. Form a box by folding the shape together. Tuck tab A inside (Fig. A). Glue Tab A, pressing it to the inside of the box, and let it dry.
7. Tuck tabs B into the box top, Fig. B.
8. Fold down the top of the box (the side with the hole in it) over the folded tabs and glue down. (Fig. C). Let dry.
9. Push together the two points of the bottom triangles with flaps C folded in. Push the remaining two triangles against them (Fig. E). Be sure that all the points meet. Glue in place and allow to dry.
10. Push half of a drinking straw through the hole in the top of the driedel, all the way to the point (Fig. F). Glue around the opening in the box and the straw to hold it in place.
11. After the glue has dried completely, spin the driedel like a top.

PURIM PUPPETS[2]

One of the festivals that is still celebrated by Jewish Americans is the Festival of Lots, or Purim. Puppets are often used to tell children the story of Purim. Students may make puppets for this purpose from cardboard, felt, or paper bags. Felt puppets may be dangled by strings and cardboard cylinder and paper bag puppets may be operated with sticks from below. There should be six puppets:

1. King Ahaseurus
2. Queen Esther
3. Mordecai, the good minister
4. Haman, the wicked minister
5. The Servant
6. The Horse.

MATERIALS:

Colored felt rectangles
Scissors
White liquid glue
Sharpened pencil
Cord
Heavy cardboard, colored posboard
Construction paper, crepe paper
White liquid glue
Scissors
Dowels or sticks
Crayons or felt-tipped markers

DIRECTIONS:

1. Roll six felt or cardboard rectangles into cylinders and glue together. Use colors that are appropriate for the characters.
2. For hair, glue a strip of felt or construction/crepe paper around all the dolls except for the horse (Fig. b). Paper hair may be fringed.

4. For the face, glue a square of felt or paper to the strips of hair (Fig. c).

5. Facial features may be drawn on using felt-tipped pens or cut out felt pieces and glue in place. See illustrations for features and placement.

6. Hats, crowns, ornaments, and costumes may be cut from felt or paper and glued on to each puppet. For the horse's mane, glue strips of felt or construction paper along one side, starting at the top.

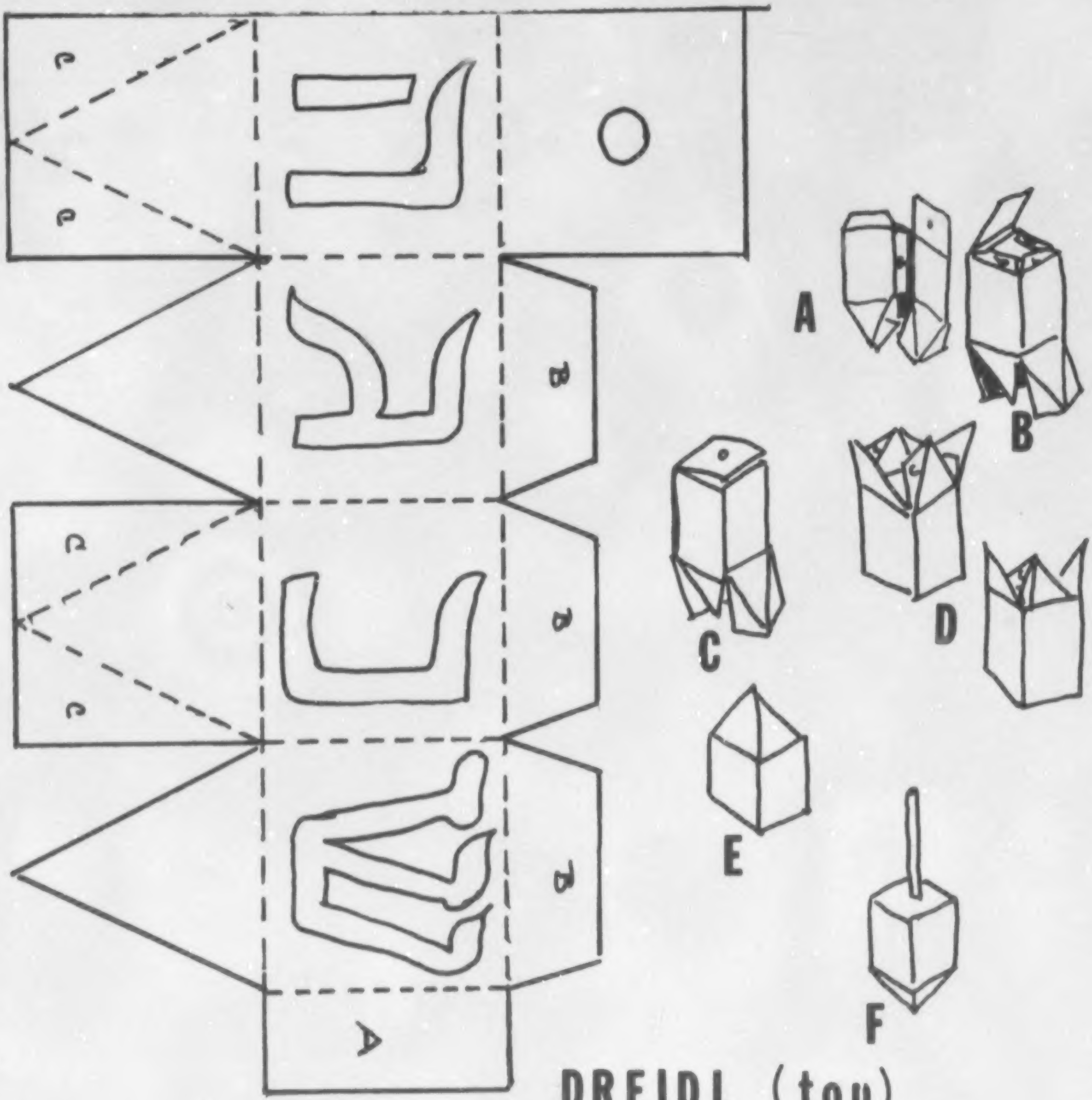
7. Cut arms (see diagram) from felt or construction paper, two for each puppet; glue them to the body so that the arms will stand out (Fig. e).

8. For felt puppets, make two holes in the top of each puppet with a sharp pencil point. Be sure that the holes are opposite each other.

9. Dangle a piece of cord through the two holes of each puppet and tie a longer piece of cord to the center of the tied cord (Fig. f). To operate the puppets, glue or tape dowel

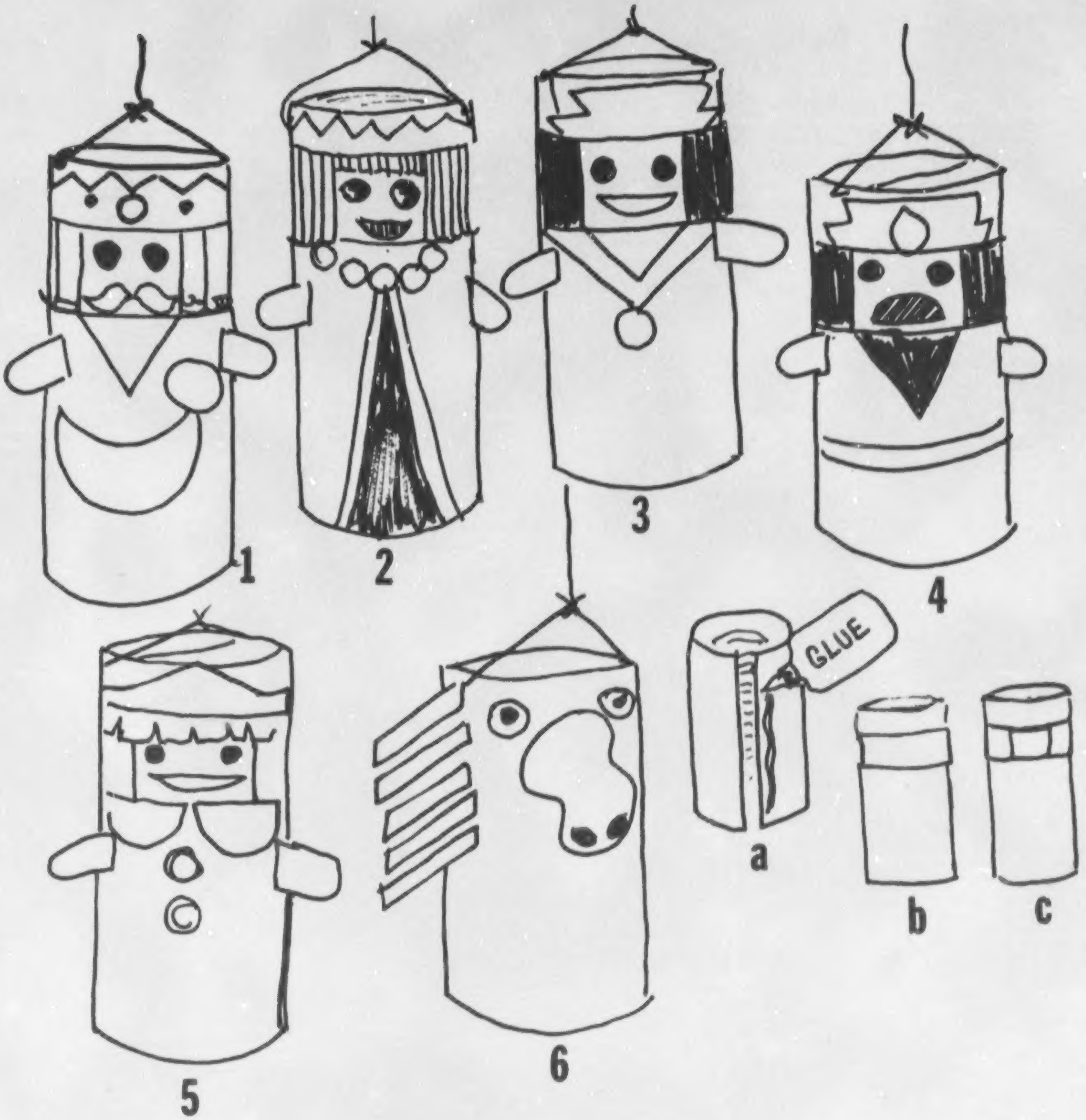
9. Dangle a piece of cord through the two holes of each puppet and tie a longer piece of cord to the center of the tied cord (Fig. f). To operate the puppets, hang them on the puppet stage from the strings.

10. For paper puppets, glue or tape dowels or sticks to the inside of the cylindrical body. Operate from below as with hand puppets.



DREIDL (top)

¹Based on "Folded Driedel Spinning Game," Phyllis and Noel Fiarotta, *The You and Me Heritage Tree, Ethnic Crafts for Children,* Workman Publishing Company, New York, 1976, pp. 210-211.



Purim Puppets

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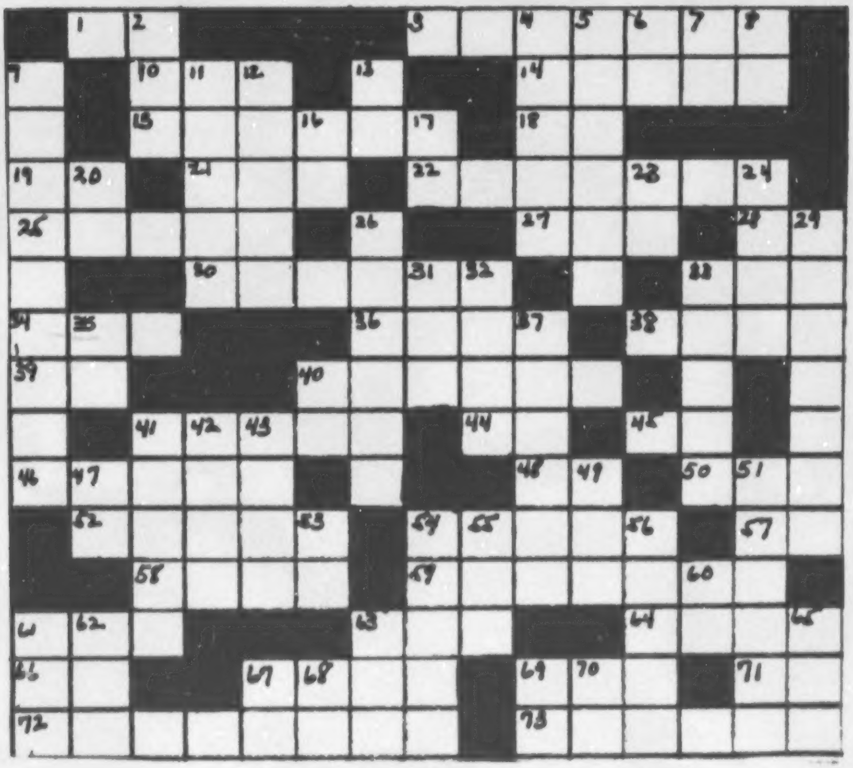
[1] Based on "Festival of Lots Purim Puppets," Phyllis and Noel Fiarotta, *The You and Me Heritage Tree, Ethnic Crafts for Children*, Workman Publishing Company, New York, 1976, pp. 126-127.

JEWISH AMERICAN CROSSWORD PUZZLE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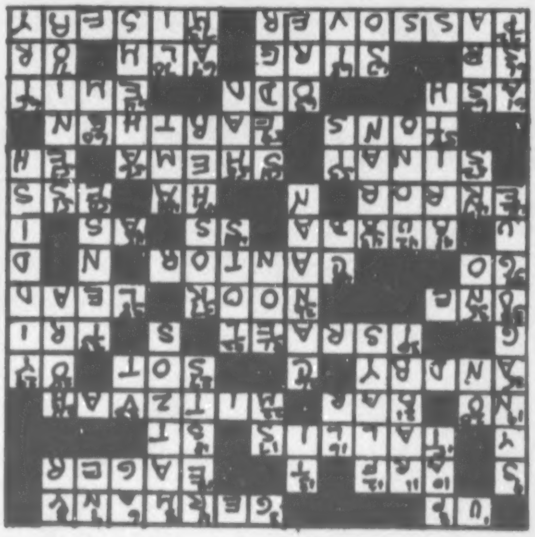
ACROSS

1. Opposite of DOWN
3. Country which Jews fled in World War II
10. Doggy greeting
14. Waiting for something with excitement
15. Prayer shawl worn by Jewish males
18. Road (abbrev.)
19. Negative answer
21. First word of the term for the Jewish boy's ceremony
22. Second word of 21 Across
25. Soon: by - - - - -
27. Drunkard
28. Yiddish expression of pain or surprise
30. Jewish homeland
33. Prefix for three (Lat.)
34. First number
36. In every _ _ _ _ and cranny
38. Winning a game; taking the _ _ _ _
39. Easy come, easy _ _
40. Person who sings the prayers in Jewish temples
41. Yiddish grandmother
44. Double nineteenth letter of the alphabet
45. Preposition
46. Mistake
48. Exclamation of scorn; a laugh
50. Nineteenth letter of the alphabet
52. Sacred mountain of the Jews
54. The first word of the most important Jewish prayer
59. Made of clay or soil
61. What is left after a fire has burned out
63. Strange; uneven
64. Give forth
66. Abbreviation for Spanish
67. Father; term of address for a king
69. What Muslim beggars ask for
71. Either ... __
72. Jewish celebration when only unleavened foods are eaten
73. Great discomfort

DOWN

2. Touch affectionately; a love
4. Takes it easy
5. Unleavened bread eaten by Jews during 72 Across
6. Abbreviation for farming or agriculture
7. Direction (abbrev.)
8. 12 month period (abbrev.)
9. Place of worship for Jews
11. Jewish teacher, leader of temple services
12. Beats, whips
13. Sixth musical note
16. First letters of directions to turn
17. Little (abbrev.)
20. Preposition
23. New England state (abbrev.)
24. Jewish folk dance
29. Eastern European Jewish language
31. A very long time
32. Purim, Jewish Festival of ____
35. Opposite of So.
37. Term for food prepared according to Jewish dietary laws
40. Kind of radio used by truck drivers
41. Second word of the name of a Jewish service organization
42. Last four letters of Italian word for good
43. Nourishing grain
47. Opposite of left side (abbrev.)
51. Fourth year high school student
53. third person singular form of verb "to be"
54. Religious ceremony held in Jewish homes to celebrate the Exodus
55. Owned
56. Clears the throat
60. Thirteenth letter of the alphabet
61. Snake, viper
62. Health resort
63. Raw iron, silver, or gold
65. Attempt
67. Thus
68. Roman numeral four
69. First person singular form of verb "to be"
70. Common Chinese name

KEY



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1969 *The Jews in America.* Lerner Publication Company, Minneapolis, Minnesota.

A part of the *In America* series; very readable, well illustrated, and excellent for higher students in elementary school.

Fredman, J. George, and Louis Falk
1954 *Jews in American wars.* Jewish War Veterans of U.S.A., Washington, D.C.

Readable popular short account.

Gilbert, I. and O. Tarcov
1971 *Your neighbor celebrates.* Anti-Defamation League, New York.

A 40-page pamphlet in which a clear explanation of Jewish holidays is presented. Easily read by students and inexpensive enough to buy one for each student.

Kertzer, Rabbi Morris N.
1953 *What is a Jew?* The World Publishing Co., New York.

A guide to Judaism covering questions on Jewish customs and beliefs that will lead to better understanding of Jews by non-Jews.

Leonard, Oscar
1944 *Americans all.* Behrman House, New York.

True stories of American Jews who helped build a free America.

Levi, S. B., and S. R. Kaplan
1963 *Across the threshold: guide for the Jewish homemaker.* Schocken, New York.

Rituals, customs for the home that would be helpful in preparations for "demonstration" celebrations.

Moskin, Marietta
1972 *I am Rosemarie.* Day.

A story about a young Jewish girl from Holland and her growth into young womanhood in a Nazi prison camp. Students will enjoy this book.

Simenhoff, Harry
1956-
1959 *Jewish notables in America: 1776-1865—saga of American Jewry: 1865-1914.* Greenburg, New York.

Biographical sketches of notable American Jews from 1776-1914 covering all areas of American life.

Suhl, Yuri
An album of the Jews in America. Franklin Watts, New York.

A history of the trials and successes of American Jews. Text supplemented with archive photographs. Elementary-high school.

Van den Haag, Ernest
1969 *The Jewish mystique.* Stein and Day, New York.

Examines the mystique created about Jews by their friends and enemies and Jews themselves. Also deals with anti-semitism and discrimination. Grade 9 and up.

PERIODICALS

COMMENTARY (Monthly)

American Jewish Committee
165 East 56th Street
New York, New York 10022

JEWISH CURRENTS (Monthly)

Jewish Currents, Inc.
22 East 17th Street, Suite 601
New York, New York 10003

JEWISH SPECTATOR (Monthly)

250 West 57th Street
New York, New York 10019

AUDIO-VISUAL MATERIALS

JEWISH-AMERICANS

FILMS

AN AMERICAN GIRL. DYN 1958 29 min. b/w

A typical teenage girl faced with anti-semitism directed unjustly toward her is unwilling to go along with the crowd and struggles to resist community pressures. She succeeds in persuading the community to reevaluate its attitudes.

THE AMERICAN JEWISH WRITER. 30 min. b/w Rental $10.

Special attention paid to three contemporary literary writers: Saul Bellow, Bernard Malamud, and Philip Roth, in this film that looks at 20th century writers.

ANTI-SEMITISM IN AMERICA. 25 min. b/w

In-depth study of attitudes and motivations behind anti-semitism presented by Dr. Melvin Tumin, Professor of Sociology at Princeton University.

THE CHOSEN PEOPLE. 27 min. b/w

Film dramatization of American problems of anti-semitism. A young girl and her friends learn that the country club selected for their senior prom does not admit Jews, making it impossible for some of their friends to attend. The teenagers discover prejudice in their community as they seek the reason for this.

HASIDIM. VEDO 29 min. color

The Brooklyn community of the Hasidim, an extremely pious Jewish sect originating in Russia in the mid-1700's who sought freedom from religious persecution in America.
VEDO Films — rental — $25.; sale $295.

ISRAEL: A STORY OF THE JEWISH PEOPLE. IFF 31 min. color

Traces the 4,000 year history of the Jewish people from the Fertile Crescent, through the Diaspora, and their return to Israel. Biblical times are shown in animation, while early Pioneering days in Palestine are shown through still photos.
Anti-Defamation League — rental $15.

ISRAELI BOY: LIFE ON A KIBBUTZ. AF 17 min. color

A look at the llife of Nir Shamir, an eleven year old living on a kibbutz. Narrated by the boy, the film immerses the viewer into the child's life on a kibbutz. The boy explains how the kibbutz operates and what role each member plays.
Stratz College.
Iredell County Schools.

IT WAS THE CUSTOM. AF 15 min. b/w

Some of the traditions, marriage ceremonies, the Sabbath, etc., as practiced and observed by the various Jewish communities living in Israel.
Bureau of Jewish Education
Stratz College.

JERUSALEM — HERE WE COME. 15½ min. color

The ancient tradition of a pilgrimage to Jerusalem is revived yearly by thousands of Israelis—young and old, military units and groups from abroad, in a four-day march to the capital.
Bureau of Jewish Education
Stratz College.

JEWISH LEGENDS AND TALES. 30 min. b/w

Novelist and story teller Elie Wiesel pulls past and present into one through tales from Midrash and Hassidic literature.
Rental — $12.50

THE JEWS.

Warren Schloat Productions, Inc.
Palmer Lane West
Pleasantville, New York 10570

THE JEWS IN AMERICA. (2 parts) JECNY

Jewish Education Commission of New York
426 West 48th Street
New York, New York 10019

KIBBUTZ. AF 28 min. color

The film shows how members of Kibbutz Afikim and Eliot live, work, and enjoy their unique way of life.
Bureau of Jewish Education
Stratz College.

MAY PEACE BEGIN WITH ME. AF 25 min. color

A portrait of the life and aspirations of four young kibbutzniks on the Golan, their family background and history. The work is hard and endless with enormous rewards in personal satisfaction. Through visits with their families, the film provides the viewer with a cross-section of Israel society.
Bureau of Jewish Education
Stratz College.

NIGHT AND FOG. 31 min. color

Classic documentary on life in the Nazi concentration camps.

PASSOVER. AF 14½ min. color

Part of the "Holidays in Israel" series. Shows the many ways that Passover is observed in Israel. Much of the footage is devoted to nature during this particular time of the year; the festival deals with the "Festival of Spring" aspect of the holiday as well as modern day observance.

Bureau of Jewish Education
Stratz College.

PURIM. AF 14½ min. color

This film shows how the festival of Purim is celebrated in Israel. The film includes shots of children in costumes and the reading of the Megillah.
Bureau of Jewish Education
Stratz College.

SHAVUOTH. AF 14½ min. color

This film shows how the festival of Shavuoth, a holiday related to the harvest and the Ten Commandments, is celebrated in Israel. The film also has scenes of the celebration of the "Bikurim" ceremony.
Bureau of Jewish Education
Stratz College.

SPEAKING OF ISRAEL. AF 23 min. color

Israel is shown through the eyes of its inhabitants. You see Jerusalem and understand its meaning to Israel. You live in Tel Aviv, tour Haifa, and walk in the Negev Desert. The film deals with many topics, among them archaeology, science and the cultural life of Israel.
Bureau of Jewish Education
Stratz College.

A STORM OF STRANGERS. ACI 1970 27 min. b/w

Narrated by Herschel Bernardi as an elderly Jew living in New York's lower east side. He remembers his arrival in New York as a boy of seventeen, his family, friends, neighbors, and what life was like for immigrants from Eastern Europe. Authentic photographs of the period around 1910 reflect his memories. He views with a sympathetic eye the new immigrants to the area, the Black and Puerto Rican families who have even greater obstacles to overcome.
North Carolina Film Library

SUCCOTH. AF 14½ min. color

A part of the "Holidays in Israel" series, this film shows how the festival of Succoth is celebrated in Israel.
Bureau of Jewish Education
Stratz College.

THIS IS ISRAEL. AF 14 min. color

Based on the children's cartoon book by Sasek, this charming film is made up of the artist's humorous and perceptive drawings.
Bureau of Jewish Education
Stratz College.

A TOUCH OF SUMMER. AF 45 min. color

The film, produced by the Los Angeles Board of Jewish Education, follows a group of American teenagers as they spend their summer in Israel. The students reflect on their expectations and the realities they find. There are scenes of the youngsters experiencing work on a kibbutz, visiting Masada, and meeting with David Ben-Gurion. Gives the American viewer the opportunity to see how his peers live and search for their identity in Israel.
Bureau of Jewish Education
Stratz College.

THIS IS OUR FARM. AF 11 min. color

This delightful film shows a unique children's farm in Israel.
Bureau of Jewish Education
Stratz College.

YOUR NEIGHBOR CELEBRATES. Anti-Defamation League 27 min. color

Follows pamphlet by the same title, shows Jewish Holy day ceremonies of Rosh Hashanah and Yom Kippur, and the festivals of Passover, Shavuot and Sukkot. Cantor and Rabbi and a neighborhood Youth Council present the ceremonies. Parts of synagogue services are included.

FILMSTRIPS

CEREMONIAL OBJECTS OF JUDAISM. color distributed by Alexander Arkatov, Alexark and Norsim, Inc., 156 North Arden Blvd., Los Angeles, California 90004.

Filmstrip consists of two parts, "In the Home" and "In the Synagogue" and depicts the ceremonial objects associated with these institutions.

ISRAEL. Life 60 fr.

Photos which show the Arab world as well as Israel.

THE JEWS IN AMERICA. Anti-Defamation League of B'nai B'rith.

Excellent. Illustrates graphically 300 years of Jewish American history.

JUDAISM. FS (Record or cassette) TIMLIF 1973 20 min. color 114 fr.

Two filmstrips tracing the history, basic beliefs, and traditions of Judaism.

RECORDS AND TAPES

ISRAEL IS BORN. Houghton-Mifflin 33 1/3 rpm

ISRAELI FOLK DANCES. Israel Music Foundation 1957.

JEWISH AMERICANS. MMS Side A, 10:57 min., Side B 8:47 min.

Part of The People of America Series. Looks at Jewish culture and contributions to American culture.

ADDITIONAL SOURCES OF INFORMATION

JEWS

WHERE TO WRITE FOR MORE INFORMATION

American Association for Jewish Education
101 Fifth Avenue
New York, New York 10023

American Jewish Committee
165 East 56th Street
New York, New York 10022

American Jewish Congress
15 East 84th Street
New York, New York 10028

American Jewish Historical Society
2 Thornton Road
Waltham, Massachusetts 02154

American Jewish Joint Distribution Committee (JDC)
60 East 42nd Street
New York, New York 10017

THE AMERICAN JEWISH YEARBOOK
Jewish Publication Society
Philadelphia, Pa.

Complete listing of Jewish organizations.

Anti-Defamation League of B'nai B'rith
315 Lexington Avenue
New York, New York

B'nai B'rith Hillel Foundation
1640 Rhode Island Avenue, N.W.
Washington, D.C. 20036

"(college groups)

Council of Jewish Federations and Welfare Funds
315 Park Avenue South
New York, New York 10010

Jewish Book Council of America
15 East 26th Street
New York, New York 10010

United Jewish Appeal
1290 Avenue of the Americas
New York, New York 10019

Yivo Institute for Jewish Research
1048 Fifth Avenue
New York, New York 10028

RESOURCE ORGANIZATIONS

Jewish Community Center
600 Sharon Amity Road
Charlotte, N.C.
Phone: (704) 366-0357

B'nai B'rith District 5
7423 Ritter Drive
Charlotte, N.C.
Phone (704) 365-0223

RESOURCE PEOPLE

Marvin Bienstock
600 Sharon Amity Road
Charlotte, N.C.
Phone (704) 366-0357

376

RESOURCES

INDIAN

INDIAN TRIBAL OR COMMUNITY ORGANIZATIONS

Coharie People, Inc.
P. O. Box 1094
Clinton, North Carolina 28328

Phone: (919) 592-8041

Cohari Tribal Development Association
Rt. 3, Box 361-B
Clinton, North Carolina 28328

Cumberland County Association of Indian People
P. O. Box 6-4243
Fayetteville, North Carolina

Phone: (919) 483-8442
483-0549

Guilford Native American Association
P. O. Box 5623
625 Fulton Street
Greensboro, North Carolina 27403

Phone: (919) 273-8686

Haliwa
Hollister, North Carolina

Phone: (919) 586-5151

Lumbee Regional Development Association
Pembroke, North Carolina

Phone: (919) 521-9763
521-2401

Metrolina Native American Association
Alexander Street Center
910 North Alexander Street
Charlotte, North Carolina 28206

Phone: (704) 333-0135

North Carolina Commission of Indian Affairs
245 Heart of Raleigh
Raleigh, North Carolina

Phone: (919) 733-5998

Waccamaw-Siouan Development Association
Route 1, Box 109
Bolton, North Carolina

Phone. (919) 452-9997

INDIAN STUDENT ORGANIZATIONS

Carolina Indian Circle
Indian Student Organization
UNC-Chapel Hill
Chapel Hill, North Carolina

Phone: (919) 933-5082

UNCC Phoenix Society
University of North Carolina at Charlotte
UNCC Station
Charlotte, North Carolina 28223

Phone: (704) 597-2252

INDIAN DANCE GROUPS

Coharie Indian Dancers
Mrs. Carol Brewington, Director
Clinton, North Carolina

Phone: (919) 564-6164
592-8041

Cumberland County Indian Dancers
Junior Carter, Director
Fayetteville, North Carolina

Phone: (919) 483-8442

Hawk Claw Dancers (Lumbee)
Harold Dial, Director
Pembroke, North Carolina

Naweho Indian Dancers
Metrolina Native American Association
Charlotte, North Carolina

Phone: (704) 333-0135

Phoenix Dancers
UNCC Phoenix Society
c/o Dr. Rachel Bonney, Advisor
Department of Sociology and Anthropology
UNCC Station
Charlotte, North Carolina 28223

Phone: (704) 597-2252

Sequoyah Dancers
c/o Schiele Museum
Gastonia, North Carolina

Phone: (704) 864-3962

Waccamaw-Siouan Indian Dancers
Mrs. Priscilla Jacobs, Director
Bolton, North Carolina

INDIAN POWWOWS AND FESTIVALS

Guilford Native American Association Powwow
Greensboro, North Carolina
(Mid-July)
Indian dancing, crafts, exhibits.

Coharie Powwow
Clinton, North Carolina
(Mid-August)
Crafts, Indian dancing, talent competition, beauty pageant, parade.

Cumberland County Association of Indian People Powwow
Fairgrounds—Fayetteville, North Carolina
(Late August)

Parade, crafts sales, Indian dancing, beauty pageant, auction.

Haliwa Powwow
Hollister, North Carolina
(April)
Crafts, beauty contest, horse racing, Indian dancing.

Lumbee Homecoming
Pembroke, North Carolina
(First week in July)
Includes parade, beauty pageant, powwow crafts.

Metrolina Native American Association Powwow
Charlotte or Huntersville, North Carolina
(Mid-May)
Indian dancing, crafts.

Strike-at-the Wind
Open-Air Drama — Lumbee
Riverside Country Club Theater, near Pembroke, North Carolina.
(July — Mid-August)

Waccamaw-Siouan Powwow
Bolton, North Carolina
(Mid-October)
Crafts, Indian dancing, talent contest, beauty pageant.

PERIODICALS

THE INDIAN HISTORIAN (Quarterly)

The American Indian Historical Society
1451 Masonic Avenue
San Francisco, California 94117

Subscriptions: $8.00/year

Edited and published by Indians of North America. Features education, textbook evaluations, research and study, and publications. Very good.

THE WEEWISH TREE, A Magazine of Indian American for Young People (6 times each school year)

The American Indian Historical Society
1451 Masonic Avenue
San Francisco, California 94117

Subscriptions: $6.50/year

Stories, legends, games, living history, color illustrations. Very good.

THE KEYAUWEE

Guilford Native American Association
P. O. Box 5623
Greensboro, North Carolina 27403

METROLINA INDIAN NEWS (Monthly)

Metrolina Native American Association
Alexander Street Center
910 North Alexander Street
Charlotte, North Carolina 28206

THE SAPONI (Monthly)

Cumberland County Association of Indian People
Rt.. 2, Box 2-B
Fayetteville, North Carolina

Free.

THE CAROLINA INDIAN VOICE
Pembroke, North Carolina

MUSEUMS

CHARLOTTE NATURE MUSEUM
1658 Sterling Road
Charlotte, North Carolina

Study collection of prehistoric and historic Indian materials. Several Indian studies programs available to classes. Call in advance to make arrangements.

INDIAN MUSEUM OF THE CAROLINAS
607 Turnpike Road
Laurinburg, North Carolina 28352 (919) 276-5880

Hours: 9-12, 1-5 Tuesdays
1-5 Tuesday-Sunday
Closed Mondays and Holidays

Admission: Free

Small museum with exhibits supposedly relating to the Indians of North and South Carolina but which include materials from other areas of North America mixed together. Special school programs.

ROANOAK ISLAND HISTORICAL PARK
ROANOAK INDIAN VILLAGE
P. O. Box 906
Manteo, North Carolina 27954 (919) 473-2463

Hours: May-September, Open daily

Admission

Reconstruction of Coastal Algonkian village at the time of contact; "living museum" demonstrations of crafts, technology, dances, lectures on the history of the people and their culture. "Powwows" Tuesday and Thursday evenings.

SCHIELE MUSEUM OF NATURAL HISTORY
1500 Garrison Boulevard
Gastonia, North Carolina 28052 (704) 864-3962

Hours: Tuesday-Friday 9 a.m. — 5 p.m.
Saturday-Sunday 1 p.m. — 5 p.m.
Monday Closed

Admission: Free

Extensive collection of Indian artifacts; dioramas and displays of Indians; special Touching Hands program on Indians directed at third and fourth grade students. Very good.

WHERE TO WRITE FOR INFORMATION:

National

Bureau of Indian Affairs Higher Education Program
124 Fourth Street Northwest
P. O. Box 1788
Albuquerque, New Mexico 87103

National Congress of American Indians
1346 Connecticut Avenue
Suite 312
Washington, D.C. 20036

RESOURCE PERSONS

Blue, Mrs. Doris (Catawba Potter)
Rt. 3, Box 309
Rock Hill, S. C.

Brewington, Mrs. Carol (Coharie)
c/o Coharie Indian People
Clinton, N. C.

Phone: (919) 592-8041

Carter, Tom (Chief) (Coharie)
Coharie Indian People
P. O. Box 1094
Clinton, N. C.

Phone: (919) 592-8041

Dial, Adolph (Lumbee) Historian
Department of Indian Studies
Pembroke State University
Pembroke, N. C.

Eliades, Dr. David (Lumbee History)
Department of History
Pembroke State University
Pembroke, N. C.

Mangum, Mrs. Betty (Indian Education)
State Department of Public Instruction
Social Studies Division
Raleigh, N. C.

Rancourt, Gerard (Abenaki—Indian Crafts)
5911-C Electra Lane
Charlotte, N. C.

Richardson, Arnold (Haliwa)
Rt. 1, Box 329
Hollister, N. C. 27844

Phone: (919) 586-4519

Sanders, Fred (Catawba, Assistant Chief)
661 Reeves Court
Charlotte, N. C.

Wade, Frances (Catawba Potter)
Rock Hill, S. C.

Waldorf, Douglas (Coastal Algonkians)
Roanoak Indian Village
P. O. Box 906
Manteo, N. C.

Winfree, Mrs. Rosa (Lumbee — Indian Education)
Department of Human Resources
Charlotte-Mecklenburg Education Center
Charlotte, N. C.

Woods, Mrs. Ruth Dial
Robeson County Board of Education
P. O. Box 1328
Lumberton, N. C. 28358

379

CATAWBA HISTORY

The Indians known as the Catawba Nation actually consisted of a composite of approximately 14 tribes of Siouan-speaking Indians and fragments of other depleted bands of Indians of mixed origins who took refuge with them. These tribes included the Catawbas, Cheraws, Sugarees, Waxhaws, Congarees, Santees, Pedees, Waterees, and the Wateree-Chickanees.

Although the Catawbas were a powerful nation at the time of the European contact and played an important role in colonial history, there were few efforts made to record their history or their contributions to the white settlers in their lands. It is generally agreed that they were the largest and most important of the eastern Siouan tribes, and estimates of their numbers at the time of the first White contacts are about 6,000.

Most early records show the Catawba living on the east bank of the Catawba River immediately above and below the present North-South Carolina line. In 1728 their towns or villages were located within a 20-mile radius of each other. Their principal town and the King's village opposite it were located just north of the present town of Fort Mill, South Carolina, on Sugar Creek at the junction with King's (Hagler's) branch.

Among the first white settlers encountered by the Catawba were thieves, fugitives from the law, drunkards, adulterers, and others who respected no law except their own. Along with lawlessness, they introduced European diseases to which the Indians had no immunities, including smallpox and alcoholism, which contributed to population decline and the abandonment of the old traditions and ways.

Not all European innovations were negative, however, for through trade the Catawbas also acquired guns, cloth, metal, tools, axes, hoes, scissors, beads, mirrors, blankets, needles, knives, and pots and pans. Because cloth is easier than skins to make into clothing, hunting for animal skins became less important. Eventually white men's artifacts replaced Indian tools and survival items, and white ways came to replace the Catawba ways. Only the ancient craft or pottery has survived to the present, and the number of Catawba potters today is small.

During the early historic period, the Catawbas were frequently at war with other Indian tribes in the Southeast. They had a reputation as skillful and fierce warriors, but in times of peace were considered kind, hospitable, and loyal. Enemy tribes included the Westos, (whom they fought in 1670), the Shawnees (a band was driven from Catawba country in 1672 and in 1707 they drove them to the north), the Tuscarora, Creeks, Yuchi, and Iroquois.

During the eighteenth century two great Catawba leaders emerged: Young Warrior and King Hagler. Both men had great influence over their people and were courted by white authorities in Charles Town. It was at this time that white man's law and order gradually came to replace the traditional Catawba code of vengeance. Young Warrior cooperated with the government of the Carolinas in conflict resolution by using the white man's ways, and he was considered the greatest man produced by the Catawba Nation by the Governor of South Carolina.

Young Warrior was succeeded by "King Hagler" as the leader of the Catawba Nation. Although the political leaders were called "kings," this was not a native term or concept for the Catawba but was borrowed from the English. The Catawba leaders had no formal titles; the highest position was that of an elected chief who served with a council of headmen and advisors. The chief wore a round headdress of turkey tail feathers, each representing a slain enemy. The feather flag was another emblem of the Catawba chief when he traveled or when he visited in his official capacity. The turkey or hawk feather flag signified peace and good will. The first "king" of the Catawbas was Iscountgonita, commissioned in 1738 and who served a short period. Ozato served briefly about 1750 but is believed to have lost favor with his own people and went to live with the Cherokees.

King Hagler, whose real name was "Arataswa," was the most outstanding of the Catawba leaders, and he has become an almost legendary figure for the tribe. He led many battles, especially against the Cherokees; he negotiated with the officials of the Carolinas for forts to protect his people; and he signed the Treaty of Catawba Town in 1756, which settled the Catawbas on a small reservation in South Carolina. King Hagler's town was on Sugar Creek near Fort Mill, his primary residence until the whites came, when he moved to the new fort on Twelve Mile Creek.

King Hagler was opposed to the use of alcohol by the Indians — his speech on the disastrous effects of drink has been called the "first temperance lecture in the Carolinas," made at the time a treaty was being signed between North Carolina and the Catawbas after the Indians had raided the settlers who were invading the Catawba hunting lands. Hagler felt that the settlers had an obligation to help feed the Catawbas, since they were taking over their hunting lands.

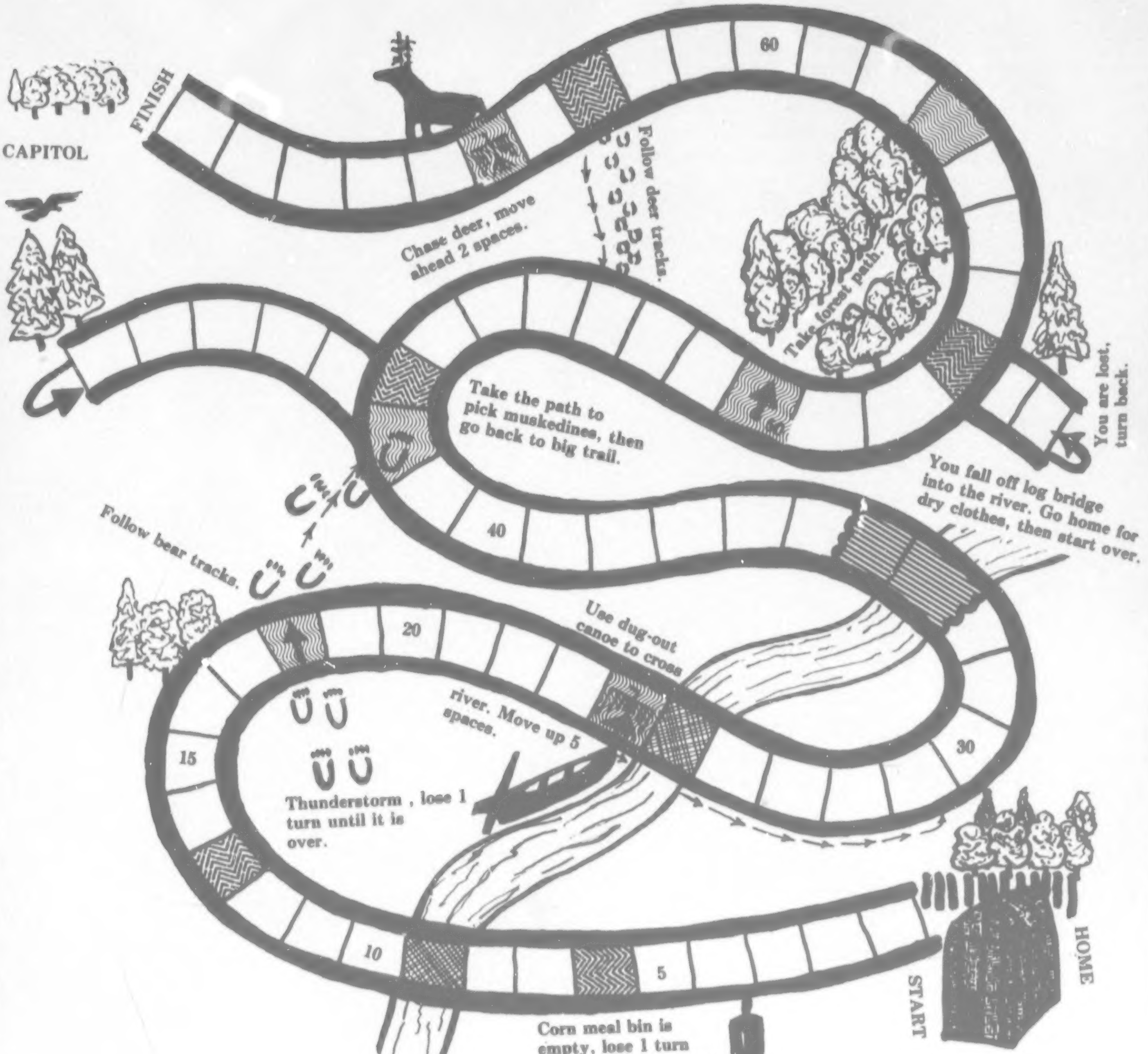
Hagler was willing to punish wrongdoers in the Nation, while at the same time justifying some of the acts of the Catawbas. When a white child was killed near the Waxhaw settlement by a drunken warrior, the murderer was captured and put to death by one of his own cousins.

In 1763 Hagler, with a servant, was returning to his principal town on Twelve Mile Creek after visiting the Waxhaws when he was attacked by a party of seven Shawnees. He was hit by six bullets and died instantly, and he was scalped by the enemy. His servant escaped to spread the news of his death. It has been recorded that Hagler's grave was ten feet wide, ten feet deep, and ten feet long, and that Hagler was buried with his silvermounted rifle, a powder flask, gold and silver, pipes, tobacco, and numerous other personal possessions. A guard of sixteen warriors was to keep watch for four weeks after the burial, but Virginia gamblers who had been present at the funeral robbed the grave of all its contents after getting the guards drunk.

King Hagler was succeeded by King Prow, the last "king." Following the American Revolution, the Catawbas chose to have chiefs rather than kings . . . General "Newriver" was the first chief, and was succeeded by General Scott, General Ayers, and General Harris. These four chiefs became known as the Commissioners.

In 1763 the Catawbas signed the Treaty of Augusta under General Ayers. In this treaty a tract of 144,000 acres in the present counties of York, Lancaster, and Chester, South Carolina, was set aside for the Catawba reservation.

After the American Revolution, the Catawbas re-established themselves in new towns on both sides of the Catawba River and began new lives. Some were converted to Christ-



Chase deer, move ahead 2 spaces.

Follow deer tracks.

Take forest path.

Take the path to pick muskedines, then go back to big trail.

You are lost, turn back.

You fall off log bridge into the river. Go home for dry clothes, then start over.

Follow bear tracks.

Use dug-out canoe to cross river. Move up 5 spaces.

Thunderstorm , lose 1 turn until it is over.

Corn meal bin is empty, lose 1 turn helping to grind more.

ianity. In 1803 Catawba Robert Marsh became a Baptist minister, preaching at Hopewell Baptist Church. He was not successful in converting many Catawbas to Christianity, however. A school was also held at the Hopewell Baptist Church, but when the Indian attendance began to drop off, the school was closed and the preaching was given up.

At one time or another virtually every Christian denomination has attempted to convert the Catawbas, but only a few Indians became Christians. As late as 1893 there were no schools or churches among the Catawba. Of all the denominations to work with the Catawbas, only the Church of Jesus Christ of the Latter Day Saints (Mormons) has been successful.

The first Mormon missionaries to visit the Catawba reservation came in 1883, and by 1934 95 percent of the Catawbas were participating in the meetings, despite efforts of neighboring whites to drive the Mormons out. The church continues to grow on the reservation today.

The Catawba Reservation today consists of 630 acres east of Rock Hill, South Carolina. The homes on the Reservation are mortgage-free because Indians were unable to obtain home loans from banks because they did not have title to the land on which the homes were being built. Until recently, the Catawbas have been unsuccessful in getting state or federal government assistance for economic and social improvements.

Under the leadership of Chief Gilbert Blue, the Catawbas are presently engaged in efforts to regain lands illegally lost in a treaty signed with the State of South Carolina in 1840.

Before the coming of the Europeans, the Catawbas occupied and controlled much of southern North Carolina and northern South Carolina. In 1750 this area was reduced to an area covering about a 30 mile radius from their villages along the Catawba River, under a treaty in which the Governors of the Colonies promised protection of Indian lands from white settlers. In 1760 and 1763, the King of England and the Governor of the Colony of South Carolina negotiated two treaties with the Catawbas to obtain additional land for white settlement. In the Treaty of 1763 the Catawbas were guaranteed a reservation of 144,000 acres. In exchange, the Catawbas ceded their claims to their larger homeland which they had occupied for generations.

In 1840 the Catawbas signed the Treaty of Nations Ford, in which they ceded their 144,000 acres of land in exchange for South Carolina's promise to purchase a new reservation for $5,000 in western South Carolina or in North Carolina near the Cherokees. South Carolina never followed through with her promises, purchasing only 630 acres, the present reservation near Rock Hill.

The Catawbas' legal claim to 144,000 acres of land is based on the legislation passed by the first Congress of the United States, the 1790 Indian Trade and Non-Intercourse Act. This Act protects Indian lands from sale or lease without approval and consent of the federal government. Sales or leases of land on which federal approval has not been granted are void.

At no time did the United States Government consent to the 1840 treaty of Nations Ford. On this basis, the Tribal Executive Council of the Catawba Nation, with legal assistance, is trying to re-establish the 144,000 acre reservation to which the Tribe is entitled. It is not the intention of the Tribe to take homes of white landowners; they are asking for unoccupied land along the Catawba River and an equal amount of cash to be used to promote and revive tribal identity and customs wherever possible.

Some efforts in this direction are currently under way, although the legal situation is yet to be resolved. There is a new community center on the Catawba reservation, built with federal monies, and a new organization, the Catawba Pottery Association, was founded and chartered to keep alive the art of pottery making. During the summer of 1976 some of the older Catawba women taught pottery-classes at the old Indian School on the reservation, and Catawba pottery is available in some museums and shops in the area.